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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE
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A cumulative index to vols. 1–15 (1956–1971) is available at $10.00 per copy.

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The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 35-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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NEW TESTAMENT ABSTRACTS

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
Africa Theological Journal (Arusha, Tanzania)
American Benedictine Review (Atchison, KS)
American Journal of Archaeology (Boston)
Analecta Cracoviensia (Cracow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Annual of the Swedish Theological Institute (Leiden)
Antonianum (Rome)
Anvil (Nottingham, UK)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Bulletin (Ashland, OH)
Asia Journal of Theology (Singapore)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Melbourne)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Biblebhashyam (Kottayam, Kerala, India)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (London)
Biblica (Rome)
Biblical Archaeologist (Durham, NC)
Biblical Archaeology Review (Washington, DC)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas, TX)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam/Heverlee)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin of the American Schools of Oriental Research (Philadelphia)
Bulletin of the International Organization for Septuagint and Cognate Studies (Notre Dame, IN)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholica (Münster)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (New York)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
Chicago Studies (Mundelein, IL)
Christian Scholar's Review (Grand Rapids, MI)
Christianity Today (Carol Stream, IL)
Church (New York)
Churchman (London)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Philology (Chicago)
Classical Quarterly (Oxford, UK)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Auckland/Sydney)
Communio (Seville)
Communio/International Catholic Review (Notre Dame, IN)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Criswell Theological Review (Dallas, TX)
Crux (Vancouver, BC)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Piacenza)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)

Downside Review (Bath, UK)
East Africa Journal of Evangelical Theology (Machakos, Kenya)
Ecumenical Review (Geneva)
Ecumenist (Mahwah, NJ)
Efemerides Mexicana (Mexico City)
Église et Théologie (Ottawa)
Emmanuel (New York)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Louvain-Leuven)
Epworth Review (London)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit et Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Estudios Teológicos (Guatemala City)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Exeter, UK)
Evangelical Review of Theology (Exeter, UK)
Evangelische Theologie (Munich)
Expository Times (Banstead, Surrey, UK)
Filología Neotestamentaria (Córdoba, Spain)
Foi et Vie (Paris)
Forum (Sonoma, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Munich)
Gereformeerd Theologisch Tijdschrift (Amsterdam)
Grace Theological Journal (Winona Lake, IN)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria, S. Africa)
Heythrop Journal (London)
History of Religions (Chicago)
Hokhma (La Sarraz, Switzerland)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Quarterly Review (Merion, PA)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal of Biblical Literature (Atlanta, GA)
Journal of Ecclesiastical History (London)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch, S. Africa)
Journal of Religion (Chicago)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Studies (London)
Journal of Semitic Studies (Manchester, UK)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (New Haven, CT)
Journal of the Evangelical Theological Society (Jackson, MS)
Journal of the Grace Evangelical Society (Roanoke, TX)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch, S. Africa)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
King's Theological Review (London)
Landas (Manila)
Laurentianum (Rome)

Laval Théologique et Philosophique (Quebec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Linguistica Biblica (Bonn)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière et Vie (Lyon)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Santa Monica, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Mayéutica (Marcilla, Spain)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Churchman (Leominster, UK)
Modern Theology (Oxford/Cambridge, MA)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (The Hague)
Nederuits Gereformeerde Teologiese Tydskrif (Stellenbosch, S. Africa)
Neotestamentica (Pretoria, S. Africa)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Wilmington, DE)
Norsk Teologisk Tidsskrift (Oslo)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Geneva)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perkins Journal (Dallas, TX)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Macon, GA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (St. Paul, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Qadmoniot (Jerusalem)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Reformed Theological Review (Melbourne)
Religion (Lancaster, UK)
Religious Studies (London)
Religious Studies and Theology (Edmonton, Alberta)
Religious Studies Review (Macon, GA)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa-Limete, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Saint-Germain-en-Laye)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Rome)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczno-Kanoniczne (Lublin)
Römische Quartalschrift (Vatican City)
Sacra Doctrina (Bologna)
Saint Luke's Journal of Theology (Sewanee, TN)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Århus, Denmark)
Science et Esprit (Montreal)

Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch, S. Africa)
Scripture Bulletin (Twickenham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Second Century (Malibu, CA)
Sefarad (Madrid)
Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Skrif en Kerk (Pretoria, S. Africa)
Soundings (Nashville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Rotterdam)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Studium Ovetense (Oviedo)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Themelios (Leicester, UK)
Theologia Evangelica (Pretoria, S. Africa)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (Bronx, NY)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Freising)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Munich)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vigiliae Christianae (Leiden)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Mönchengladbach)
Word and World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bethel)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Winter Park, FL)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1r. R. E. **Brown**, J. A. **Fitzmyer**, and R. E. **Murphy** (eds.), *The New Jerome Biblical Commentary* [*NTA* 34, pp. 97-98; §§ 34-1001r–1002r].

J. L. **Mays**, "New JBC: Much of it new, all of it better," *National Catholic Reporter* [Kansas City, MO] 7 September ('90) 24.—The excellencies of the original edition are improved in its successor. The scholarship is broadened, the scope of the material is expanded, and the presentation of the content is clearer and more accessible. The volume is in a way a record of the growth of North American Catholic biblical scholarship in the third quarter of the 20th century.—D.J.H.

2. F. F. **Bruce**, "J. B. Lightfoot (died 1889), Commentator and Theologian," *Evangel* [Edinburgh] 7 (2, '89) 10-12.

After sketching Lightfoot's life (1828-89) and his major tasks, the article comments on his commentaries on the Pauline epistles and the Apostolic Fathers as well as his other writings. Lightfoot's vindication of the firm historical foundation of the Christian faith was the theological contribution that his generation required.—D.J.H.

3. R. C. **Fuller**, "The Catholic Biblical Association of Great Britain 1940-1990," *Priests & People* 4 (7, '90) 251-254.

To mark the golden jubilee of the Catholic Biblical Association of Great Britain, the article considers the founding, goals, and achievements of the organization against the background of world and church history from 1940 to 1990. [The same issue reprints articles from *Scripture* and *Scripture Bulletin:* C. Lattey on the church of the Bible (pp. 255-257, 260), A. Jones on the Bible as news of God (pp. 258-260), B. de Pinto on the mystery of the word (pp. 261-265), D. Woodward on the Bible and the modern parish (pp. 266-269) and J. Wijngaards on planning Scripture studies (pp. 270-277).]—D.J.H.

4. R. C. **Fuller**, "Golden Jubilee of the C.B.A.," *ScriptBull* 20 (2, '90) 34-37.

After describing the founding of the Catholic Biblical Association of Great Britain in 1940, the article discusses the activities of the association (especially with regard to translations) and the celebrations of its golden jubilee in 1990.—D.J.H.

5. G. **Haufe**, "Theologische Exegese aus dem Geist des philosophischen Idealismus," *Zeichen der Zeit* [Berlin] 44 (6, '90) 138-140.

The article discusses the life and scholarship of E. Lohmeyer (1890-1946) against the background of European history, with particular attention to his distinctive approach to NT exegesis.—D.J.H.

6. E. **Martens**, "Bible Study Helps and Commentaries," *Direction* 19 (2, '90) 107-119.

In response to requests for help in building a preaching pastor's library, this article recommends works in four categories: general helps, commentary sets, OT commentaries, and NT commentaries. For each topic or biblical book it generally makes two suggestions.—D.J.H.

7. B. Montagnes, “Les lettres du P. Lagrange à Mgr de Solages (1925-1937),” *BullLitt Eccl* 91 (2, ’90) 83-100.

After a three-page introduction, the article provides the texts (with notes below) for thirteen letters from M.-J. Lagrange to B. de Solages written between 1925 and 1937. The topics include the “biblical question,” the relation between Christianity and Hellenism, the biblical idea of creation, and the irreducibility of Thomism to Aristotelianism.—D.J.H.

8. J. Murphy-O’Connor, “The Ecole Biblique de Jerusalem: a Century of Scholarship (1890-1990),” *Scripture in Church* [Dublin] 20 (80, ’90) 471-479.

This history of the École Biblique de Jérusalem discusses its founding by M.-J. Lagrange, the development of a scholarly tradition there, the Modernist crisis, the new generation (P. Benoit, R. de Vaux, etc.), the post-War years, and the present and future.—D.J.H.

9. B. Nichtweiss, “Erik Peterson. Leben, Werk und Wirkung,” *StimmZeit* 208 (8, ’90) 529-544.

This discussion of Peterson’s life (1890-1960), work, and influence deals with his years of study, work as a teacher and impact on students, debates with K. Barth, life-style, fascination with the NT, friendship with C. Schmitt, long road to the Catholic church, difficult new beginning, years of scarcity in Rome, and approach to Christian life as “between the times.” —D.J.H.

Canon

10. E. R. Kalin, “Re-examining New Testament Canon History: 1. The Canon of Origen,” *CurrTheolMiss* 17 (4, ’90) 274-282.

The prevailing view of NT canon history needs reexamination and revision. The focus of this study is to show that there is no extant list of the books of the NT from Origen, all appearances to the contrary notwithstanding. It is quite possible that it was only in the 4th century that the church set the limits of its NT.—C.R.M.

11. R. Minnerath, “La Tradition chrétienne de Paul à Origène,” *Annuarium Historiae Conciliorum* [Paderborn] 20 (1-2, ’88) 182-215.

The major steps in the developing Christian understanding of tradition up to the mid-3rd century include the following: pre-Pauline and Pauline proclamation of Jesus’ saving death and resurrection, affirmation of the apostolic tradition in the second generation, tradition as the deposit of faith (Pastorals), apostolic tradition opposed to heterodox (mainly gnostic) traditions, emphasis on the doctrinal aspect, interest in Christian books along with the OT, the “new covenant” as also a collection of books, and tradition as restricted to non-written material.—D.J.H.

12. E. T. Oakes, “The usurped town: The canon of Scripture in postmodern aesthetics,” *Communio/IntCathRev* 17 (2, ’90) 261-280.

The study of the Bible in academic circles now mirrors in some respects what is happening to literary texts. There is a conspicuous hostility to the notion that the canon represents anything more than an arbitrary selection that contains within it no obviously visible principle of unity. Moreover, recent scholarship tends to examine the biblical texts merely as literary artifacts, using the same methods that structuralist theorists use on any text whatever.—D.J.H.

13. A. Ziegenaus, "Die ungleiche Bibel: Das Problem der deuterokanonischen Schriften," *ForKathTheol* 6 (2, '90) 85-102.

This discussion of the OT "deuterocanonical" books deals with their significance, the origin of the two approaches to the canon (theories and reality), the pivotal position of Eusebius of Caesarea, the degrees of recognition accorded to the deuterocanonical books, and their place in various editions of the Bible.—D.J.H.

Interpretation

14. T. G. A. Baker, "'This is the Word of the Lord,'" *Theology* 93 (754, '90) 266-273.

The Bible has never in Christian history had less impact than it has today. Increasing the impact of the Bible in the liturgy may best be done by reducing the amount of Bible reading in public worship and by greater selectivity and sensitivity in using biblical images.—D.J.H.

15. P. Barry, "Exegesis and Literary Criticism," *ScriptBull* 20 (2, '90) 28-33.

The tide of opinion in literary studies is flowing in the direction of F. Kermode's championship of covert senses and away from H. Gardner's reservations about this style of interpretation. It is undeniable that the factors that make a literary or biblical reading plausible are not always to be found in the text itself. Discovering occult and symbolic significance in a text is not necessarily a difficult or intellectually demanding task, but mere ingenuity cannot make an interpretation convincing.—D.J.H.

16. C. Basevi, "Hacia la estructuración de una 'Historia de la Exégesis Bíblica': ensayos y perspectivas," *ScriptTheol* 22 (1, '90) 221-241.

After discussing the importance of and need for a comprehensive history of biblical exegesis, the article comments on the treatments of patristic material by B. de Margerie and M. Simonetti as well as the series "La Bible de tous les temps." A history of biblical exegesis should situate the patristic authors in their historical and cultural contexts, point out not only the differences but also the common thread in catholic exegesis, and make clear the continuity between biblical exegesis and theology.—D.J.H.

17. I. Batista, "The Bible and Christian Theological Education," *JournInterdenomTheol Cent* 15 (1-2, '87-'88) 102-117.

The article first describes different types of biblical readings or approaches found in the experiences of the Cuban church: immobilizing, emotional, academicist, and praxis-based (in the midst of social change). Then it presents emphases (pastoral and prophetic) relevant to Cuban theological education. Reading the Bible is fundamental as a principle of discernment and accompaniment in the very praxis of liberation.—D.J.H.

18. J. Bowden, "What about the New Testament? Questions on the Eightieth Birthday of Christopher Evans," *Theology* 93 (754, '90) 273-282.

Re-reading *What about the New Testament?* (1975), ed. M. Hooker and C. Hickling, the *Festschrift* honoring C. F. Evans, highlights some theological issues of continuing significance: the separation between academic theology and church life, the unhealthy concentration on Jesus, the social component in faith, the "myth" of the church, and the nature and performance of the Eucharist. It also brings out problems in communicating Christian faith today.—D.J.H.

19. J. J. Buckley, "The Hermeneutical Deadlock Between Revelationalists, Textualists, and Functionalists," *ModTheol* 6 (4, '90) 325-339.

The current hermeneutical deadlock is not a debate over three relatively isolated positions (revelationalist, textualist, functionalist) between which we must choose. It is an argument over the relationships between the subject matter, contexts, and texts of Scripture. Like all deadlocks, all three parts must somehow work together to open the hermeneutical door.—D.J.H.

20. C. Buzzetti, "Ispirazione: due nuove immagini per comprendere," *Salesianum* 52 (1, '90) 127-132.

Just as a person has property of various kinds and value, so all the Bible is inspired but with some texts being more important than others. The Bible is "from God" as a story used by God to express the divine pedagogy in relation to humankind.—D.J.H.

21r. J. M. Canfield, *The Incredible Scofield and His Book* (Vallecito, CA: Ross House, 1988).

J. D. Hannah, "A Review of *The Incredible Scofield and His Book*," *BiblSac* 147 (587, '90) 351-364.—This historical study of the life of C. I. Scofield as it bears on the *Scofield Reference Bible* and dispensational premillenarian teaching fails especially in its interpretation of the facts. False assumptions, *ad hominem* arguments, innuendos, unfounded allegations, arguments from silence, character assassination, and omission of certain facts make the work unreliable. Attacking one leader of dispensational premillennialism does not undo the entire system.—D.J.H.

22. B. S. Childs, "Critical Reflections on James Barr's Understanding of the Literal and the Allegorical," *JournStudOT* 46 ('90) 3-9.

Barr is correct when he sees a certain analogy between traditional allegory and the work of some post-critical scholars [see § 34-13]. The similarity between the two, however, is superficial and is an almost accidental congruence arising from very different assumptions. —C.R.M.

23. G. L. Comstock, "Truth or meaning: Ricoeur versus Frei on biblical narrative," *HervTeolStud* 45 (4, '89) 741-766.

Although P. Ricoeur and H. Frei appear to build a narrative theology, the appearance of symmetry in their works is illusory. Frei thought that the biblical stories were true but saw no point in arguing this matter publicly. He insisted on meaning while sacrificing truth. Ricoeur thinks that the biblical stories make truth claims and challenge the ways that modern philosophers think and talk about truth. Ricoeur's position is more consistent. The philosopher's "impure narrativism" is more faithful than the theologian's "pure narrativism" to the testimony of the scriptural stories.—D.J.H.

24. R. A. Culpepper, "Commentary on Biblical Narratives: Changing Paradigms," *Forum* 5 (3, '89) 87-102.

The article first discusses the following two theses: (1) The form and purpose of commentaries have changed with each generation, and (2) a commentary reflects the interpreter's understanding of the nature of the text and the locus of its meaning. Then it suggests answers to the question: What should characterize the next generation of commentaries? A commentary should enable readers to realize the full potential of the text they desire to read.—C.R.M.

25. A. J. da Silva, "Notas sobre alguns aspectos da leitura da Bíblia no Brasil hoje," *RevistEclBras* 50 (197, '90) 117-137.

The reading of the Bible in Brazil today is discussed with reference to three questions: How is the Bible read today? (translations, commentaries and other aids, hermeneutics, relation to life); By whom is the Bible read today? (poor people, middle-class people); For what is the Bible read? (political and religious goals).—D.J.H.

26. J. M. Dawsey, "The Biblical Authority of the Poor," *ExpTimes* 101 (10, '90) 295-298.

Liberation theologians claim that the historical-critical method distorts the meaning of Scripture. P. Richard insists that the Bible is an instrument of evangelization only when read by the poor or from the perspective of the poor. C. Mesters proposes a reading of Scripture that is communal, present-oriented, led by the Spirit, carried out in faith, militant, starting from the people's social position and realization of oppression, and involving all aspects of life. Such theologians raise new and important questions regarding biblical hermeneutics. —D.J.H.

27. J. M. Dawsey, "The Lost Front Door Into Scripture: Carlos Mesters, Latin American Liberation Theology and the Church Fathers," *AnglTheolRev* 72 (3, '90) 292-305.

Mesters and the people in the basic ecclesial communities share with the Church Fathers a claim that biblical interpretation actually is participation in the word of God. They depart from the Fathers in that they seek a different spiritual sense (the wellness of society), have a different standard of interpretation (the experience of the poor), and have a different view of history.—D.J.H.

28. F. Deist, "The Hermeneutic of the Sacred and the Task of Biblical Studies in a Secularised World," *Scriptura* 33 ('90) 6-15.

Biblical studies must restore to people an awareness of the sacred and enable them to interpret religious symbols signifying meaning in the universe. M. Eliade's hermeneutic of the sacred may provide a framework within which biblical studies may be taught in a relevant manner.—D.J.H.

29. B. Dupuy, "Exégèse juive, exégèse chrétienne," *LumVie* 39 (196, '90) 73-93.

After describing Jewish readings of Scripture and calling attention to some hermeneutical principles, the article considers the debates between Sadducees and Pharisees, between pesher and midrash, and over the rules of Jewish interpretation. Then it discusses Christian exegesis in the light of Jewish exegesis: the birth of Christian exegesis, oral tradition, and the center of Scripture.—D.J.H.

30. G. D. FEE, "Issues in Evangelical Hermeneutics: Hermeneutics and the Nature of Scripture," *Crux* 26 (2, '90) 21-26.

The crucial hermeneutical question is what the biblical text means, i.e. how it is a word for us. For evangelical Protestants Scripture is self-authenticating because it is ultimately inspired by the Spirit of God. By its understanding of the nature of Scripture evangelical hermeneutics must always be interacting with the intersection of the human and divine in these words that are believed also to be *the* Word.—D.J.H.

31. G. D. FEE, "Issues in Evangelical Hermeneutics, Part II: The Crucial Issue—Authorial Intentionality: A Proposal Regarding New Testament Imperatives," *Crux* 26 (3, '90) 35-42.

After preliminary observations about hermeneutics and normativeness, the article discusses the importance of authorial intentionality as setting limits to what a text may not mean and as showing the way forward toward constructing our theologies in a truly biblical fashion. Then it proposes that there are differences of degrees and levels in the NT imperatives and that evangelicals should think of Scripture more as gospel to be proclaimed than as law to be obeyed.—D.J.H.

32. M. FORD, "Towards the Restoration of Allegory: Christology, Epistemology and Narrative Structure," *StVladTheolQuart* 34 (2-3, '90) 161-195.

Modern students of the NT parables have generally misunderstood the nature of allegory and allowed themselves to be guided by inadequate theological assumptions. The traditional, patristic Christology provides the key to interpreting the form/content relation of the parables: the person that allows for a union in which each nature, while interpenetrating the other, fully maintains its own reality and value. Many uses of allegory are particularly Christian in the world-view that they reflect and have long served as a method of contemplation and a means of instruction, contemplation, and prayer.—D.J.H.

33. R. M. FOWLER, "Postmodern Biblical Criticism," *Forum* 5 (3, '89) 3-30.

This paper seeks to say some helpful things about postmodernism generally and about postmodern biblical criticism in particular, especially reader-response criticism. Postmodern criticism may turn out to be occasional criticism. On occasion there will be the need to exercise the criticism of criticism. On occasion it will be appropriate to allow and even to encourage the critical distance between the critic and the object of criticism to narrow and even to collapse. On occasion criticism must cease. [The same issue contains responses by G. Aichele (pp. 31-35) and S. D. Moore (pp. 36-41).]—C.R.M.

34r. R. W. FUNK, *The Poetics of Biblical Narrative* [*NTA* 33, p. 235].

H. BOERS, "From Syntax to Semantics. A Review of Robert Funk, *The Poetics of Biblical Narrative*," *Forum* 5 (3, '89) 61-68.—The development of the grammar of discourse from actual texts in chapters 3-11 deserves highest praise from every reader interested in understanding how narrative discourse functions. The theoretical discussions in chapters 1-2, however, are seriously flawed at many crucial points.—C.R.M.

35r. IBID.

J. CAMERY-HOGGATT, "On Bridges and Abutments. A Review of Robert Funk, *The Poetics of Biblical Narrative*," *Forum* 5 (3, '89) 69-78.—Funk's phenomenological descriptions of various representative narratives are precise to the point of being excruciating. But clearly surface markers are not all that counts. Funk has given us a first, critical, and essential abutment, but not the whole bridge.—C.R.M.

36r. Ibid.

G. A. **Phillips**, "Discourse of Biblical Narratology. A Review of Robert Funk, *The Poetics of Biblical Narrative*," *Forum* 5 (3, '89) 79-86.—This consideration of Funk's work first offers a definition of deconstruction and then discusses Funk's formalist method, the ideological basis of formalism, a deconstructive approach to narratology, and further questions essential for participating in a conversation with critics from the postmodernism "other side."—C.R.M.

37. J. **Goldingay**, "Preaching on the Stories in Scripture," *Anvil* 7 (2, '90) 105-114.

Biblical stories illustrate the commitments that the faith entails, exemplify the experiences that the faith may involve, and bring to life the events on which the faith is based. They preach simply by telling, building in an application, appending the teaching, and continuing the story. They engage their readers by their structure, concrete portrayal, invitation to identify, and focusing on individuals.—D.J.H.

38. V. L. **Haanes**, "Tro og teologi. Spenningen mellom tro og vitenskap i norsk teologi, spesielt med henblikk på professor Olaf Moe (Faith and theology. The Tension between Religion and Science in Norwegian Theology. With a special View to Professor Olaf Moe [1876-1963])," *TidsTeolKirk* 61 (2, '90) 119-130.

Moe was lecturer in NT at the University of Oslo (1906-15) and then professor of NT at the Menighetsfakultetet. After sketching the breakthrough of modernity in Norway in the 1870s and the emergence of liberal theology from 1890 to 1930, the article discusses Moe's understanding of theology, its task, and scientific character, and examines the consequences for theological education and the quest for the unity of theology.—D.J.H.

39. E. **Hahn**, "Anmerkungen zur Lektüre der Heiligen Schrift in Brasilien," *KerDog* 36 (2, '90) 111-155.

The Christian churches in Brazil today show an amazing interest in the Bible and are developing new forms of biblical theology. The Brazilian approach can be understood from the writings of C. Mesters, M. Schwantes, J. Comblin, and others. As its empirical basis the experience of social oppression determines the biblical interpretation from the outset. The "option for the poor" acquires the qualities of a dogma, thus reducing exegesis to providing biblical verification and weakening the critical potential of the gospel.—D.J.H.

40. P. D. **Hanson**, "Biblical Authority Reconsidered," *HorBibTheol* 11 (2, '89) 57-79.

The article first explores the historical roots of the modern controversy over biblical authority from Augustine through medieval hermeneutics into the present. Then it develops the contention that the church's understanding of the authority of Scripture should arise from the theological effort of defining its identity and the vocational commitment to live in faithfulness to the gospel. This approach commends a position standing in continuity with the Augustinian tradition which, while not without eloquent testimony in the writings of Aquinas, was bequeathed to the modern world especially in the writings of Luther and Calvin.—C.R.M.

41. C. W. Hedrick, "Toward a Code of Ethics for New Testament Scholars: 'Heavenly Labials in a world of Gutturals,'" *PerspRelStud* 17 (2, '90) 101-115.

After stating the philosophical rationale that undergirds a proper code of conduct in NT interpretation, the article discusses five essential components of such a code of conduct under the following rubrics: data and interpretation, education versus indoctrination, the role of creeds, the ethics of translating, and the scholar and the public.—C.R.M.

42. H. Hegstad, "Bibelen og teologien. Til spørsmålet om forholdet mellom eksegese og systematisk teologi (The Bible and theology. On the question of the relationship between exegesis and systematic theology)," *TidsTeolKirk* 61 (2, '90) 131-144.

Since the Enlightenment there has been a schism between biblical exegesis and systematic theology. While exegesis has understood its task as purely historical, systematic theology has found its sources in places other than the Bible. The article discusses this development with special reference to the Norwegian situation and suggests the quest for a theological hermeneutics as a common task for both exegetes and systematic theologians.—D.J.H.

43. B. Jaspert, "Sachkritik und Widerstand. Das Beispiel Rudolf Bultmanns," *TheolLitZeit* 115 (3, '90) 161-182.

There is a logical connection between Bultmann's approach to NT exegesis (*Sachkritik*) and his resistance to Nazism. Indeed his *Sachkritik* was the basis for his resistance. Relying on Bultmann's correspondence with K. Barth, the article develops this thesis with reference to three major topics: *sachgemässe* exegesis, the challenge to theology and church from National Socialism, and the relation between philosophy and theology.—D.J.H.

44. N. M. Lahutsky, "Paris and Jerusalem: Alfred Loisy and Père Lagrange on the Gospel of Mark," *CathBibQuart* 52 (3, '90) 444-466.

After discussing the careers of A. Loisy and M.-J. Lagrange and noting their similarities in orientation, the article compares their exegetical methods with particular attention to Mk 3:31-35; 13:1-37; 6:30-44; 16:1-8; and 16:9-20. Then it compares their views on the relation of exegesis to dogma, the Jesus of history to the Christ of faith, and Jesus/Christ to the church. Lagrange tended toward a neoscholastic and supernaturalist position and Loisy toward an immanentist and developmentalist position. The crisis of 1907 hardened each into his position, with excommunication pushing Loisy to further radical posture.—D.J.H.

45. B. Lategan, "Introducing a Research Project on Contextual Hermeneutics," *Scriptura* 33 ('90) 1-5.

The Centre for Contextual Hermeneutics at Stellenbosch has initiated a research program for investigating aspects of an effective theological hermeneutics for the South African context. The article explains the situation, problem, and challenge leading up to the program. —D.J.H.

46. A. McKenna, "Biblical Structuralism: Testing the Victimary Hypothesis," *Helios* [Lubbock, TX] 17 (1, '90) 71-87.

According to R. Girard the theoretical voice of Scripture is that of the victim, and it is thematically marked as such "since the foundation of the world." This analysis focuses on the self-evidentiary claims made by Girard concerning the victim. It reviews the formal or structural characteristics of 1 Kgs 3:16-28 in order to show the hermeneutic and epistemological rigor of its theoretical voice. Then, to explore this epistemology further, it examines the Good Samaritan (Lk 10:25-37), a text never discussed by Girard, in an attempt to get at the notion of revelation by purely linguistic and rational means.—C.R.M.

47. P. MULLINS, "Sacred Text in an Electronic Age," *BibTheolBull* 20 (3, '90) 99-106.

This essay explores the transition in contemporary Western culture from the era of the printed book to the era of electronic writing and the implications it holds for the Bible and its function in the Christian community. The word processor is spawning a more relational and temporal cultural vision of the written word. Thus the electronic medium, especially hypertext, will relativize our images of and approaches to all texts, including the Bible. —C.R.M.

48. L. PANIER, "Lecture sémiotique et projet théologique. Incidences et interrogations," *RechSciRel* 78 (2, '90) 199-220.

The article first distinguishes the semiotic approach from other types of language analysis and explains its double principle of immanence and enunciation. Then it suggests how a semiotic reading of Scripture can renew the relation of theology to exegesis and orient a theological project to a subjective reference and an interpretive outlook. Semiotics can help to uncover the structure of the human being established as subject by the word of God and confront theology with the question of the "real."—D.J.H.

49. G. M. M. PELSER, "Rudolf Bultmann se ontmitologisering van die Nuwe-Testamentiese eskatologie (Rudolf Bultmann's demythologizing of the eschatology of the New Testament)," *HervTeolStud* 45 (4, '89) 815-842.

The article examines Bultmann's views on NT eschatology as expressed by Jesus, the earliest Christians, Paul, John, and the post-apostolic churches. It also attends to what Bultmann said about the secularization of eschatology during church history and about the relation between history and eschatology. Although Bultmann's program of demythologizing has dire consequences for traditional end-time expectations, there is much to be gained from his insights regarding the existential importance of the decision of faith for authentic existence as the eschatological event.—D.J.H.

50. W. RILEY, "On the Location of Meaning in a Sacred Text," *ProcIrBibAssoc* 13 ('90) 7-23.

The sacred text can be read primarily (1) to support or elucidate a prior judgment, (2) to discover how the text spoke within its original dialogue, (3) with the emphasis on pre-literary concerns, (4) in relation with other sacred texts, or (5) for its ability to interrelate with the reader's world. Grids (1) intrinsic to the text, (2) establishing the context of the text, or (3) imposed on the text, through their organization of the text, enable the sacred text to be appreciated and comprehended.—D.J.H.

51. B. ROBINSON, "Whither Catholic Biblical Studies?" *Priests & People* 4 (7, '90) 278-281.

Biblical criticism is an ecumenical endeavor, and the range of exegetical options to be found among Catholics is no less than that in any other Christian community. It is important that Catholic scholars continue to collaborate with other scholars in investigating the original meaning and also study Scripture together as Catholics to discover what it has to say to them specifically as Catholics.—D.J.H.

52. L. RYKEN, "The Bible as Literature. Part 3 (of 4 parts): 'I Have Used Similitudes': The Poetry of the Bible," *BiblSac* 147 (587, '90) 259-269. [See § 34-1044.]

About one-third of the Bible ranks as poetry. Poetry (including biblical poetry) is characterized by the primacy of image, the importance of comparison, and the use of "fictional" (i.e. metaphorical) and even "fantastic" language. Applying the analytical scheme of theme and variation works wonders with poems.—D.J.H.

53. E. SCHÜSSLER FIORENZA, "Changing the Paradigms," *Christian Century* [Chicago] 107 (25, '90) 796-800.

After noting the dilemmas faced by the feminist theologian approaching the question of how one's "mind has changed," Schüssler Fiorenza reviews her theological career, dividing it into periods roughly corresponding to the past three decades. The feminist movement in society and biblical religion prevails at the center of the struggles of modern civil rights and liberation movements against patriarchal deformations of democracy. A critical feminist reconceptualization of patriarchy challenges the androcentric frameworks of the discipline of biblical studies as a whole.—C.R.M.

54r. E. SCHÜSSLER FIORENZA, *In Memory of Her* [*NTA* 28, pp. 97-98; § 33-536r].

S. HEINE, "Brille der Parteilichkeit. Zu einer feministischen Hermeneutik," *Evangelische Kommentare* [Stuttgart] 23 (6, '90) 354-357.—Schüssler Fiorenza views women in early Christianity through the lens of feminist hermeneutics. But her desire to find the discipleship of equals in the NT era involves a circularity of interest and result. Her disdain for objectivity as patriarchal thinking and her reliance on the argument from silence are methodologically suspect. Her understanding of what constitutes revelation is too narrow. She reconstructs women's history in a partisan rather than objective way.—D.J.H.

55. M. SCHWANTES, "Die Bibel—Waffe der Armen," *Zeichen der Zeit* [Berlin] 44 (6, '90) 140-142.

This discussion of Bible-reading in Brazil today considers the setting in the base-churches, the impact on the poor, the social and psychological consequences, and the suspicions that it arouses.—D.J.H.

56. J. R. SEIBOLD, "Palabra de Dios y Pueblo de Dios. La actualización de la Sagrada Escritura en la Evangelización de América Latina," *Stromata* 46 (1-2, '90) 3-63.

This article first examines some of the most important forms of the actualization of the word of God in the apostolic, patristic, and medieval periods, including the monastic reading of Scripture, *lectio divina,* and the various "senses" of Scripture. Then it focuses on the actualization of Scripture in Hispanic Christianity in the 15th and 16th centuries, i.e. at the beginning of the evangelization of the so-called new world. [To be continued]—D.J.H.

57. J.-M. SEVRIN, "L'exégèse critique comme discipline théologique," *RevThéolLouv* 21 (2, '90) 146-162.

This examination of the relation between exegesis and theology holds to the conviction that all theologians root their work in the reading of the Bible and that this reading also implies a critical stance. It reviews recent debate on the relation between exegesis and theology, discusses the nature of critical exegesis, examines its epistemological basis, and reflects on the relation between exegesis, faith, and theology. Critical exegesis is a scientific discipline that has as its object the biblical writings in their concrete singularity and as its purpose the discovery of their true sense. It is a fallacy to oppose critical exegesis to a believing hermeneutic as if they lead to different meanings and obey different spirits.—C.R.M.

58. J. SEYNAEVE, "Newman's Biblical Hermeneutics," *LouvStud* 15 (2-3, '90) 282-300.

For most of his life J. H. Newman (1801-90) preferred the mystical, allegorical, sacramental, figurative, or spiritual method of biblical interpretation to the critical and literal. He guarded against abuses by insisting on the primary sense and Christology. With the passing of years Newman attached more importance to a critico-literary interpretation of Scripture. —D.J.H.

59. D. J. SMIT, "The Ethics of Interpretation - and South Africa," *Scriptura* 33 ('90) 29-43.

It is possible to distinguish three periods in South African NT scholarship over the past four decades: when Afrikaner Reformed biblical scholarship served the apartheid ideology, when methodology became all important and a scientific ethos dominated, and when a new wave of socio-political interpretation appeared.—D.J.H.

60. D. J. SMIT, "The Ethics of Interpretation - New Voices from the USA," *Scriptura* 33 ('90) 16-28.

The ethos of scholarly interpretation has been highlighted recently from the traditions of hermeneutics (A. Thiselton, D. Tracy) and rhetorical criticism (W. Wuellner, E. Schüssler Fiorenza). They agree that the ethos of biblical scholarship must be that of responsible, life-oriented human praxis aware of its own socio-political role and function of power, not that of value-free scientism.—D.J.H.

61. W. F. TAYLOR, "Sociological Exegesis: Introduction to a New Way to Study the Bible. Part II: Results," *Trinity Seminary Review* [Columbus, OH] 12 (1, '90) 26-42.

In order better to evaluate sociological-exegetical methodology [see § 34-1048], this installment focuses on three examples that illustrate major results of sociological study of the NT: the Jesus movement (G. Theissen), the social class of the early Christians (E. A. Judge, A. Malherbe, J. Gager, W. A. Meeks, Theissen), and institutionalization in the Pauline churches (M. Y. MacDonald). The possibilities of sociological research on the NT are greater than its limitations.—D.J.H.

62. H. C. WAETJEN, "Using the Bible for Liberation and Justice," *JournInterdenomTheol Cent* 15 (1-2, '87-'88) 91-101.

The biblical text has been silent not only because of its androcentric historiography and theology but also because the male-dominated social construction of reality and the false consciousness that it fosters have continued to thwart a re-cognition and recovery of what the biblical writers were struggling to communicate. But the true use of the Bible will always be associated with activities of justice and liberation, because it proclaims the inauguration of the new moral order of God's rule and its goal of drawing all women and men into a horizontal relationship with the Creator.—D.J.H.

63. P. Weiss, "Die Hermeneutik Friedrich Schleiermachers und Rudolf Bultmanns im Vergleich," *TheolZeit* 46 (2, '90) 124-161.

After discussing the roots of Schleiermacher's hermeneutical concepts, the article outlines his approach to hermeneutics in grammatical and technical interpretation (with particular attention to the idea of divination). Then it considers Bultmann's assessment of Schleiermacher's hermeneutical work and Bultmann's approach to understanding as existential (with particular attention to the quest for God and Bultmann's theory of a correct philosophy). —D.J.H.

64. A. N. Wilder, "Holy Writ and Lit Crit," *Christian Century* [Chicago] 107 (25, '90) 790-791.

Literary criticism of the Bible is properly a linguistic and rhetorical criticism that can take account of all the properties of language. With this approach one can identify the distinctiveness of the Bible at the very roots of speech, prior to all familiar criteria related to theme and doctrine. Three distinctive features of the rhetorics and genres of the biblical Word call for the probing inquiry of literary criticism: the realism of the biblical texts, their kerygmatic tenor, and their teleology.—C.R.M.

Textual Criticism

65. B. Aland, "Neutestamentliche Textforschung und Textgeschichte. Erwägungen zu einem notwendigen Thema," *NTStud* 36 (3, '90) 337-358.

NT textual criticism must aim at a comprehensive picture of the whole textual tradition and not be concerned only with establishing the original text. This approach is developed under four headings: textual research as a historical discipline, the text and textual tradition of the early period, the significance of textual history illustrated by the example of the Byzantine (Koine) text, and the text and textual value of the minuscules.—D.J.H.

66. K. Aland, "Il testo della chiesa," *Lux Biblica* [Rome] 1 (2, '90) 3-28.

The Italian version of an article published in English in *Trinity Journal* [§ 33-1040]. —D.J.H.

67. C.-B. Amphoux and M. Jourjon, "Le Centre Jean Duplacy pour l'étude des manuscrits de la Bible (C.D.M.B.)," *Bulletin de l'Institut Catholique de Lyon* [Lyon] 113 (89, '89) 47-52.

Amphoux (pp. 47-49) explains the history and goals of the center for research on biblical manuscripts that was established at Lyon in May 1988 in memory of J. Duplacy (1916-83). Also included are the texts of allocutions by Amphoux (pp. 49-51) and Jourjon (pp. 51-52) regarding Duplacy and the center.—D.J.H.

68. L. Eleen, "New Testament Manuscripts and Their Lay Owners in Verona in the Thirteenth Century," *Scriptorium* 41 (2, '87) 221-236, plates 18-21.

Containing the complete NT in Latin as well as a calendar of liturgical feasts, ms Vat. Lat. 39 appears to have been produced in Verona in the 13th century. This and other such books were prepared for members of lay penitential confraternities popular in northern Italy in the late 12th and early 13th centuries.—D.J.H.

69. K. Muszyńska, “Un manuscrit carolingien du Nouveau Testament retrouvé en Pologne,” *Scriptorium* 41 (2, ’87) 255-256.

A late 8th-century Latin manuscript of the NT is now the oldest codex in the National Library of Warsaw. The article describes the manuscript and explains how it came to Warsaw.—D.J.H.

Textual Criticism, §§ 35-216, 226.

Biblical Philology

70. J. Lust, “J. F. Schleusner and the Lexicon of the Septuagint,” *ZeitAltWiss* 102 (2, ’90) 256-262.

Schleusner’s lexicon of the Septuagint (1820-21) concentrated on the Hebrew equivalents of the Greek words. This goldmine of information deserves to be reprinted. The article supplies background information on Schleusner’s work as well as on a new succinct lexicon of the Septuagint now in preparation.—D.J.H.

71. J. Mateos, “Σάββατα, σάββατον, προσάββατον, παρασκευή,” *FilolNT* 3 (5, ’90) 19-38.

The first part of this study establishes the distinction between the plural form σάββατα, which denotes the seventh day of the week, and the singular σάββατον, which denotes in the first place the sacred nature or preceptual rest that affects a certain day, be it Sabbath or feast. Similarly προσάββατον and its synonym παρασκευή (Mk 15:42) do not necessarily express the eve of the Sabbath but may indicate the eve of a preceptive feast day (Jn 19:14). Examination of the Gospels verifies the precision with which the Evangelists used these forms. The second part of the paper sets out the consequences of the proposed distinctions for dating the death of Jesus.—C.R.M.

72. C. Padilla, “Sobre el verbo ’Αποκρίνομαι en el Nuevo Testamento,” *FilolNT* 3 (5, ’90) 67-74.

This exhaustive study of the use of ἀποκρίνομαι in the NT first gathers data from concordances and dictionaries. Then it discusses the meaning and semantic formulations of the verb. Finally, it examines its function in context. In the NT ἀποκρίνομαι (1) responds or answers direct questions or requests (Mt 25:40; Mk 11:30; etc.); (2) replies to an assertion, speech, or previous sentence in a manner that shows resistance, opposition, or incomprehension (Mk 6:37; Jn 3:9; etc.); (3) reacts verbally, whether explicitly or not, to a preceding event (Mk 9:5; Lk 13:14; etc.); and (4) resumes discourse (Mt 11:25; Jn 5:19; etc.). —C.R.M.

73. A. Piñero, “New Testament Philology Bulletin N.º 5,” *FilolNT* 3 (5, ’90) 85-97.

This bulletin [see § 34-1062] provides bibliographic information and in some cases summaries for 109 articles and books on various aspects of NT philology.—D.J.H.

74. M. Stover, “Bible Study in the Computer Age,” *ChristToday* 34 (11, ’90) 55, 59.

The article describes and evaluates two new microcomputer-based Bible-study aids, *NIVpc* (Zondervan) and *CDWord* (CDWord Library).—D.J.H.

75. S. Wong, "The Nature of the Greek of the New Testament - Its Past and Present," *Scriptura* 32 ('90) 1-27.

This investigation of the nature of NT Greek gives particular attention to the purist-Hebraist controversy from the 16th to the 18th centuries and the sacred-common Greek controversy from the 19th century to A. Deissmann. A new generation must be able to integrate the knowledge of modern linguistics into the study of biblical languages.—D.J.H.

Biblical Translation

76. Anon., "Traducciones de la Biblia en Español," *RevistBíb* 52 (1, '90) 55-59.

A list of forty-seven translations of the Bible into Spanish from A.D. 1260 to the present. —D.J.H.

77. P. C. Beentjes, "Een nieuwe Engelstalige Bijbel (A New English Bible)," *Bijdragen* 51 (2, '90) 195-201.

The Revised English Bible must be considered an impressive effort of both ecumenical and scholarly cooperation. Especially noteworthy are its use of shorter lines for poetry, gender inclusive language, attention to the ancient versions, and more reticent use of footnotes. —D.J.H.

78. A. D. Bennett, "The NRSV: A Teaching Guide," *Religious Education* [New Haven, CT] 85 (2, '90) 255-278.

This aid to appreciating the significance of the publication of the NRSV shows how the articles in *Religious Education* 85 (2, '90) [§§ 35-79, 80, 82, 83, 86, 91, 92] can serve as a study guide for issues related to biblical translation.—D.J.H.

79. M. C. Boys, "Educational Tasks New and Old for an Ancient yet Timely Text," *Religious Education* [New Haven, CT] 85 (2, '90) 229-239.

The publication of the NRSV exemplifies not merely a commonality of translation among various churches but also an era of common ways of studying the Bible. The translators' work helps to prepare readers to become aware of the levels of meaning in the biblical texts and the interpretative lenses through which they are read.—D.J.H.

80. K. R. Crim, "Translating the Bible: An Unending Task," *Religious Education* [New Haven, CT] 85 (2, '90) 201-210.

Any translation of the Bible must wrestle with three distinct issues: the text to be translated, the meaning of the text, and the way that meaning is to be expressed in the target language. The essay also considers the following issues: revision of an existing translation versus a new translation, literal translation versus paraphrase, literary translation versus a popular one, and the human element in translation.—C.R.M.

81. J. Ellington, "Up on the Housetop," *BibTrans* 41 (2, '90) 238-243.

The article concentrates on the rendering of the terms "roof" and "housetop" (Hebrew *gag;* Greek δῶμα) in the Bible and the problems of translating them for readers unfamiliar with biblical culture.—C.R.M.

82. D. L. Griggs, "The Bible: From Neglected Book to Primary Text," *Religious Education* [New Haven, CT] 85 (2, '90) 240-254.

On the occasion of the publication of the NRSV, the article considers what the Scriptures say about the role of Scripture in the spiritual formation of believers, sets forth basic affirmations to guide teaching of the Bible, and proposes goals for Christian education.—D.J.H.

83. W. Harrelson, "Recent Discoveries and Bible Translation," *Religious Education* [New Haven, CT] 85 (2, '90) 186-200.

The article first discusses cases in which Qumran biblical manuscripts led to revisions in the NRSV (1 Sam 10:27; 1:11, 22; 2:8; 2 Sam 22:36; 23:1). Then it considers OT instances in which the NRSV gives greater weight to the Masoretic tradition than the RSV did, and calls attention to new OT translations resulting from continuing philological and exegetical work. [The same issue (pp. 211-221) contains H. M. Orlinsky's article on the OT in the RSV and the NRSV.]—D.J.H.

84. M. D. Hooker, "The Revised English Bible," *EpworthRev* 17 (2, '90) 68-71.

An insider's view of the workings of the panel of revisers of the NT of the REB. Issues covered include harmonization with the OT and between the Synoptic Gospels, infelicitous translations, mistranslations, and sexist language.—C.R.M.

85. J. James, "Thoughts on the Revised English Bible," *Friends' Quarterly* [Ashford, Kent, UK] 26 (3, '90) 109-114.

The article first offers praise for the REB along with a few objections. Then it reflects on the significance of the Bible for Quakers. It is because the REB communicates the two-way process of human striving and divine self-revelation with accuracy, succinctness, and clarity that Friends may welcome it, being glad that Quakers were substantive members of the committee that produced it.—C.R.M.

86. B. M. Metzger, "The Processes and Struggles Involved in Making a New Translation of the Bible," *Religious Education* [New Haven, CT] 85 (2, '90) 174-184.

After sketching the ancestry of the NRSV, the article explains how the new edition was prepared and discusses some problems that the translators encountered. Then it lists the members of the Standard Bible Committee as of 1989 and others who collaborated in preparing the NRSV.—D.J.H.

87. R. L. Omanson, "Dynamic-Equivalence Translations Reconsidered," *TheolStud* 51 (3, '90) 497-505.

In response to J. P. M. Walsh's objections to dynamic equivalence translations [§ 34-66] the article explains the purpose and value of such translations. Even the best of the dynamic equivalence translations will leave many things unintelligible to the reader. Yet no amount of mediation will make some texts intelligible in a formal equivalence translation to one who is not a biblical scholar. Rather than rejecting dynamic equivalence translations as "wrong-headed," it is better to retain the literal translation when possible while working within the framework of dynamic/functional equivalence. [Walsh (pp. 505-508) replies that the "meaning" of a text cannot be dissociated from its form and that the experience of the intended reader should not be determinative of the translator's choices.]—D.J.H.

88. R. Omanson, "What Do Those Parentheses Mean?" *BibTrans* 41 (2, '90) 205-214.

At some points in the NT an author interrupts a speech to insert his own comment. The article discusses the interpretation and translation of the parenthetical comments in Mt 24:15 and Mk 13:14; Mk 7:19; Lk 7:29-30; and Acts 8:26.—D.J.H.

89. R. Pritz, "Cross References," *BibTrans* 41 (2, '90) 201-205.

Cross-references direct readers to other places in the Bible where they can find the same or a similar thing. The article offers suggestions about how to compile cross-references and what to include.—D.J.H.

90. L. Sibley, "The Word Made Fresh," *ChristToday* 34 (11, '90) 53-55.

Descriptions and evaluations of ten recent publications, all in English, containing new or revised translations of the Bible and related material.—D.J.H.

91. A. O. Van Eck, "The NRSV—Why Now?" *Religious Education* [New Haven, CT] 85 (2, '90) 163-172.

After explaining why a new edition of the RSV was needed, the article discusses characteristics of the NRSV: dependable, up to date in scholarship, inclusive in language, ecumenical, modern, readable, and dignified and understandable. Then it sketches how the NRSV was introduced to the public.—D.J.H.

92. P. W. Walaskay, "'In Our Own Language': Working with the New Revised Standard Version of Luke-Acts," *Religious Education* [New Haven, CT] 85 (2, '90) 222-228.

Luke's birth narrative (Lk 1–2) and his account of Paul's final hearing in Acts 25:23–26:32 are examined as test cases for how well the NRSV captures Luke's subtle shading of language and style. The translators have achieved an overall smoothness in their English text of Lk-Acts that Luke may never have intended.—C.R.M.

93. W. Wink, "The New RSV: The Best Translation, Halfway There," *Christian Century* [Chicago] 107 (26, '90) 829-833.

The NRSV now takes its place as the finest American translation yet. It reaps the harvest of tens of thousands of scholarly probes into the language and times of the Bible, continues in the tradition of the KJV while maintaining complete freedom to introduce warranted changes, eliminates linguistic sexism in reference to men and women, drops archaisms, and incorporates an enormous number of small changes whose cumulative effect is to produce a magnificent translation. The article offers a sample of the improvements under a variety of categories and also notes a few weak spots. What will create a storm of complaints is the decision to eliminate masculine language in reference to people but not to God.—C.R.M.

94. P. W. Witte, "The Bible For Minority Language Groups," *BibToday* 28 (5, '90) 299-303.

This report on LOGOS translators, a Catholic organization formed to promote Bible translation, gives particular attention to preparing translations for minority language groups throughout the world.—D.J.H.

95. L. Zogbo, "Writing Introductions to Books of the Bible," *BibTrans* 41 (2, '90) 228-230.

In their introductions to biblical books translators should treat the circumstances that gave rise to the book, basic themes, overall outline, and relevance for the NT message. —D.J.H.

Bulletins

96. E. Cothenet, "Bulletin d'Écriture saint," *EspVie* 100 (20, '90) 280-288.

After noting the centenary of the École Biblique Saint-Étienne de Jérusalem, the bulletin presents a review of B. Montagnes (ed.), *Exégèse et Obéissance. Correspondance Cormier-Lagrange (1904-1916).* Also reviewed are H. Cazelles's *La Bible et son Dieu* (1989) and M.-É. Boismard's *Moïse ou Jésus* (1988).—C.R.M.

97. D. Juel, "New Testament Commentaries," *Dialog* 29 (3, '90) 227-228, 230-231.

Recently published commentaries on NT books are examined with regard to their treatment of the historical context, their concept of the text, and their handling of religious issues. —D.J.H.

98. C. Stuhlmueller and D. Senior, "The Bible in Review," *BibToday* 28 (4, '90) 246-253.

After Stuhlmueller (pp. 246-249) discusses twenty-one recently published books on the OT and related topics, Senior (pp. 250-253) describes and evaluates nineteen books on NT and theological matters.—D.J.H.

99. H. Wansbrough, "New Testament Chronicle," *Priests & People* 4 (7, '90) 282-287.

This bulletin [see § 34-576] describes and evaluates twenty-one recently published books under the following headings: translations (three), one-volume commentaries (two), the four Gospels (three), individual Synoptic Gospels (four), Johannine studies (four), Pauline studies (three), and post-biblical writings (two).—D.J.H.

100. D. Wenham, "Survey of NT articles 1988 and 1989," *Themelios* 15 (3, '90) 91-92.

This selection of notable articles on NT topics that appeared in 1988-89 includes contributions in the areas of Christology, the Synoptic Gospels, Johannine studies, Paul's attitude toward the Law, Paul's view of women, and NT ethics.—C.R.M.

GOSPELS–ACTS

Gospels (General)

101. G. Aichele, "Literary Fantasy and the Composition of the Gospels," *Forum* 5 (3, '89) 42-60.

After commenting on the difficulty of identifying the genre of the Gospels, both canonical and noncanonical, and the relation posited by some literary theorists between fantasy and realism, the article discusses composition and genre with respect to *Gospel of Thomas* and Mk, and the defeat of fantasy with reference to Mt and Lk, and to Jn. *Thomas* represents a fantastic element in the words of Jesus. Mark "deconstructs" the sayings genre, and paradoxical saying becomes paradoxical narrative. Matthew and Luke imitate the Markan genre and normalize Mark's narrative structure of Jesus as the parable. John may be an imitator of a lost but more innovative reversal of the Synoptic ground rules.—C.R.M.

102. E. ARENS, "Los Evangelios en la perspectiva sociológica. Algunas observaciones y reflexiones," *Paginas* [Lima] 104 ('90) 71-86.

It is important and indeed necessary to attend to the social and economic aspects of the Gospels. The article criticizes biblical scholars for ignoring these dimensions and explains why they should study the Gospels from this perspective.—D.J.H.

103. R. N. WILKIN, "Repentance and Salvation—Part 4: New Testament Repentance: Repentance in the Gospels and Acts," *JournGraceEvangSoc* 3 (1, '90) 11-25. [See § 34-1065.]

Many passages in the Gospels and Acts (e.g. Lk 24:47; Acts 2:38; Mt 9:13 parr.) view repentance as a change of mind about Christ and a condition of salvation. In other cases (e.g. Lk 17:3-4; Acts 8:22) repentance is a turning from sins and not a condition of salvation. Some other texts (e.g. Mt 3:2-15; Lk 15:11-32) are difficult to categorize regarding their use of repentance.—D.J.H.

Jesus

104. W. B. BADKE, "Was Jesus a Disciple of John?" *EvangQuart* 62 (3, '90) 195-204.

Although Jesus was baptized by John and became John's disciple, the common conventions of that discipleship were broken by the Baptist in order that Jesus might carry out his messianic ministry. If we concede that John recognized Jesus to be the subject of his prophecies, the Messiah, there is good reason to believe that John was gathering disciples to turn them over to Jesus. While John's followers were resistant to any thought of abandoning the Baptist, John helped Jesus achieve greatness by announcing him as the Coming One.—C.R.M.

105. M. HOLLINGSWORTH, "Opponents and Brothers: Rabbi Jesus and Rabbi John," *BibToday* 28 (5, '90) 284-290.

Viewing the relationship between Jesus and John the Baptist in the context of 1st-century Judaism, where tension between rabbis and between their disciples was normal, allows us to accept their differences without having to explain them away. The article explores the relationship of these two NT figures by comparing it with that of two of their older contemporaries, Hillel and Shammai, according to the following outline: dialectic and inclusion in 1st-century Judaism, temperament and personality differences, interpreting God's promises, the baptism, the inclusion of the Baptist, and implications.—C.R.M.

106. J. MURPHY-O'CONNOR, "John the Baptist and Jesus: History and Hypotheses," *NTStud* 36 (3, '90) 359-374.

The article explores basic questions concerning the relationship of Jesus and John the Baptist. Jesus probably encountered John while on pilgrimage to Jerusalem, accepted baptism from him, and stayed with him for some time beyond the Jordan. In his earliest days as a public figure, Jesus was but an extension of the ministry of John. The baptism of the "disciples of John" in Acts 18:24–19:7 may have been administered by Jesus when he was preaching John's baptism of repentance in Judea. Jesus' initial ministry in Galilee was born of a sense of duty to take up where John had left off. At some point Jesus' life-style, ministry, and message changed radically from those of John.—C.R.M.

Passion and Death

107. B. Gerhardsson, "Kvinnorna som vittnen vid korset och graven" [Women as Witnesses at the Cross and the Grave], *SvenskTeolKvart* 65 (2, '89) 49-57.

Four arguments were used by early Christians for the resurrection of the crucified Jesus: He had appeared; his tomb had been found empty; this had happened in fulfillment of Scripture; and Jesus himself had predicted it. For the first, two women appear in the Gospels as witnesses. According to the earliest written Gospel (Mk) all of Jesus' followers fled from the crucifixion except some women who observed the proceedings, including the burial, from a distance. Women, too, were the earliest witnesses to the empty tomb. This fact would prove of little use to the early Christians' proclamation—Paul omits the empty tomb tradition altogether—and the women witnesses played no role in the official mission of the early church or as official teachers in the congregations. This would have been impossible in that particular society. We, however, cannot let the practical limitations of the early church become doctrinal impediments to the attainment of women's rightful place in the church today. —B.A.P.

108. P. Hofrichter, "Das dreifache Verfahren über Jesus als Gottessohn, König und Mensch. Zur Redaktionsgeschichte der Prozesstradition," *Kairos* 30-31 ('88-'89) 69-81.

Taking as its starting point the Barabbas episode (Mk 15:6-15 parr.), the article shows how Jesus is condemned by three different bodies at three different levels: by the Jewish council on the theological level (Son of God), by Pilate (and Herod Antipas) on the political level (King of the Jews), and by the crowd/people on the human level (Human). The article gives particular attention to the development and modification of this schema by Mark, Luke, and John, respectively.—D.J.H.

109. S. M. Paci, "The Shroud of Turin. The Case is not Closed!" *30 Days* [San Francisco] 3 (6, '90) 36-40.

There are growing doubts about the accuracy of Carbon-14 dating. Moreover, the testing of the Shroud of Turin seems to have been carried out with a considerable lack of professionalism that raises doubts about the validity of the results.—D.J.H.

The Resurrection

110r. P. Carnley, *The Structure of Resurrection Belief* [*NTA* § 34-1101r].

F. Rees, "Peter Carnley on the Structure of Resurrection Belief," *St Mark's Review* [Canberra] 140 ('90) 32-35.—The essay considers the context and the task of the book, outlines the approach taken, and offers an appraisal. With pastoral concern and intellectual integrity Carnley searches for the central meaning of this most critical tenet of Christian faith, enabling us to recognize the presence of Christ through the tangle of resurrection ideas and theologies.—C.R.M.

111. G. T. Eddy, "The Resurrection of Jesus Christ. A Consideration of Professor Cranfield's Argument," *ExpTimes* 101 (11, '90) 327-329.

C. E. B. Cranfield maintains [§ 34-1103] that belief in the literal "raising" of the actual crucified body of Jesus is the only stance consistent with the NT testimony and with genuine Christian faith. He takes insufficient account of two considerations that surely apply to the NT resurrection accounts: (1) In all human testimony to an event as witnessed there is an element of interpretation, and (2) the whole story was told and retold over a long period of time. The essential article of faith is "Christ is risen: He is risen indeed." No more.—C.R.M.

112. G. R. Habermas, "Jesus' Resurrection and Contemporary Criticism: An Apologetic (Part II)," *CriswellTheolRev* 4 (2, '90) 373-385.

This installment [§ 34-587] of an assessment of the current state of theological thought with regard to the resurrection appearances of Jesus first makes some suggestions about a contemporary apologetic, dealing specifically with the early creedal material in 1 Cor 15:3-7 and the visual nature of Jesus' appearances. Then it discusses new prospects for resurrection studies, including the relation between the resurrection and theology on the one hand and the practical Christian life on the other.—C.R.M.

113. J. Moiser, "The Resurrection—A New Essay in Biblical Theology," *KingTheolRev* 13 (1, '90) 16-19.

The most primitive view of Jesus' resurrection was as a process of glorification on the other side of death. This fundamental kerygma was later fleshed out by stories about the empty tomb and the appearances of the risen Jesus (which must be fabrications).—D.J.H.

114. P. J. Riga, "God Allowed Him To Be Seen," *BibToday* 28 (4, '90) 220-225.

Only those with faith could "see" the resurrected Lord because by the resurrection Christ was constituted Lord, exalted to the Father, to the state he had before his incarnation (Phil 2:6-7). No one can see the heavenly, resurrected Jesus except indirectly in his disciples with whom the resurrected Lord has become identified.—D.J.H.

Synoptics

115. O. E. Alana, "Reconsidering the poor by Gospel norms," *AfricEcclRev* 32 (4, '90) 193-200.

One prominent theme in the Synoptic Gospels is Jesus' sympathy and action for the poor, the chronically ill, and sinners. The Gospels encourage the church today toward even greater support for the poor, suffering, and marginalized.—D.J.H.

116. M. A. Beavis, "Parable and Fable," *CathBibQuart* 52 (3, '90) 473-498.

Certain Aesopic fables and Gospel parables are similar in narrative structure, content, religious and ethical themes, the element of surprise or irony, and secondary morals or applications. Comparison of the parables of the barren fig tree (Lk 13:6-9) and the rich fool (Lk 12:14-21) with their Aesopic parallels provides new perspectives on both parable and fable. Such parallels have important consequences for understanding Jesus as a teacher and interpreting the NT parables.—D.J.H.

117. B. W. HENAUT, "Is Q but the Invention of Luke and Mark? Method and Argument in the Griesbach Hypothesis," *RelStudTheol* 8 (3, '88) 15-32.

This examination of the Griesbach hypothesis, especially as advanced by W. R. Farmer, discusses the historical origins of the Two-Source theory, the question of Markan priority, the rejection of Q, arguments from order and omission, and the Griesbach exegesis of triple tradition. It points to a number of fundamental errors in method and argument and raises the problem of the redactional policies of Luke and Mark. The evidence suggests that under this reconstruction of Gospel origins both Luke and Mark would have been obliged to invent Q independently.—C.R.M.

118. E. H. KIEHL, "Why Jesus Spoke in Parables," *ConcJourn* 16 (3, '90) 245-257.

Jesus' parables drew on many common experiences in the lives of his hearers to set forth the true nature of the kingdom of God. The true spiritual meaning of Jesus' message concealed in a parable is to be arrived at on the basis of the carefully developed single point of comparison.—C.R.M.

119. J. S. KLOPPENBORG, "'Easter Faith' and the Sayings Gospel Q," *Semeia* 49 ('90) 71-99.

Q's narrative world embraces the temporal range in which Jesus' death could be placed but resists all temptations to plot that particular point on its narrative map. Jesus' death and the deaths of those associated with God's activity were quite intelligible within a Deuteronomistic understanding of the fate of the prophets and a corporate (though not narrative) deployment of motifs associated with the vindication of the just in the genre of the wisdom tale. The notion of resurrection is absent from Q because it is fundamentally inappropriate to its genre and theology. Rather than invoking the apocalyptic metaphor of resurrection, Q understands the authorization of Jesus' soteriologically intensified words by implying a functional identification of Jesus and Sophia. No special moment of vindication is required. [See § 35-489.] —C.R.M.

120. C. MINETTE DE TILLESSE, "A fonte de Lógia," *Revista Bíblica Brasileira* [Fortaleza] 7 (3, '90) 157-205.

After a brief introduction to the Q hypothesis, the article presents in parallel columns the Portuguese versions of the Matthean and Lukan texts based on Q. Then it provides an annotated bibliography of books and articles about Q.—D.J.H.

121. G. MURRAY, "Five Gospel Miracles," *DownRev* 108 (371, '90) 79-90.

The internal evidence of five Gospel miracle stories—the leper (Mt 8:2-4 parr.), the paralytic (Mt 9:2-8 parr.), the Gadarene exorcism (Mt 8:28-34 parr.), and the daughter of Jairus and the woman with the hemorrhage (Mt 9:18-26 parr.)—corroborates the Two-Gospel hypothesis (Luke used Mt as a source, and Mark used both Mt and Lk) over the Two-Source hypothesis.—D.J.H.

122. C. NIEMAND, "Bemerkungen zur literarkritischen Relevanz der minor agreements. Überlegungen zu einigen Aufgaben und Problemen der agreement-Forschung," *Stud NTUmwelt* 14 ('89) 25-38.

Editorial-critical analysis, use of the Deutero-Mark hypothesis, and history-of-tradition inquiry relative to variations in the use of Q material can complement one another in reinforcing the validity of Markan priority in the face of the many minor agreements. —F.W.D.

123. H. Weiss, “The Sabbath in the Synoptic Gospels,” *JournStudNT* 38 (’90) 13-27.

An examination of the evidence on the Sabbath in the Synoptic Gospels does not support the contention that Jesus openly challenged Jewish Sabbath observance. Rather, the traditions preserved in the Synoptics make clear that the early Christians who followed Jesus took for granted the validity of the Sabbath law. The Sabbath stories reflect a time when those who guided their lives by the Torah carried on an internal debate as to permissible Sabbath activities. The attempt to classify these controversy dialogues in terms of a continuum along a Jewish to Gentile axis is not very helpful and may be misleading.—C.R.M.

Synoptics, § 35-188.

Matthew

124. P. Dschulnigg, “Gestalt und Funktion des Petrus im Matthäusevangelium,” *Stud NTUmwelt* 14 (’89) 161-183.

Instead of idealizing Peter, Matthew exhibits him as a model of repentant sinners and of responsible missionaries. Since the new people of God formed out of Jews and Gentiles requires legitimation with new regulations, Peter directs the accommodations necessary to retain the loyalty of Jews who wished to remain faithful to Moses.—F.W.D.

125. D. Durken, “Mountains and Matthew,” *BibToday* 28 (5, ’90) 304-307.

The biblical story of salvation goes from mountain (Genesis 8) to mountain (Revelation 21). Matthew in particular associated mountains with the mission and message of Jesus the Messiah (see Mt 4:8; 14:23; 15:29; 17:1; 21:1; 24:3; 26:30; 28:16).—D.J.H.

126. G. Mangatt, “The Public Ministry of Jesus in the Gospel of Matthew,” *Biblebhashyam* 16 (1, ’90) 20-40.

Three significant themes underlie the theological structure of Mt: (1) Jesus came to Israel as the promised Messiah announcing God’s eschatological salvation. (2) Israel rejected its Messiah, and he was thus prevented from fulfilling his mission to Israel. (3) Therefore he founded the church consisting of all nations as his community of salvation. These themes are investigated as they unfold in the public ministry of Jesus in Mt.—C.R.M.

127. R. L. Mowery, “Subtle Differences: The Matthean ‘Son of God’ References,” *NovTest* 32 (3, ’90) 193-200.

Four Matthean occurrences of (ὁ) υἱὸς τοῦ θεοῦ (4:3, 6; 8:29; 26:63) were taken from Mk or Q, and two others (16:16; 27:40) repeat the same word order. But none of the three instances of θεοῦ υἱός (14:33; 27:43, 54) has such parallels. The prepositive use of θεοῦ emphasizes that Jesus is Son of *God* and may well reflect the christological language of Matthew’s community.—D.J.H.

128. T. J. Raja Rao, "Proverbs Jesus used in the Gospel according to Matthew," *Jeevadhara* 20 (116, '90) 133-150.

After defining the term proverb, the article surveys the numerous proverbs used by Jesus in Mt. Next it classifies them under the following headings: God, kingdom of God, discipleship (identity, mission, challenge), and varia. Finally it attempts to formulate a theology of proverbs on the basis of the study.—C.R.M.

129r. P. Sigal, *The Halakah of Jesus of Nazareth according to the Gospel of Matthew* [*NTA* 30, p. 357].

M. Chernick and A.-J. Levine, "The Halakhah of Jesus according to Matthew," *Journ EcumStud* 26 (3, '89) 530-535.—According to Chernick (pp. 530-532) Sigal's book presents an interesting theory linking Jesus with the rabbinic world but is nevertheless built on an uncritical mixing of eras and statements in Jewish texts. According to Levine (pp. 533-535) Sigal was overly sanguine in his views of the historical Jesus, the authenticity of the πορνεία clauses (Mt 5:32; 19:9), and the historical referent of Matthew's Pharisees. She concludes that Sigal's ultimately helpful work opens the way to new avenues Jews and Christians can travel in search of their common histories.—D.J.H.

130. [Mt 1:18–2:23] E. A. Ahirika, "The Theology of Matthew in the Light of the Nativity Story," *Biblebhashyam* 16 (1, '90) 5-19.

The article surveys Matthew's nativity stories to uncover the theological motivations behind his choice of materials, which differ markedly from Lk: the birth of Jesus (1:18-25), the Magi (2:1-12), and the flight to Egypt (2:13-23). Matthew intended these stories to provide imaginative insight into the person and mission of Jesus in light of hints and suggestions offered by the OT.—C.R.M.

131. J. D. Charles, "The 'Coming One'/'Stronger One' and His Baptism: Matt 3:11-12, Mark 1:8, Luke 3:16-17," *Pneuma* [Gaithersburg, MD] 11 (1, '89) 37-50.

Examination of John the Baptist's prophecy about the Coming One's baptism (Mt 3:11-12/Lk 3:16-17 and Mk 1:8) indicates that both severity and grace, both eschatological judgment and a "drenching" with the Spirit, were anticipated.—D.J.H.

132. [Mt 6:9-13] H.-M. Barth, "Das Vaterunser als ökumenisches Gebet," *UnaSanc* 45 (2, '90) 99-109, 113.

The article first reviews the content of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4): the address, the individual petitions, and individual expositions. Then it discusses the prayer's place in worship and human existence, and reflects on its potential in promoting ecumenism today.—D.J.H.

133. [Mt 6:9-13] M. Cruz Hernández, "El 'Padrenuestro' de Jesús de Nazaret," *Religión y Cultura* [Madrid] 36 (172, '90) 61-66.

After comparing the Lord's Prayer in Mt 6:9-13; Lk 11:2-4; and *Didache* 8:2, the article places in parallel columns the Vulgate of Mt 6:9-13 alongside six Spanish translations, comments on the variations among them, and criticizes some aspects of the style and content of the version in *Nueva Biblia española*.—D.J.H.

134. [Mt 6:9-13] S. SCHROER, "Konkretionen zum Vaterunser," *UnaSanc* 45 (2, '90) 110-113.

In an effort to make the Lord's Prayer concrete, the article reflects on two parts of it: "our bread that we need, give us today" (Mt 6:11; Lk 11:3); and addressing God as Father in the light of Mt 23:8-10 ("call no one on earth your father").—D.J.H.

135. [Mt 6:13] P. S. CAMERON, "'Lead us not into temptation,'" *ExpTimes* 101 (10, '90) 299-301.

The Greek πειρασμός in Mt 6:13/Lk 11:4 should be interpreted against the background of *nāsâ* in Ps 26:2 ("try" in the forensic sense). Thus the meaning of the sixth petition in the Lord's Prayer would be as follows: "Do not judge us according to our deserts, do not bring us to open court where the verdict would be inevitable" (see 1 Kgs 10:1; Ps 143:2; Sir 27:5; Lk 12:11; 2 Cor 13:5).—D.J.H.

136. [Mt 6:13] W. POPKES, "Die letzte Bitte des Vater-Unser. Formgeschichtliche Beobachtungen zum Gebet Jesu," *ZeitNTWiss* 81 (1-2, '90) 1-20.

The study investigates the final petition of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4; *Did.* 8:2) in order to establish how the prayer was used by early Christians. It considers the striking conclusion of the prayer, temptation and the Christian in the NT, the early history of the Lord's Prayer, the NT Abba texts, and the meaning of the last petition. Already in NT times the Lord's Prayer was used as the first prayer of newly converted Christians, having its place after baptism and before the first celebration of the Eucharist.—C.R.M.

137. S. E. PORTER, "Mt 6:13 and Lk 11:4: 'Lead us not into temptation,'" *ExpTimes* 101 (12, '90) 359-362.

The major critical problem with the phrase "lead us not into temptation" (Mt 6:13/Lk 11:4) rests not with the textual tradition, syntax, or individual words but with its theological significance and implications. The article surveys various solutions of the apparent conundrum that God tempts people, points out their shortcomings, and proposes a way forward that, although neglected now, has a long history in Christian thought: God is not the immediate tempter; as Jas 1:13 says, we bring on our own downfall.—C.R.M.

138. [Mt 7:12] P. RICOEUR, "The Golden Rule. Exegetical and Theological Perplexities," *NTStud* 36 (3, '90) 392-397.

The article reflects on the contention that the Golden Rule (Mt 7:12/Lk 6:31) is overcome by the new commandment to love one's enemies (Mt 5:44/Lk 6:35). The logic of superabundance inherent in the latter rescues the true reciprocity of the former from its caricature as denounced in Lk 6:32-35. The tension between them is essential and central to genuine Christian ethics.—C.R.M.

139. B. CHARETTE, "A Harvest for the People? An Interpretation of Matthew 9.37f.," *JournStudNT* 38 ('90) 29-35.

Although Mt 9:37-38 has been interpreted as a missionary call, there is no OT counterpart to the idea of the people of God being gathered in as a harvest. The harvest image may be associated, however, with OT expectation concerning the coming age of salvation (e.g. Hos 6:11; Joel 3:18; Amos 9:13-15). In Mt 9:35-38 the Evangelist does not present two pictures of the one process of gathering but rather two pictures of related yet different events: the eschatological gathering of Israel (vv. 35-36) and the concomitant harvest of blessing (vv. 37-38).—C.R.M.

140. J. J. Scott, "Gentiles and the Ministry of Jesus: Further Observations on Matt 10:5-6; 15:21-28," *JournEvangTheolSoc* 33 (2, '90) 161-169.

The tension between Mt 10:5-6 and 15:21-28 and the rest of the Gospels can be understood as Jesus' recognition, on the basis of the OT, that the establishment of a new Israel must precede its use as the means through which "all nations of the world will be blessed." Jesus' healing and ministry to Gentile demoniacs (Mt 8:28-34 parr.), the centurion's servant (Mt 8:5-13 parr.), a Samaritan woman (Jn 4:1-42) and leper (Lk 17:16), and other non-Jews represent the firstfruits of a larger ingathering and show that his compassion for individuals was not restricted.—C.R.M.

141. [Mt 10:29] T. Hirunuma, "ἄνευ τοῦ πατρός 'Without (of) the Father,'" *FilolNT* 3 (5, '90) 53-62.

In Mt 10:29 ἄνευ τοῦ πατρός is literally "without of the Father," but usually is supplemented with "will" or "leave." The article surveys numerous ancient examples of such pregnant usage and discusses the explanations of these constructions offered by "ellipsis theory" and "genitive theory." In the classical phrase ἄνευ θεῶν and ἄνευ τοῦ πατρός of the NT the genitive may imply the domain within which the authority of gods or God extends, that is, "der echte Genitiv des Bereichs." Thus "will," "leave," "influence," "intention," etc., might be expressed as connotations of the genitive, not as supplements of elliptical words.—C.R.M.

142. [Mt 10:30] D. C. Allison, "'The hairs of your head are all numbered,'" *ExpTimes* 101 (11, '90) 334-336.

Although Mt 10:30/Lk 12:7a is commonly connected with such texts as 1 Sam 14:45; 2 Sam 14:11; and 1 Kgs 1:52, the Q saying is not about one hair but all the hairs of one head, and nothing is said about those hairs falling or perishing. The key to the text lies in the idea of the counting of the hairs of the head as found in Pss 40:12; 69:4. In both the Jewish wisdom tradition and in several Jewish apocalypses there are texts that contrast God's omniscience with human ignorance. The saying may be an attempt to offer intellectual consolation for the problem of evil rather than a promise of some kind of protection.—C.R.M.

Mt 15:21-28, § 35-140.

143. [Mt 16:18-19] H. W. Basser, "Marcus's 'Gates': A Response," *CathBibQuart* 52 (2, '90) 307-308.

The article corrects J. Marcus's inaccurate representation [§ 33-123] of the author's position with respect to Hebrew meanings for the use of δέω/λύω as a pair [§ 30-121].—C.R.M.

144. G. Korting, "Binden oder lösen. Zu Verstockungs- und Befreiungstheologie in Mt 16,19; 18,18.21-35 und Joh 15,1-17; 20,23," *StudNTUmwelt* 14 ('89) 39-91.

Examination of OT and Homeric texts suggests that the terms "bind" and "loose" in Mt 16:19; 18:18, 21-35 (see Jn 15:1-17; 20:23) do not refer to doctrinal and disciplinary functions, but to the condition of persons who have either hardened themselves against divine appeals or have repented. The former are pronounced obdurate and the latter liberated through the church's authoritative message of God's action in Jesus Christ. In the context of admonitions to forgiveness, the "Peter in us," who is inclined toward the juridical in encounter with the neighbor, is reminded to forgive.—F.W.D.

Mt 18:12-14, § 35-178.

Mt 18:18, § 35-144.

145. [Mt 18:21-35] D. Patte, "Bringing Out of the Gospel-Treasure What is New and What is Old: Two Parables in Matthew 18-23," *Quarterly Review* [Nashville, TN] 10 (3, '90) 79-108.

According to the way the text is read, quite different teachings emerge from the parable of the unforgiving servant (Mt 18:21-35): an exhortation to forgive as one has been forgiven, a warning concerning the disastrous effects of not forgiving, or a teaching concerning what makes "forgiveness from the heart" possible. Likewise the parable of the laborers in the vineyard (Mt 20:1-16) can be read as affirming the free gift of God's grace, a teaching about equal status for all in God's kingdom, and a warning that the last will be first and the first last.—D.J.H.

Mt 18:21-35, § 35-144.

Mt 19:4-5, § 35-163.

Mt 20:1-16, § 35-145.

146. B. T. Viviano, "Social World and Community Leadership: The Case of Matthew 23.1-12, 34," *JournStudNT* 39 ('90) 3-21.

(1) There was a living dialogue between Matthew's community and rabbinic Judaism (see Mt 23:8-10). Matthew's criticism of arrogance and pomposity among religious leaders was directed not only at the rabbis but also at Christian leaders. Matthew's community remained within the horizon of nomistic, Torah-true religion but under Christ as the norm and interpreter of this Torah. (2) The leaders in Matthew's community bore such biblical designations as prophet, wise man, righteous (martyr), and scribe (see Mt 23:34). They operated under the sternest eschatological proviso and threat of judgment in a fraternal community that longed for the utopian fulfillment of the prophetic promise that all be taught of God through Christ without any human intermediary.—D.J.H.

147. K. G. C. Newport, "A Note on the 'Seat of Moses' (Matthew 23:2)," *AndUniv SemStud* 28 (1, '90) 53-58.

In light of the available archaeological and literary evidence the best understanding of the "seat of Moses" found in Mt 23:2 is that it refers to an actual seat upon which the leaders of the Jewish congregation sat. This ties in well with the most probable exegetical understanding of the verse.—C.R.M.

Mt 23:34, § 35-146.

148. H. K. NIELSEN, "Er den 'dovne' tjener doven? Om oversaettelsen af ὀκνηρός i Matth 25,26" [Is the "lazy" servant lazy? Concerning the translation of ὀκνηρός in Mt 25,26], *DanskTeolTids* 53 (2, '90) 106-115.

The use of ὀκνηρός in Rom 12:11 as well as in the works of various Greek authors and Josephus indicates that the passivity expressed by the word is due nearly always to fear rather than laziness. The servant's reference to his fear in Mt 25:24-25 suggests that ὀκνηρός in 25:26 means "fearful" rather than "lazy."—D.J.H.

149. [Mt 26:36–28:20] T. KAYALAPARAMPIL, "Passion and Resurrection in the Gospel of Matthew," *Biblebhashyam* 16 (1, '90) 41-51.

These reflections on the passion and resurrection of Jesus according to Mt 26:36–28:20 consider the passion and death of Jesus (in Gethsemane, trial and judgment, events at the death of Jesus, burial), ways of conceiving resurrection, and the resurrection of Jesus (apparitions of Christ, the empty tomb, the angels at the tomb, resurrection on the third day, etc.).—C.R.M.

150. [Mt 26:69-75] N. J. MCELENEY, "Peter's Denials—How Many? To Whom?" *Cath BibQuart* 52 (3, '90) 467-472.

Matthew's penchant for pluralizing or doubling items found in source materials and Luke's "staging" technique supply adequate reasons for their divergences from Mark's account of Peter's denials with regard to the questioners before whom Peter denies association with Jesus (Mk 14:66-72; Mt 26:69-75; Lk 22:54-62; see also Jn 18:15-27). There is no need to appeal to special sources of information for these Evangelists.—C.R.M.

151. S. HRE KIO, "Understanding and Translating 'Nations' in Mt 28.19," *BibTrans* 41 (2, '90) 230-238.

The use of ἔθνη in the OT and NT (especially in Mt) indicates that τὰ ἔθνη in Mt 28:19 should be understood as "Gentiles" (non-Jews) and translated as such.—D.J.H.

Mark

152. D. DORMEYER, "O Evangelho de Marcos: Uma biografia querigmática e historiográfica," *Revista Bíblica Brasileira* [Fortaleza] 7 (2, '90) 98-125.

After discussing the origin and development of the literary genre of Gospel, the article considers Mark's Gospel as a kerygmatic and historiographic biography. Then it treats the origin of the genre, Christology and the "secret of the Son of God," and the manifold perspective of the Gospel.—D.J.H.

153. G. MINETTE DE TILLESSE, "O segredo messiánico em Marcos," *Revista Bíblica Brasileira* [Fortaleza] 7 (1, '90) 5-40.

After reviewing the history of research on the messianic secret in Mk during the 19th and 20th centuries, the article considers the literary fact of the messianic secret with reference to Jesus' miracles, his exorcisms, the disciples, the theory of parables, and the Gospel as a whole [see § 34-646]. In synthesizing *Le secret messianique dans l'Évangile de Marc* [*NTA* 13, p. 158] the article adds the point that Mk 4:11 is an explicit affirmation that the key to the secret is found in the parables.—D.J.H.

154. J. B. Muddiman, "The End of Markan Redaction Criticism? Review Article," *ExpTimes* 101 (10, '90) 307-309.

Six recent studies of Mark's Gospel signal in various ways the demise of redaction criticism, with its basis in tradition history: C. C. Black, *The Disciples according to Mark* (1989); J. D. Kingsbury, *Conflict in Mark* (1989); H. Waetjen, *A Reordering of Power* (1989); C. Marshall, *Faith as a Theme in Mark's Narrative* (1989); M. Thompson, *The Role of Disbelief in Mark* (1989); and J. Sergeant, *Lion Let Loose* (1988).—D.J.H.

Mk, §§ 35-44, 122, 490.

Mk 1:8, § 35-131.

155. R. Dillmann, "Die Bedeutung neuerer exegetischer Methoden für eine biblisch orientierte Pastoral aufgezeigt an Mk 1,39-45 - der Heilung eines Aussätzigen," *TheolGlaub* 80 (2, '90) 116-130.

Taking as an example the story of Jesus healing a leper in Mk 1:39-45, the article illustrates an approach to biblical texts as part of a communication process and indicates the pastoral significance of this approach. Thus it analyzes Mk 1:39-45 with regard to syntax (text description, grammatical structure), semantics (predication and deixis, speech acts and levels of reality, narrative organization), pragmatics (action-bearers/text-actants, interactions, logic and discursive organization, negations), and text pragmatics/activity intention (purpose, situation of the reader).—D.J.H.

156. D. Dormeyer, "Dialogue with the Text (Mk 3:20f, 31-35). Interactional Bible Interpretation," *Scriptura* 33 ('90) 55-64.

Taking Mk 3:20-21, 31-35 ("Jesus' family as a new metaphor") as an example, the article explains interactional Bible interpretation and its procedures, gives a narrative analysis of the text, and discusses interactional reading as a group work.—D.J.H.

157. W. Klamer, "Het verhaal van een exorcisme: Marcus 7, 24-31," *TijdTheol* 30 (2, '90) 117-145.

In Mark's symbolic universe the images connected with possession and with the system of clean and unclean are of primary importance for understanding Mk 7:24-31. The exorcism takes place when the expansion of the spiritual struggle has reached a critical limit. The overstepping of boundaries is elaborated with the spatial setting, the characterization of the one asking for help and her relation to possession images, and Jesus' refusal and the woman's response. In Mk 7:24-31 the limitations imposed by the Pharisaic system of purity and holiness on social interaction between Jews and Gentiles (Mk 7:1-23) are demonstrated and shattered.—D.J.H.

158. [Mk 7:24-37] E. LaVerdiere, "Jesus Among the Gentiles," *Emmanuel* 96 (6, '90) 338-345.

After reviewing the context of the apostolic mission in Mk 6:6–8:21, the article focuses on Jesus' encounters with a woman who was a Greek (7:24-30) and with a man from the Decapolis (7:31-37) as preparation for the Gentile mission.—D.J.H.

159. [Mk 8:1-13] E. LAVERDIERE, "'Do You Still Not Understand?' Mark 8:21," *Emmanuel* 96 (7, '90) 382-389.

Mk 8:1-10 gives us the story of the breaking of the bread among the Gentiles, thus showing openness to Jews and Gentiles, males and females. For the Pharisees (Mk 8:11-13), however, none of what Jesus had done constituted a sufficient sign.—D.J.H.

160. J. GIBSON, "Jesus' Refusal to Produce a 'Sign' (Mk 8.11-13)," *JournStudNT* 38 ('90) 37-66.

It is untenable that the Markan Jesus held principled reservations against producing signs when interpreting Mk 8:11-13 since Mk 2:1-12 presents Jesus as validating his actions or utterances by means of a "sign." In the case of 8:11 the sign demanded is of a peculiar type (designated as ἀπὸ τοῦ οὐρανοῦ, associated with one expected by "this generation," specified as one that is "given"). According to Mark this type of sign is a phenomenon whose content is apocalyptic in tone, triumphalistic in character, and a lever by which the hand of God could be activated to bring about the destruction of Israel's enemies. Mark has Jesus refuse the demand for such a sign because for Jesus to do otherwise would be to advocate, initiate, and engage in triumphalism.—C.R.M.

161. [Mk 8:11-26] E. LAVERDIERE, "'Who Do You Say That I Am?'" *Emmanuel* 96 (8, '90) 454-463.

The one loaf the disciples had with them in the boat was Jesus who offered himself as nourishment for all. After the demand for a sign from heaven (Mk 8:11-13), Jesus warns against the "leaven" of the Pharisees and Herod (8:14-21). The disciples and others need to be cured of their blindness (8:22-26) to see what Jesus' mission required.—D.J.H.

162. [Mk 10:1-12] B. GREEN, "Jesus' Teaching on Divorce in the Gospel of Mark," *Journ StudNT* 38 ('90) 67-75.

The article first illustrates six Markan "patterns" with reference to Mk 2:1–3:6; 4:10ff: Jesus' enigmatic speech, chiastic structure, use of time, use of space, the "later in the house" motif, and a controversy setting. Then it offers an exposition of the passage on divorce in Mk 10:1-12 in light of these six observations.—C.R.M.

163. [Mk 10:6-8] B. KAYE, "'One Flesh' and Marriage," *Colloquium* 22 (2, '90) 46-57.

In Mk 10:6-8 (Mt 19:4-5) Jesus uses "one flesh" (Gen 2:24) to respond to a question about marriage and relates the ideal to the particular circumstances of his day. In 1 Cor 6:16 "one flesh" is used in a very literal way in relation to arguments against fornication and in particular attaching oneself to a prostitute, whereas in Eph 5:31 "one flesh" is interpreted in terms of the relationship between the Messiah and the church.—D.J.H.

164. D. M. MAY, "Leaving and Receiving: A Social-Scientific Exegesis of Mark 10:29-31," *PerspRelStud* 17 (2, '90) 141-151, 154.

Mark 10:29-31 is best understood when approached from the context of the social structures of the 1st-century Mediterranean world. The text illustrates both the reorientation of kinship into a new fictive kinship group and the reorientation of politics (power) which is associated with a new land scheme.—D.J.H.

165. E. van Eck and A. G. van Aarde, "A narratological analysis of Mark 12:1-12: The plot of the Gospel of Mark in a nutshell," *HervTeolStud* 45 (4, '89) 778-800.

The plot of Mark's Gospel can be summarized as follows: Jesus Christ as Son of God, in accord with God's will but with the aid of the Jewish leaders, had to suffer; Jesus announces at his resurrection that true life follows the suffering culminating in the cross. The parable in Mk 12:1-12 not only drives the plot forward to its culmination but also summarizes the plot of the Gospel in a nutshell.—D.J.H.

166. [Mk 13:1-2] J. Schlosser, "La parole de Jésus sur la fin du Temple," *NTStud* 36 (3, '90) 398-414.

Jesus' saying about the end of the Temple exists in two forms: a prophetic announcement about the overthrow of the Temple (Mk 13:1-2 parr.), and the promise of the destruction of the present Temple and the construction of another Temple (Mk 14:58 parr.). Jesus probably did announce the end of the present Temple, but it is difficult to find convincing arguments that he announced the erection of a new Temple.—D.J.H.

Mk 14:58, § 35-166.

Mk 14:66-72, § 35-150.

167. R. Vignolo, "Una finale reticente: interpretazione narrativa di Mc 16,8," *RivistBib* 38 (2, '90) 129-189.

The sudden and peculiar conclusion in Mk 16:8 should be interpreted from the perspective of narrative criticism. The puzzlement produced by the ending stimulates the reader to supply through imagination a conclusion to the narrative. The female characters appear (15:40-41) and disappear (16:8) according to the technique of "reticence" that compels the reader to work out a paraphrase of the whole narration. Thus the reader is drawn into the search for Jesus (ζητεῖν Ἰησοῦν, see Mk 1:36-37; 16:6-7).—D.J.H.

Luke

168. D. L. Balch, "The Genre of Luke-Acts: Individual Biography, Adventure Novel, or Political History?" *SWJournTheol* 33 (1, '90) 5-19.

Lk-Acts is neither a biography (C. H. Talbert) nor a novel (R. I. Pervo) but rather ancient history. After critiquing the positions of Talbert and Pervo, the article supports this thesis by comparing the content, form, and function of Lk-Acts with Dionysius of Halicarnassus' *Roman Antiquities*.—C.R.M.

169. G. P. V. du Plooy, "The Author in Luke-Acts," *Scriptura* 32 ('90) 28-35.

In the prologue of Lk (1:1-4), Acts 1:1-5, and the "we" sections of Acts (16:10-17; 20:5-15; 21:1-18; 27:1–28:16) the reader attains some overt clues to the structure of the implied author. Direct addresses such as the speeches in Lk-Acts bear a close relation to ideological or theological preferences of the implied author. The implied author is also discernible through the design of the narrative as a whole.—C.R.M.

170r. C. F. Evans, *Saint Luke* [*NTA* 34, p. 383].
J. Nolland, *Luke 1–9:20* [*NTA* 35, p. 105].

C. S. Rodd, "Two Commentaries on Luke. Review Article," *ExpTimes* 101 (12, '90) 374-375.—Both commentaries offer close attention to the precise meaning of the Greek and full reference to a wide range of biblical scholarship. Evans treats Lk-Acts as a single work while Nolland thinks Lk is complete in itself, although Acts must be kept in mind. The format of the TPI series (Evans) is more attractive than the Word series, where readers on a particular text must consult three separate places. We now have four recent large-scale commentaries on Lk (the others are by I. H. Marshall and J. A. Fitzmyer) and there is considerable similarity between them.—C.R.M.

171. R. M. Gen, "The Phenomenon of Miracles and Divine Infliction in Luke-Acts: Their Theological Significance," *Pneuma* [Gaithersburg, MD] 11 (1, '89) 3-19.

The miracles recounted in Lk 1:5-25; Acts 5:1-14; 9:1-21 parr.; 12:20-23; and 13:4-12 involve divine infliction. These five malignant miracles function in the same capacity as their beneficent counterparts: They further God's kingdom and attract new believers to it.—D.J.H.

172. J. J. Kilgallen, "Social Development and the Lucan Works," *StudMiss* 39 ('90) 21-47.

This survey of Lk-Acts with regard to the promotion of social development concludes that these writings offer no systematic political or social plan for the improvement of the poor or the elimination of poverty. If these books have anything to offer it lies in the teaching of repentance, which is the cornerstone of the following of Jesus.—C.R.M.

173. J. D. Kingsbury, "Observations on 'the Son of Man' in the Gospel according to Luke," *CurrTheolMiss* 17 (4, '90) 283-290.

Although Son of Man is not a title of majesty in Lk, it does stand out as a technical term. In designating himself as the Son of Man, Jesus refers to himself as "the human being" who, though acting on divine authority, is repudiated by Israel and the Gentiles but vindicated and exalted by God (now in the resurrection and ascension; later at his parousia). In Lk "the Son of Man" emphasizes the twin features of repudiation and vindication.—C.R.M.

174. R. M. Price, "Confirmation and Charisma," *StLukeJournTheol* 33 (3, '90) 173-182.

Luke viewed water baptism and the laying on of hands as two logically and chronologically separable stages of Christian initiation. For Luke, baptism was a preparatory rite that brought the remission of sins; it entitled one to the promise of the Spirit, which the baptized person would subsequently receive through the imposition of hands.—D.J.H.

175. G. J. Steyn, "Die manifestering van Septuaginta-invloed in die Sondergut-Lukas (The manifestation of Septuagint-influence in the *Sondergut*-Lukas)," *HervTeolStud* 45 (4, '89) 864-873.

The similarities between the Septuagint and Luke's Gospel are especially prominent in the source material peculiar to the Gospel. Representative examples of Septuagint influence include the motif of childlessness in Lk 1:5-25 and the last part of Jesus' genealogy in Lk 3:34-38.—D.J.H.

Lk, § 35-92.

Lk 3:16-17, § 35-131.

Lk 6:31, § 35-138.

176. [Lk 7:18-35] R. CAMERON, "'What Have You Come Out To See?' Characterizations of John and Jesus in the Gospels," *Semeia* 49 ('90) 35-69.

After introductory comments on the texts to be treated, this investigation of the characterization of John the Baptist and Jesus in Q and *Gospel of Thomas* considers the formal features and cynic characterizations of John and Jesus in Q (Lk) 7:18-35 and *Thomas* 78, the pattern of the chreia elaboration in Hermogenes, and the corresponding pattern of elaboration in Q 7:18-35. The original chreia most likely read as follows: "When asked, 'Are you the one who is to come or should we expect another?' Jesus replied, 'Whoever is not offended by me is blessed.'" This chreia was then selected as a theme for elaboration in order to clarify the characterizations of John and Jesus and to vindicate the Q group, which appealed to them for authorization. Since the conceptual concerns sustaining the entire pericope are governed by a wisdom perspective, Q 7:18-35 may indicate that both John and Jesus have been recast apocalyptically only at later stages of the tradition. [See § 35-489.]—C.R.M.

Lk 11:2-4, §§ 35-132, 134.

Lk 11:4, §§ 35-135–137.

Lk 12:7, § 35-142.

177. U. SCHOENBORN, "El jardinero audaz. Aspectos semánticos y pragmáticos en Lucas 13,6-9," *RevistBíb* 52 (2, '90) 65-84.

After raising questions about the dominant interpretation of Lk 13:6-9, this analysis of the parable of the "daring gardener" discusses the composition and narrative structure, makes a botanical digression about fig trees, considers the dialogue between master and servant in light of a rabbinic parable, reflects on the strategy of the narrator, and examines the place of the parable in Luke's redaction (especially its connection to Lk 13:1-5).—D.J.H.

178. [Lk 15:4-7] J. M. TRAU, "The Lost Sheep: A Living Metaphor," *BibToday* 28 (5, '90) 277-283.

The lost sheep (Lk 15:4-7/Mt 18:12-14) is a revelatory parable or similitude because it is essentially a description of God's initiative and persistence in seeking out those who are lost, and God's great joy when they are found. This description is drawn by the comparison of an everyday experience (for that culture) of the shepherd and his rejoicing when the lost sheep is found.—C.R.M.

179. [Lk 18:1-8] D. C. BENJAMIN, "The Persistent Widow," *BibToday* 28 (4, '90) 213-219.

Ruth 1:1-22 and Lk 18:1-8 are both parables of the persistent widow—the fearless advocate for the land and children promised by God. The widow's resource is not power or property but legal persistence. The question for Lk 18:6-8 is not whether God will vindicate the persecuted, but whether the persecuted will persevere until their vindication.—D.J.H.

Lk 22:54-62, § 35-150.

180. [Lk 24:1] R. W. WALLACE, "ὄρθρος," *Transactions of the American Philological Association* [Atlanta, GA] 119 ('89) 201-207.

The classical and Hellenistic Greek ὄρθρος referred to a period of darkness preceding daybreak, when torches were needed to see and most people were asleep. During the Roman period the range of meanings was extended (see Lk 24:1; Acts 5:21).—D.J.H.

181. [Lk 24:13-35] M. C. HILKERT, "Retelling the Gospel Story: Preaching and Narrative," *ÉglThéol* 21 (2, '90) 147-167.

After analyzing the Emmaus narrative (Lk 24:13-35) in the light of P. Ricoeur's recent writings on narrative as a process of threefold mimesis and extended metaphor, the article considers the function and value of the human story in preaching, the power of narrative as extended metaphor to evoke conversion, the role of the preacher as narrator, and the "sense of an ending" in narrative and liturgical proclamation. Then it takes up the relation between divine and human stories (revelation and anthropology), as well as the uniqueness of Jesus Christ and the gospel.—D.J.H.

John

182. J. BEUTLER, "Friede nicht von dieser Welt? Zum Friedensbegriff des Johannesevangeliums," *GeistLeb* 63 (3, '90) 165-175.

The Johannine concept of peace is discussed first with reference to peace as the eschatological promise and gift of Jesus (Jn 14:27; 16:33). Then the article considers peace as Jesus' Easter greeting and gift (Jn 20:19-23, 26), and concludes that peace is possible here and now.—D.J.H.

183r. G. M. BURGE, *The Anointed Community* [*NTA* 32, p. 100].

M. TURNER AND G. M. BURGE, "*The Anointed Community:* A Review and Response," *EvangQuart* 62 (3, '90) 253-268.—First Turner (pp. 253-264) outlines the main findings of the book and then poses critical questions to the synthesis it presents, especially as it appears in the chapters on Christology and eschatology. Burge's model does too little justice to (1) the Johannine understanding of 20:22 and its relation to the Paraclete promises, (2) the motif of the Spirit as revelatory wisdom experienced by Jesus' hearers within the ministry, and (3) the relation of these to each other. Burge offers his response on pp. 265-268.—C.R.M.

184. K. GRAYSTON, "Who Misunderstands the Johannine Misunderstandings?" *ScriptBull* 20 (1, '89) 9-15.

As we read the Fourth Gospel, we should resolutely stand alongside the perplexed and hostile, try to follow their thoughts, and share their emotions. If not, we misunderstand the Johannine misunderstandings. This position is illustrated with reference to Jesus' dialogues with Nicodemus and the Samaritan woman (Jn 3:1-21; 4:1-42).—D.J.H.

185. W. H. Kelber, “In the Beginning Were the Words. The Apotheosis and Narrative Displacement of the Logos,” *JournAmAcadRel* 58 (1, ’90) 69-98.

This essay aims to bring the philosophical repudiation of logocentrism (especially as articulated by J. Derrida) and the pursuit of the *logos* by scholars dedicated to explorations of oral tradition and theory into dialogue. It adopts the early Christian tradition and especially the Fourth Gospel as its test case. The discussion unfolds under the following headings: the equiprimordiality of sayings, the metaphysics of presence, interfaces, the Johannine sayings tradition, the eclipse of presence, the *logoi* and the privileging of the *Logos,* and the logocentric circle. The story dramatized by Jn is that of the history of metaphysics and the perpetually parallel history of the deconstruction of metaphysics.—C.R.M.

186. R. Kieffer, “Olika nivåer i johanneiskt bildspråk” [Different Levels in Johannine Picture Language], *SvenskTeolKvart* 65 (1, ’89) 9-15.

The author of John’s Gospel typically thought and wrote in pictures and concrete scenes, using them to convey spiritual meaning. Five such scenes are analyzed here: the function and importance of “seeing” (1:35-51); the earth-heaven, darkness-light contrast (3:1-21); the passage from death to life (5:1-47); the cure for blindness (9:1-47); and another instance of the passage from death to life (11:1-53) that features a parallelism between Lazarus and Jesus. The forms or narrative framework used by the Evangelist, to which commentary is added, convey his own spiritual experience of the one who died and is risen as the world’s savior. His intent was to produce for the reader a living faith similar to his own.—B.A.P.

187. P. Nepper-Christensen, “Hvem var den discipel, som Jesus elskede?” [Who was the disciple whom Jesus loved?], *DanskTeolTids* 53 (2, ’90) 81-105.

For various reasons the beloved disciple cannot have been Peter, Thomas, Nathanael, James, or John. The words of Mary and Martha in Jn 11:3 (“Lord, he whom you love is ill”) suggest that Lazarus was the beloved disciple. If so, Lazarus reclined beside Jesus (13:23), stood near the cross (19:25-26), ran to the tomb (20:2-4), was one of the disciples by the Sea of Tiberias (21:2, 7), witnessed the dispute there (21:20-23), and arranged for Peter to be brought into the high priest’s courtyard (18:16). The Lazarus narrative in Jn 11:1-44 also illumines Jesus’ words concerning the death of the beloved disciple (21:23).—D.J.H.

188. J. W. Pryor, “Papyrus Egerton 2 and the Fourth Gospel,” *AusBibRev* 37 (’89) 1-13.

The essay first comments on the relation between Papyrus Egerton 2 and the Synoptic Gospels, concluding that no literary relation exists between them and that Egerton’s Synoptic-like incidents were derived from oral tradition. Then it evaluates the relation between Egerton and the Fourth Gospel, concluding that Egerton knew Jn, respected it as providing authoritative guidance on the person and mission of Christ, and made careful yet liberal use of it.—C.R.M.

189. B. S. Santos, “O amor no Quarto Evangelho,” *Revista Bíblica Brasileira* [Fortaleza] 7 (1, ’90) 41-60.

After general observations about the Johannine vocabulary of love, the article analyzes texts that deal with God’s love (Jn 3:16, 35), Jesus’ love (13:1; 14:31; 15:13), and fraternal and covenantal love (13:34-35; 15:9-10).—D.J.H.

190. K. H. THIESSEN, "Jesus and Women in the Gospel of John," *Direction* 19 (2, '90) 52-64.

Women in the Fourth Gospel are presented positively and in intimate relation with Jesus. Rather than seeking to modify the feminine role prevalent in Judaism, the Johannine Jesus seems to ignore it altogether as he calls women to public ministry and affirms them in the face of male opposition.—D.J.H.

191. M. WALDSTEIN, "Die Sendung Jesu und der Jünger im Johannesevangelium," *IntKathZeit/Communio* 19 (3, '90) 203-221.

Sending is a central theme in John's Gospel, because it is an essential part of the dynamic of love that shapes the Gospel. The article examines three dimensions of this dynamic: the Father as the origin of the sending (see Jn 5:19-30), the sending of Jesus the Son (see Jn 17:1-5), and the continuation of the sending of Jesus through the disciples (see Jn 17:9-19). —D.J.H.

192. [Jn 1:1-18] W. CARTER, "The Prologue and John's Gospel: Function, Symbol and the Definitive Word," *JournStudNT* 39 ('90) 35-58.

The Prologue (Jn 1:1-18) introduces four themes that are central to the Fourth Gospel as a whole: the origin and destiny of Jesus the Logos, Jesus' role as the revealer, responses to Jesus, and the relationship of Jesus the Logos to other figures. The Prologue addressed a situation in the late 1st century A.D. of competing claims regarding God's knowability and presence. With its claims of authoritative and exclusive christological revelation, the Prologue (and the Gospel) sought to confirm its community's claim to a unique, divinely given identity and role as the locus of God's revelation.—D.J.H.

193. M. THEOBALD, "Geist- und Inkarnationschristologie. Zur Pragmatik des Johannesprologs (Joh 1,1-18)," *ZeitKathTheol* 112 (2, '90) 129-149.

After considering John 1 as a two-dimensional opening of the Fourth Gospel, the article discusses the Prologue (1:1-18) and the search for the ἀρχή of revelation, the christological schism in the late phase of the Johannine circle, the controversy over the Gospel, the intentions of the redactor, and hermeneutical consequences.—D.J.H.

194. [Jn 1:1-18] T. H. TOBIN, "The Prologue of John and Hellenistic Jewish Speculation," *CathBibQuart* 52 (2, '90) 252-269.

After noting that the Logos hymn in Jn 1:1-5, 10-12b, 14, 16 is rooted in the tradition of Jewish wisdom speculation, the article focuses on three significant elements in the hymn that cannot be explained simply on the basis of Jewish wisdom literature: the use of λόγος in place of wisdom, the stark contrast between light and darkness and the association of light and life in vv. 4-5, and the incarnation of the λόγος in Jesus. The parallels between the hymn and some of the biblical interpretations of Philo of Alexandria show that both the author of the hymn and Philo made use of similar structures of thought and expressed those structures with similar vocabulary, even though the results were very different.—C.R.M.

195. J. W. PRYOR, "Jesus and Israel in the Fourth Gospel—John 1:11," *NovTest* 32 (3, '90) 201-218.

The reference in Jn 1:11 is exclusively to the mission of the incarnate Logos to Israel, his people κατὰ σάρκα. As such εἰς τὰ ἴδια is to be translated "to his home" and οἱ ἴδιοι means simply "his fellow countrymen and women." Here at the very beginning of the Gospel is a theme that is developed in the ensuing chapters: Israel, though acknowledged as the πατρίς of Jesus, his own people by race, have shown by their rejection of him that they belong totally to the κόσμος.—C.R.M.

196. [Jn 1:35-39] F. NEIRYNCK, "The Anonymous Disciple in John 1," *EphTheolLov* 66 (1, '90) 5-37.

The unnamed disciple with Andrew in Jn 1:35-39 has been identified as John the Evangelist, Philip, or the beloved disciple. But there is no real support for these identifications in the Fourth Gospel. The "other disciple" in Jn 1 remains unknown and is factually and theologically uninteresting.—D.J.H.

197. C. R. KOESTER, "Messianic Exegesis and the Call of Nathanael (John 1.45-51)," *JournStudNT* 39 ('90) 23-34.

Jesus' response to Nathanael in Jn 1:48 alludes to the vision of "every man under his vine and under his fig tree," which is found in a number of OT passages (1 Kgs 4:25; Mic 4:4; Zech 3:10; see also 1 Macc 14:12) and is associated with the coming of a messianic figure called the "Branch" in Zech 3:8-10. Evidence from the Dead Sea scrolls shows that Jewish exegetes of the NT period identified the Branch foretold by Zechariah and Jeremiah as Messiah, Son of God, and King of Israel. Against this background Nathanael's immediate bestowal of royal titles upon Jesus becomes clear.—C.R.M.

198. [Jn 5:1-47] G. A. YEE, "The Day Was the Sabbath," *BibToday* 28 (4, '90) 203-206.

The article explores the biblical and rabbinic theology behind the Sabbath feast and how John appropriates it in shaping the Fourth Gospel's understanding of who Jesus is. The fact that the healing in Jn 5:1-47 is a Sabbath healing empowers the event as a sign.—C.R.M.

199. G. SEGALLA, "La complessa struttura letteraria di Giovanni 6," *Teologia* 15 (1, '90) 68-89.

After reviewing scholarship on the literary structure of the Fourth Gospel, the article considers the literary and dramatic unity of chapter 6 as well as its macrostructure made up of narrative (6:1-25) and discourse (6:26-71). Then it examines the microstructures of the text according to the following outline: Jesus' multiplication of the loaves (6:1-15), Jesus' walking on the waters (6:16-21), transitional summary (6:22-25), the dialogical discourse about the bread of life come down from heaven (6:26-59), and the reactions of many disciples and of the Twelve (6:60-71). The macrostructure reveals the Evangelist's redactional activity, and the microstructures indicate his use of traditional material.—D.J.H.

200. P. DSCHULNIGG, "Der Hirt und die Schafe (Joh 10, 1-18)," *StudNTUmwelt* 14 ('89) 5-23.

The shepherd recital in Jn 10:1-18 is an artistically constructed and self-contained unit presenting Jesus as Israel's Messiah. Synagogues that under the influence of Pharisees reject him and exclude Christians deprive themselves of participation in the totality of God's people at the end-time. Yet from a later perspective, we must recognize Israel's prerogatives. Through faith and love God's people attest the Messiah as the Son of God, who spells life for all who turn to him.—F.W.D.

201. J. VELASCO ARENAS, "'Yo soy la puerta' (Jn 10, 7.9). Trasfondo y sentido de la imagen cristológica de la puerta," *Carmelus* [Rome] 37 (1, '90) 38-80.

After reflecting on the problem of the origin of the "gate" image in Jn 10:7, 9, the article discusses the uses and meanings of "gate" in the OT, intertestamental Jewish writings, and the NT. Then it examines the text and context of Jn 10:7-10, and analyzes its structure and content. Finally it focuses on Jesus' role as "gate" in providing access to fullness of life with the Father. John's originality consists in applying a mainly material image to the messianic person of Jesus.—D.J.H.

202. [Jn 12:24] A. J. GITTINS, "Grains of Wheat: Culture, Agriculture, and Spirituality," *Spirituality Today* [St. Louis, MO] 42 (3, '90) 196-208.

Study of early Palestinian cereal cultivation reveals the imagery of Jn 12:24 to be characteristic of female roles in ancient Near Eastern culture and religion. In the story of wheat cultivation there are the themes of death and rebirth, barrenness and fertility, individuality and corporateness, dearth and bounty, and (as in Jn 12:24) resurrection and discipleship. —D.J.H.

203. B. SCHWANK, "'Ein neues Gebot gebe ich euch' (Joh 13,34)," *ErbAuf* 66 (4, '90) 295-304.

After considering the OT commandments to love God (Deut 6:4) and neighbor (Lev 19:18), the article shows how in the NT the love-commandment is extended to embrace all kinds of people. Then focusing on Jn 13:34 it reflects on the "new" aspects of Jesus' commandment: the love of believers for one another, its basis in Christ, and the unity with God and others created by that love.—D.J.H.

Jn 15:1-17, § 35-144.

204. P. WELLS, "L'unité vivante de l'Eglise. Réflexions sur Jean 17," *RevRéf* 61 (2, '90) 17-29.

The unity of the church according to Jn 17 is discussed according to the following outline: the unity of the people of Jesus as the Father's gift to the Son, unity as the Son's will for his apostolic people, and the unity of the church in the presence of Christ.—D.J.H.

205. A. J. DROGE, "The Status of Peter in the Fourth Gospel: A Note on John 18:10-11," *JournBibLit* 109 (2, '90) 307-311.

The identification of Peter as the disciple in Jn 18:10-11 is consistent with the negative characterization of him throughout the Fourth Gospel. Jesus needs no protecting, nor will he be deterred from accomplishing his mission. Peter fails to comprehend that Jesus' death is his glorification rather than his humiliation.—D.J.H.

206. F. J. MATERA, "Jesus before Annas: John 18,13-14.19-24," *EphTheolLov* 66 (1, '90) 38-55.

It is not necessary to appeal to a non-Markan passion source to explain the hearing before Annas in Jn 18:13-14, 19-24. There are significant structural similarities between Jn 18:13-28 and Mk 14:53–15:1. The distinctive features in the Johannine narrative can be accounted for by the Evangelist's redactional activity. Since the major elements of the

Sanhedrin trial had occurred during Jesus' public ministry (see Jn 2:19-22; 10:24, 33, 36; 11:47-53), the Evangelist replaced it with a hearing before Annas.—D.J.H.

207. J. R. Michaels, "John 18.31 and the 'Trial' of Jesus," *NTStud* 36 (3, '90) 474-479.

The statement of the Jewish authorities in Jn 18:31b, "It is not lawful for us to kill anyone," is on the one hand a piece of historical evidence against Jesus having been formally tried and convicted by the Sanhedrin, and on the other (from the Gospel writer's perspective), a devastating self-condemnation on the part of those who have been trying to kill Jesus all along.—C.R.M.

208. U. Borse, "Joh 20,8: österlicher oder vorösterlicher Glaube?" *StudNTUmwelt* 14 ('89) 151-160.

Synoptic sources were presumably at the disposal of the Fourth Evangelist, who, in the interest of his affirmation that Jesus the Christ is the Son of God, did not hesitate to alter earlier accounts of the resurrection. For example, in place of Luke's criticism of the disciples' lack of faith (Lk 24:1-11), Jn 20:8 affirms that Peter "agreed" (ἐπίστευσεν) that the grave was empty, yet without ascribing "Easter-faith" to him and his associates at this point. Rather, the way is cleared for faith's insight, when Jesus appears on Easter evening.—F.W.D.

209. N. Wyatt, "'Supposing Him to Be the Gardener' (John 20,15). A Study of the Paradise Motif in John," *ZeitNTWiss* 81 (1-2, '90) 21-38.

The study surveys in detail the ideological significance of Eden and the nature of the Man who inhabits it with reference to the OT, pseudepigraphical literature, and material from Ugarit to shed light on John's location of the death and resurrection of Jesus and the significance of Mary's error in taking Jesus to be the gardener (Jn 20:15). John's entire account of the death and resurrection of Jesus is a complex interweaving of ancient royal and more recent messianic themes. The reference in 19:41 to the garden in the place where Jesus was crucified is not a mere geographical aside of the Evangelist. John intended that the cross be in paradise as the tree from which the first Man had been driven away. Thus the second Man resumes the task of caring for Eden from which the first had been banished.—C.R.M.

Jn 20:23, § 35-144.

210. [Jn 21] W. Braun, "Resisting John: Ambivalent redactor and defensive reader of the Fourth Gospel," *StudRel/SciRel* 19 (1, '90) 59-71.

This essay develops, in critical dialogue with R. A. Culpepper, the thesis that Jn 21 represents the ambivalent stance of a redactor toward an earlier Gospel. The redactor not only disrupts the narrative design of the Gospel but also diffuses its affective power. By reopening a closed text Jn 21 constitutes the Gospel's permission for the reader to question the sufficiency of its claims concerning "the truth" and to expose the dark underside of its justly celebrated and eloquent appeal to love.—C.R.M.

211. R. E. Brown, "The Resurrection in John 21—Missionary and Pastoral Directives for the Church," *Worship* 64 (5, '90) 433-445.

There are four episodes in Jn 21: the appearance of Jesus at the Sea of Tiberias and the miraculous catch of fish (vv. 1-8), the meal of bread and fish (vv. 9-14), Jesus and Simon Peter (vv. 15-19), and Jesus and the beloved disciple (vv. 20-24). As in Jn 20 [§ 34-1215] there is a fascination with reactions to the risen Jesus by individuals (the disciples, Simon Peter, the beloved disciple). But now the symbolism of action and message is more developed.—D.J.H.

212. F. Neirynck, "John 21," *NTStud* 36 (3, '90) 321-336.

Recent studies of Jn 21 indicate a close relation to the rest of the Fourth Gospel. This tendency is confirmed by reading Jn 21:1-14 in the light of Lk 5:1-11 and by focusing on the portrayal of the beloved disciple in Jn 21 as the ideal disciple.—D.J.H.

Acts of the Apostles

213. H. A. Brehm, "The Significance of the Summaries for Interpreting Acts," *SWJournTheol* 33 (1, '90) 29-40.

The summaries in Acts actually encompass two distinct literary forms or subgenres. The "summary narratives" (2:42-47; 4:32-35; 5:12-16) create the impression that Luke is describing the believers' customary practice. The "summary statements" (6:7; 9:31; 12:24; 16:5; 19:20) emphasize the theme of the advance of the gospel by repeating the phrase "and the word grew" at strategic points throughout the narrative.—C.R.M.

214. F. F. Bruce, "The Significance of the Speeches for Interpreting Acts," *SWJournTheol* 33 (1, '90) 20-28.

This discussion of the significance of the speeches in Acts proceeds under the following headings: historians and speeches, speeches in Luke's history, Peter's missionary speeches, Peter's preaching to Gentiles, Paul's preaching to Jews and God-fearers, Paul's preaching to pagans, deliberation at Jerusalem, exhortation at Miletus, Stephen's defense, Paul's apologetic, and Paul's defense before Felix.—C.R.M.

215. E. Cothenet, "Les deux Actes des apôtres ou les Actes des deux apôtres," *EspVie* 100 (29, '90) 425-430.

This essay examines (1) the question of the original text (or texts) of Acts and (2) the matter of sources and stages of redaction in Acts with attention to the treatment of these issues in three works: M.-É. Boismard and A. Lamouille, *Le texte occidental des Actes des Apôtres* (1984); É. Delebecque, *Les deux Actes des Apôtres* (1986); and Boismard and Lamouille, *Les Actes des deux Apôtres* (1990).—C.R.M.

216. T. C. Geer, "The Presence and Significance of Lucanisms in the 'Western' Text of Acts," *JournStudNT* 39 ('90) 59-76.

This paper critiques recent studies on the Western text of Acts by M. Wilcox, M.-É. Boismard, A. Lamouille, and R. S. Mackenzie that range from arguing that the Western text contains some original readings to attempting to resurrect or give more plausibility to F. Blass's theory that both the Alexandrian and Western texts of Acts are from Luke. Even if the existence of the Western text were granted, along with the ability to determine convincingly true Lukan style, these studies still would prove very little.—C.R.M.

217. I. H. Marshall, "Luke's View of Paul," *SWJournTheol* 33 (1, '90) 41-51.

After insisting on the validity of approaching Luke as a historian, the article examines the portrait of Paul in Acts in terms of Paul's missionary work (a grand strategy?, apostle to the Gentiles, missionary practice) and the nature of his theology (natural theology, the Law, Christology, eschatology). Luke did not misrepresent the mission or the theology of Paul in such a way as to lead to the conclusion that he did not know Paul or was misinformed about him.—C.R.M.

218. F. J. Matera, "Responsibility for the Death of Jesus according to the Acts of the Apostles," *JournStudNT* 39 ('90) 77-93.

The essay examines texts in Acts in which Luke explicitly places the responsibility for Jesus' death upon the Jews (2:23-24, 36; 3:13-15, 17; 4:10-11; 4:27-28; 5:30; 7:52; 10:39-40; 13:27-29) and offers a systematic statement of how Luke understood Jewish responsibility for Jesus' death. The accusations of killing Jesus are not in themselves anti-Jewish, and Luke did not employ these texts to denigrate Jews. The majority of these texts function to summon people to repentance. Sadly, readers of Lk-Acts have too easily turned the accusations found there against the Jerusalemites into accusations against all Jews for all times.—C.R.M.

Acts, §§ 35-92, 103, 168–169, 171–172, 174, 231.

219. H. van de Sandt, "The Fate of the Gentiles in Joel and Acts 2. An Intertextual Study," *EphTheolLov* 66 (1, '90) 56-77.

Joel 3:1-5, which is quoted in Acts 2:17-21, is significant for the whole of Acts and outlines the program that is realized in the next chapters of the narrative. The study first examines the intertextual relations and functions of Joel in Acts in places that are crucial for the proclamation of salvation to the Gentiles (e.g. 8:1-13; 13:1-3; 16:6-10), noting in particular the transformation of the negative notions and wordings regarding the Gentiles in Joel 4. Then it focuses on Acts 2:5-13, 39 to determine to what extent the prospect described in Joel 4 (the condemnation and destruction of the Gentiles) was already changed in Acts 2.—C.R.M.

220. L. T. Tanton, "The Gospel and Water Baptism: A Study of Acts 2:38," *JournGrace EvangSoc* 3 (1, '90) 27-52.

The article explores the relation between the demand for baptism and the promise of the remission of sins in Acts 2:38 in order to answer the larger theological question: Is baptism necessary for the remission of sins. It examines six interpretative stances and concludes that the gospel does not contain a demand for baptism.—C.R.M.

Acts 5:21, § 35-180.

221. S. Légasse, "Encore ἑστῶτα en Actes 7,55-56," *FilolNT* 3 (5, '90) 63-66.

Stephen's vision of Jesus/the Son of Man "standing" at the right hand of God in Acts 7:55-56 represents an exception to other instances where Luke conforms the allusion to the text of Ps 110:1, attributing to Christ a seated position (Lk 22:69; Acts 2:34). The discrepancy is explained by Luke's adoption here of a Septuagint pattern where, in order to evoke a supernatural vision, the text associates the two verbs ὁράω and ἵστημι, the latter often occurring in the form of the participle ἑστῶτα or ἑστηκότα, applied to the object of the vision (e.g. Exod 33:10; Josh 5:13; 1 Kgs 22:19; 1 Chr 21:16; Zech 3:1; Isa 6:1-2; Deut 8:6). In this formula the verb ἵστημι is employed in an intransitive sense.—C.R.M.

222. D. Hamm, "Paul's Blindness and Its Healing: Clues to Symbolic Intent (Acts 9; 22 and 26)," *Biblica* 71 (1, '90) 63-72.

This study seeks to demonstrate that Luke treats Paul's blindness on the road to Damascus and its subsequent healing with symbolic intent. Luke moves from a story in which Paul experiences blindness as a punitive act of God and recovery of sight as a divine healing (Acts 9:1-19a) to a story in which the same loss and recovery of sight is told in muted and ambiguous language (Acts 22:6-16) to a story in which Paul's own experience of loss and recovery of physical vision is transmuted to a metaphor describing the end-time mission of Israel, Jesus, and Paul (Acts 26:12-23).—C.R.M.

Acts 9:32-35, § 35-462.

223. P. de Villiers, "'God raised him on the third day and made him manifest . . . and he commanded us to preach to the people. . .' (Acts 10:34-40)," *JournTheolSAfric* 70 ('90) 55-63.

The article offers exegetical, hermeneutical, and homiletical comments on Acts 10:34-40, interpreting Peter's speech within the context of the Cornelius story.—C.R.M.

Acts 15:1-29, §§ 35-263–264.

224. S. Sabugal, "El kerygma de Pablo en el Areópago ateniense (Act 17,22-31). Análisis histórico-tradicional," *Revista Agustiniana* [Madrid] 31 (95, '90) 505-534.

This investigation of Paul's speech on the Areopagus at Athens (Acts 17:22-31) first examines how the structure and content reflect Luke's redactional skills. Then it shows that the text ought to be considered not as a purely Lukan literary creation but rather as reflecting the historical circumstances of Paul's ministry and the content of his preaching.—D.J.H.

225. [Acts 20:9] T. Naden, "Another Stor(e)y . . . ," *BibTrans* 41 (2, '90) 243.

The British (French and German) practice of numbering higher levels of a building not counting the "ground floor" is only used for location. When measuring the height of a building, contrary to D. F. Deer [§ 33-224], the ground floor is counted as one of the "storeys" or "floors." Thus Eutychus (Acts 20:9) was sitting in a second-floor window and fell three storeys to the ground.—C.R.M.

Acts 22:6-16, § 35-222.

Acts 23–24, § 35-473.

Acts 26:12-23, § 35-222.

226. [Acts 28] S. Uhlig, "Ein pseudepigraphischer Actaschluss in der äthiopischen Version," *Oriens Christianus* [Wiesbaden] 73 ('89) 129-136.

At the end of the Ethiopic versions of Acts 28 there is a directive to readers to consult Paul's letters and *Acts of Paul*, as well as information about Paul's further activities in Rome. This addition originated as a gloss or colophon that was integrated into the main text.—D.J.H.

EPISTLES–REVELATION

Epistles (General)

227. W. Munro, "Interpolation in the Epistles: Weighing Probability," *NTStud* 36 (3, '90) 431-443.

Scholarly openness is needed both to the concept of later expansion of the genuine Pauline epistles and 1 Peter and to the probability that particular passages or sets of passages are later additions or rewritten versions. The article proposes nine criteria to test the probability of interpolation, outlines a weighing methodology for assessing relative degrees of probability for interpolation, and offers Rom 16:25-27 as a test case that confirms the ability of the criteria and weighing system to identify probable interpolation apart from direct textual evidence and more decisively than direct textual evidence alone.—C.R.M.

Paul

228. G. W. Buchanan, "The Day of Atonement and Paul's Doctrine of Redemption," *NovTest* 32 (3, '90) 236-249.

The Jewish doctrine of redemption was expressed in legal and financial metaphors. All of these expressions were understood in a national sense. The Pauline doctrine of redemption followed precisely the same rules that Jesus understood, the rabbis followed, and the Day of Atonement prescribed. There was no salvation by faith apart from either law or treasury of merits. For atonement there were three requirements: (1) the atonement offering, (2) reconciliation among believers, and (3) forgiveness by God.—C.R.M.

229. P. F. Craffert, "Die gesprek tussen AB du Toit en EP Sanders oor Paulus en die Palestynse Judaïsme: Die pad vorentoe (The debate between AB du Toit and EP Sanders on Paul and Palestinian Judaism: The road ahead)," *HervTeolStud* 45 (4, '89) 843-863.

A. B. du Toit's identification of Paul's opponents and their theology in Romans 4 [§ 33-253] rests on the polemical interpretation of antithesis and the use of mirror reading. Moreover, there are additional hermeneutical and methodological differences that prevent du Toit from doing justice to Sanders's interpretation. The movement away from a strictly theological approach to one that takes seriously the social context may be very helpful in understanding what the historical Paul was saying.—D.J.H.

230. P. J. Gräbe, "Die verhouding tussen indikatief en imperatief in die pauliniese etiek: enkele aksente uit die diskussie sedert 1924 (The problematic nature of the relationship indicative/imperative in Pauline ethics: certain aspects of the discussion since 1924)," *Scriptura* 32 ('90) 54-66.

Taking as its starting point R. Bultmann's 1924 essay on the problem of ethics according to Paul, the article reviews the scholarly debate on the relation between indicative and imperative, and shows that this relation is closely connected to the central themes of Pauline theology: justification, faith, the gospel as the power of God, eschatology, Christology, and pneumatology.—D.J.H.

231. M. Hengel, “Der vorchristliche Paulus,” *TheolBeitr* 21 (4, ’90) 174-195.

Using texts from Acts and Paul’s letters, this discussion of the pre-Christian Paul deals with origin and citizenship, education and schooling, Pharisaic study of the Law in Jerusalem, Greek-speaking Jerusalem and Greek synagogal formation, the persecutor, and the theological basis for the persecution and the change.—D.J.H.

232. P. Hoffmann, “Das paulinische Konzept einer charismatischen Gemeinde,” *BibKirch* 45 (2, ’90) 72-79.

The article first traces the development of the hierarchically structured Christian community from earliest times to the emergence of the monepiscopacy. Then it discusses the Pauline concept of a charismatic community in the light of 1 Corinthians 12 and reflects on its significance for church life today.—D.J.H.

233. U. Mauser, “Paul The Theologian,” *HorBibTheol* 11 (2, ’89) 80-106.

The article first presents some Jewish observations on Paul as inaugurator of an OT theology and the Jewish criticism of a biblical theology. Next it examines some aspects of Paul’s use of the OT (focus on Adam, Abraham, and Moses; Christ as God’s yes to Scripture) to test if and to what degree the previously detailed theses of the Jewish scholars can be verified. Then, in an attempt to arrive at some general conclusions on Paul as a theologian of the OT, it discusses Paul as a systematic theologian, whether Paul was the inaugurator of a systematic theology, and the teleology of Scripture.—C.R.M.

234. J. M. Millás, “La concepción paulina de la fe y la existencia cristiana según la interpretación de Rudolf Bultmann,” *EstEcl* 65 (253, ’90) 193-214.

The article first explains Bultmann’s interpretation of the Pauline understanding of faith and Christian existence according to the following outline: the constitution of the new subject (through faith), the life of the new subject, and freedom (from sin, law, and death). Then it offers observations on Bultmann’s lack of emphasis on baptism and the eschatological character of Christian love, as well as his treatments of *simul iustus et peccator* and the relation between the indicative and the imperative.—D.J.H.

235. J. M. Millás, “Justicia de Dios. Rudolf Bultmann intérprete de la teología paulina de la justificación,” *Gregorianum* 71 (2, ’90) 259-291.

The justice of God according to Bultmann has a forensic and eschatological sense, and is based on God’s grace shown forth in Christ’s death and resurrection. He interpreted faith in a unitary sense with the cross of Christ, his pre-existence, incarnation, and resurrection. Bultmann’s approach to Pauline thought deserves attention and positive evaluation. But he tended to underestimate the concrete history of Jesus and the possibility of the intrinsic transformation of a person by the action of grace received in faith.—D.J.H.

236. R. L. Mowery, “The Articular Prepositional Attributes in the Pauline Corpus,” *Biblica* 71 (1, ’90) 85-92.

Ancient Greek writers who wished to qualify a substantive with an articular prepositional attribute could place the prepositional attribute in three different positions: τὸ ἐν σοὶ φῶς, τὸ φῶς τὸ ἐν σοί, or φῶς τὸ ἐν σοί. After surveying the usage patterns in the Septuagint and books written in Greek, the article examines the different usage patterns in the Pauline corpus and focuses on the third-position articular prepositional attributes in the Pastorals, especially those containing the words “in Christ Jesus.” The distinctive pattern in the Pastorals represents another hurdle for defenders of their Pauline authorship.—D.J.H.

237. S. E. Porter, “The Pauline Concept of Original Sin, in Light of Rabbinic Background,” *TynBull* 41 (1, ’90) 3-30.

The rabbis conceived of the “evil impulse” as a bad influence, placed within individuals by God, and to be treated objectively as something to be rejected, with the help of the Law as a means to control it. Paul was independent of the rabbinic formulation and conceptualization of the origin of sin. As his comparisons between Adam and Christ (1 Cor 15:20-22; Rom 5:12-21) indicate, even grander than the unrighteousness of all was the fact that Christ’s work secured righteousness for humankind.—D.J.H.

238r. H. Räisänen, *Paul and the Law* [*NTA* 28, pp. 320-321; 32, p. 320; § 33-243r].

C. E. B. Cranfield, “Giving a Dog a Bad Name. A Note on H. Räisänen’s *Paul and the Law*,” *JournStudNT* 38 (’90) 77-85.—Although Räisänen’s book is a significant contribution to Pauline studies, it must be asked whether he has been fair to Paul. It is difficult to accept Räisänen’s picture of Paul’s letters as riddled with self-contradiction. The article examines the book’s third chapter to judge the fairness issue and offers five points in response to Räisänen’s approach.—C.R.M.

239. D. G. Reid, “The Misunderstood Apostle,” *ChristToday* 34 (10, ’90) 25-27.

A significant area of reinterpretation in recent NT scholarship has involved Paul’s theology of the Law and the Jewish people. Important contributions have been made by E. P. Sanders (Paul started from Christ as the solution), J. D. G. Dunn (the “works of the Law” were circumcision, food laws, and Sabbath keeping), and S. Westerholm (Paul’s exclusive reliance on grace was foreign to Judaism).—D.J.H.

240. M. Rese, “Church and Israel in the Deuteropauline Letters,” *ScotJournTheol* 43 (1, ’90) 19-32.

The article first considers the meaning and importance of the expression “Deuteropauline letters” and discusses the historical and theological background of the question of the relation between church and Israel. Then, after some statistical observations, it examines the view of Israel in Romans 9–11 and in Eph 2:12 and notes the picture of Judaism in the rest of the Deuteropaulines. It is historically incredible that Paul should have changed his mind so drastically with regard to the relation between church and Israel. Yet it must be conceded that Paul’s point of view in Romans 9–11 is singular within the NT.—C.R.M.

241. C. K. Stockhausen, “Paul the Exegete,” *BibToday* 28 (4, ’90) 196-202.

After discussing Paul’s presuppositions about the OT, the article considers how he applied the story of Abraham to himself (Galatians 1–2) and how he interpreted the second giving of the Law to Moses on Sinai (2 Corinthians 3–4). All of Paul’s exegesis is christological (see 2 Cor 5:19).—D.J.H.

242. J. A. D. Weima, “The Function of the Law in Relation to Sin: An Evaluation of the View of H. Räisänen,” *NovTest* 32 (3, ’90) 219-235.

This study first examines H. Räisänen’s contention as formulated in *Paul and the Law* (1983) that Paul is inconsistent and self-contradictory in his treatment of the Law and sin.

Then it subjects this conclusion to critical scrutiny by examining in detail the various passages pertinent to the topic. Far from being contradictory, these passages can be best understood as expressing one of three interrelated functions: (1) cognitive—the Law reveals a person's true sinful condition (Rom 3:20; 7:7; Gal 3:19), (2) converting—the Law transforms sin into more clearly defined and serious acts of transgression (Rom 5:13; 4:15), and (3) causative—the Law provokes or stimulates sin (Rom 7:5, 8-11; 5:20; 1 Cor 15:56).—C.R.M.

Romans, 1–2 Corinthians

243. J.-N. Aletti, "La présence d'un modèle rhétorique en Romains: Son rôle et son importance," *Biblica* 71 (1, '90) 1-24.

The presence of the rhetorical model in Romans does not imply that the letter simply reproduces the standard *dispositio* (*exordium, narratio, probatio, peroratio*). Rather, each section in Romans 1–11 (1:18–4:25; 5:1–8:39; 9:1–11:36) forms a rhetorical unit, and the various units are linked by relaying *propositiones* (at least for chaps. 1–8). The far-reaching influence of Rom 1:16-17 indicates that it serves as the main *propositio.*—D.J.H.

244. J. N. F. Alison, "O tema da justificação nas cartas aos Romanos e aos Gálatas. Para uma nova hermenêutica dos textos paulinos," *PerspTeol* 22 (57, '90) 221-233.

The Portuguese version of an article also published in English in *New Blackfriars* [§ 34-727].—D.J.H.

245. E. Baasland, "Cognitio Dei im Römerbrief," *StudNTUmwelt* 14 ('89) 185-218.

An examination of the noetic semantic field in Romans exhibits a broad linguistic base for analysis of Paul's theocentric argumentation. The OT (especially Isaiah, Jeremiah, and Hosea) links knowledge of God with ethics. In keeping with this understanding, Rom 1:18–3:20 puts all humanity, including Jews, under indictment for faulty knowledge. But, as 3:21-31 affirms, God can be known anew, not through new knowledge of good and evil but in God's righteousness exhibited in the forgiveness offered in Jesus. As the rest of Romans emphasizes, God's action in Jesus and the gift of the Spirit opens the way for insight (φρόνησις) into God's will. This terminology contrasts with the terms ἐπίγνωσις and γινώσκω used for Israel's "knowledge" of God.—F.W.D.

Romans 4, § 35-287.

246. A. D. Clarke, "The Good and the Just in Romans 5:7," *TynBull* 41 (1, '90) 128-142.

There are six principal interpretations of the relation between δίκαιος and ἀγαθός in Rom 5:7. Literary and epigraphic evidence demonstrates a definite connection in Hellenistic Greek between the ἀγαθός and the benefactor. While it is almost inconceivable that someone would give up their life merely for an upright citizen, it is not unthinkable in the 1st century that someone—because of the ties of patronage—would give up their life for their benefactor, ὁ ἀγαθός.—C.R.M.

247. [Rom 7:15-21] G. Lafon, "Un moi sans oeuvre," *RechSciRel* 78 (2, '90) 165-174.

In Rom 7:15-21 Paul analyzes the relations between the will and the various manifestations of the ability to act, proper to the human ego. Even when sheltered from performing an evil act, the ego pays a price in a kind of servitude to the desire for the good. The discovery of the will is tied to the experience of powerlessness.—D.J.H.

248. S. Voorwinde, "Who is the 'Wretched Man' in Romans 7:24?" *VoxRef* 54 ('90) 11-26.

The "wretched man" of Rom 7:24 has been variously identified as an unregenerate person, an immature believer, or a regenerate person. Close attention to the context indicates that the "miserable creature" of Romans 7 is an unregenerate person who takes the struggle against sin seriously and has called upon the Law as an ally.—D.J.H.

249. [Rom 9:5] L. Dettori, "La divinità di Gesú Cristo," *Lux Biblica* [Rome] 1 (2, '90) 81-85.

Rom 9:5 ("the Christ who is above all God") should be read as an affirmation of Jesus' divinity. Likewise, 1 Jn 5:20 ("in his Son Jesus Christ. This is the true God") affirms Jesus' divinity; see the parallel uses of οὗτός in 1 Jn 5:6; 2 Jn 7; and Lk 18:14.—D.J.H.

250. F. Mussner, "Fehl- und Falschübersetzungen von Röm 11 in der 'Einheitsübersetzung,'" *TheolQuart* 170 (2, '90) 137-139.

The article criticizes the translations of Rom 11:12, 20, 25b, 26a, 27, and 28 in the Einheitsübersetzung for failing to reflect the Greek text accurately and for perpetuating Christian prejudices.—D.J.H.

251. R. Hvalvik, "A 'Sonderweg' for Israel. A Critical Examination of a Current Interpretation of Romans 11.25-27," *JournStudNT* 38 ('90) 87-107.

The article examines the exegetical arguments for the position held by K. Stendahl and F. Mussner that Rom 11:25-27 indicates that the Jews have a special way of salvation. It treats the following issues: salvation without faith in Christ, salvation at Christ's parousia, the function of the OT quotation in 11:26-27, and the "mystery" in 11:25. What is special about Israel's salvation is that Israel will be saved as a people. This does not imply that the whole people has to be saved at once, at a particular moment in history, e.g. at Christ's parousia. Rom 11:25-27 cannot be used to maintain a special way of salvation for the Jews.—C.R.M.

252. K. Romaniuk, "Was Phoebe in Romans 16,1 a Deaconess?" *ZeitNTWiss* 81 (1-2, '90) 132-134.

Paul knowingly magnifies the role of Phoebe when he likens her role in the community to that of an official deacon (Rom 16:1); a comparable case of courteous exaggeration is his use of the term apostle for the service of Andronicus and Junias (16:7).—C.R.M.

253. G. R. O'Day, "Jeremiah 9:22-23 and 1 Corinthians 1:26-31: A Study in Intertextuality," *JournBibLit* 109 (2, '90) 259-267.

The intertextual relationship between Jer 9:22-23 (9:23-24 in English) and 1 Cor 1:26-31 is evidenced not only in verbal parallels but also in structural and substantive theological parallels. Jeremiah's critique of wisdom, power, and wealth as false sources of identity that violate the covenant are re-imaged by Paul as a critique of wisdom, power, and wealth that impede God's saving acts in Jesus Christ.—D.J.H.

1 Cor 6:16, § 35-163.

1 Cor 7:12-16, § 35-371.

254. [1 Cor 8–11] E. DE LA SERNA, "¿'Ver-juzgar-actuar' in San Pablo?" *RevistBíb* 52 (2, '90) 85-98.

The words "see-judge-act" refer to a theological-pastoral method that proceeds from an analysis of reality, reflects from a faith-perspective, and proposes concrete ways of acting. Paul used this method in dealing with the problems regarding food sacrificed to idols (1 Cor 8:1-13; 9:1–10:13; 10:14–11:1) and the eucharistic assemblies (11:17-22, 23-26, 27-33).—D.J.H.

255. P. ROLLAND, "La structure littéraire de la Deuxième Epître aux Corinthiens," *Biblica* 71 (1, '90) 73-84.

Giving particular attention to parallel and concentric symmetries and to *mots-crochets* and other structural devices, the article proposes detailed outlines for the various parts of 2 Corinthians: Paul the authentic apostle of Corinth (10:1–13:10), the collection for the Christians of Jerusalem (8:1–9:15), and the description of the apostolic ministry (1:12–7:16). It concludes that 2 Corinthians consists of two letters: the letter from Macedonia about communion among churches and ministers (chaps. 1–9), and the prior letter from Ephesus about the apostle's authority and weakness (chaps. 10–13).—D.J.H.

256. R. TREVIJANO ETCHEVERRIA, "La idoneidad del Apóstol (2 Cor 2,14-4,6)," *Salmanticensis* 37 (2, '90) 149-175.

Paul's defense of his apostolic qualifications in 2 Cor 2:14–4:6 is discussed according to the following outline: from the triumph of Christ to denunciation of the Christian sophists (2:14-17), the letters of recommendation (3:1-3), qualification in the ministry of the Spirit (3:4-6a), the ministries of the two covenants (3:6b-11), freedom for the unveiled face (3:12-18), and the realization of the ministry (4:1-6). In the course of the exposition these related issues are treated: the letter-Spirit antithesis, the midrash on Exod 34:29-35, the Lord in 3:16-18, the Lord is the Spirit, and the interpretation of v. 18.—D.J.H.

257. T. F. GLASSON, "2 Corinthians v. 1-10 versus Platonism," *ScotJournTheol* 43 (2, '90) 145-155.

In 2 Cor 5:1-10 Paul opposed a group in the Corinthian church holding to the philosophical view of a release from the body to a disembodied state after death rather than a resurrection body. Although some of his terminology would be congenial to Platonists, Paul has not moved over to the philosophical side. Rather he consciously opposes some of its leading ideas, while perhaps agreeing with others, and at the same time remains faithful to the Hebraic tradition.—C.R.M.

258. M.-A. CHEVALLIER, "L'argumentation de Paul dans II Corinthiens 10 à 13," *RevHistPhilRel* 70 (1, '90) 3-15.

Simple attention to the literary indices present in 2 Corinthians 10–13 without benefit of specialized methods yields interesting results with regard to its structure. The following concentric composition is identified: A—10:1-18 (pastoral introduction: a—10:1-11; b—10:12-18); B—11:1-21a (prologue of the fool's speech); C—11:21b–12:10 (fool's speech); B′—12:1-18 (epilogue of the fool's speech); A′—12:19–13:10 (pastoral conclusion:

b′—12:20-21; a′—13:1-10). The primary intent of these chapters is neither apologetic nor polemical but rather pastoral.—C.R.M.

259. [2 Cor 12:1-10] J. McCloskey, "The Weakness Gospel," *BibToday* 28 (4, '90) 235-241.

The theology of weakness is succinctly evident in Paul's impassioned fool's speech in 2 Cor 12:1-10. His weakness related him intimately to Christ and validated his ministry.—D.J.H.

Galatians–Philemon

260. J. H. Elliott, "Paul, Galatians, and the Evil Eye," *CurrTheolMiss* 17 (4, '90) 262-273.

Paul's use of βασκαίνω in Gal 3:1 makes direct reference to the omnipresent conviction in Mediterranean antiquity concerning the malignant power of the "evil eye" and the destructive powers of its various possessors. Other allusions to features of evil eye belief and practice make it clear that accusation and counter-accusation concerning the evil eye play a greater role in the Galatian conflict than is generally realized.—C.R.M.

261. W. Russell, "Who Were Paul's Opponents in Galatia?" *BiblSac* 147 (587, '90) 329-350.

Paul's opponents at Galatia have been identified variously as Judaizers, both Judaizers and libertinistic pneumatics, or gnostic/syncretistic Jewish Christians. The traditional view seems correct: Paul's opponents were Jewish Christians who sought to "Judaize" the Gentile Christians of Galatia.—D.J.H.

262. G. Wagner, "Les motifs de la rédaction de l'Épître aux Galates," *ÉtudThéolRel* 65 (3, '90) 321-332.

Those who wished to impose circumcision on the Galatian Christians were pagans recently converted to Christianity. They thought that circumcision was a means of attaching themselves to Judaism because Judaism was recognized as a *religio licita* by the Romans. Paul wrote to the Galatians to provide pastoral advice in the face of this situation.—D.J.H.

Galatians, § 35-244.

263. [Gal 2:1-10] A. Schmidt, "Das historische Datum des Apostelkonzils," *ZeitNTWiss* 81 (1-2, '90) 122-131.

This attempt to fix the date of the Apostolic Council (Gal 2:1-10; Acts 15:1-29) first discusses the evidence used to support the two prevailing options (early dating: 43/44; late dating: 48). Then it considers other issues bearing on the question (date of the crucifixion, the years in Gal 1:18 and 2:1, the call of Paul, the death of Herod Agrippa) and proposes the following chronology: the death of Jesus in 27, the conversion of Paul in 31, the first Jerusalem visit of Paul in 33, the Herodian persecution and death of Agrippa in 43/44, and the council in Jerusalem in 46.—C.R.M.

264. [Gal 2:1-10] A. Suhl, "Ein Konfliktlösungsmodell der Urkirche und seine Geschichte," *BibKirch* 45 (2, '90) 80-86.

The so-called apostolic council concerned Jewish Christians and uncircumcised Gentile Christians being together in the same church. The problem was resolved according to different models in the pertinent NT texts: partnership in Gal 2:1-10 and hierarchy in Acts 15. Attention must be given to the goal of Paul's argumentation and the event "behind" the report.—D.J.H.

265. A. Caneday, "'Redeemed From the Curse of the Law': The Use of Deut 21:22-23 in Gal 3:13," *TrinJourn* 10 (2, '89) 185-209.

After discussing Paul's approach to the OT (salvation history, anticipation of Christ), this investigation of the use of Deut 21:22-23 in Gal 3:13 discusses Paul's argument in Gal 3:1-14, his OT warrant for citing Deut 21:22-23, and his NT warrant. In its OT covenantal context Deut 21:22-23 prepared for and anticipated Christ's curse-bearing on the cross. From his salvation-historical perspective Paul argued that Christ hung "upon the tree" in Israel's place and thus made Jews and Gentiles together recipients of the long-awaited Spirit of the new covenant. Paul's use of Deut 21:22-23 to speak of Christ's passion is corroborated by other NT uses of the "tree" motif (Acts 5:30; 10:39; 13:29; 1 Pet 2:24).—D.J.H.

266. [Gal 3:24-25] N. H. Young, "The Figure of the *Paidagōgos* in Art and Literature," *BibArch* 53 (2, '90) 80-86.

The picture we get of the pedagogue's role from terracotta figures and vase paintings in association with literary references increases our appreciation of the richness of this Pauline metaphor in Gal 3:24-25. Paul's analogy of the pedagogue seems to refer to the period when Israel was under the law as a temporary restrictive protection (or protective restriction) imposed until the coming of Christ.—C.R.M.

267. P. S. Cameron, "The Structure of Ephesians," *FilolNT* 3 (5, '90) 3-17.

Ephesians is constructed according to an extraordinarily intricate pattern consisting of eight pairs of parallel panels (1:3-14/1:15-23; 2:1-10/2:11-22; 3:1-7/3:8-13; 3:14–4:6/4:7-16; 4:17-19/4:20-24; 4:25-32/5:1-20; 5:21-24/5:25-33 [and 6:1-3/6:4; 6:5-8/6:9]; 6:10-12/6:13-17) enclosed within a palistrophic envelope (1:1-2/6:23-24). One of each pair of parallel panels is also constructed palistrophically, and the letter as a whole forms a palistrophe. Only 6:18-22 does not fit the scheme. This structure has obvious implications for the interpretation of the letter. It may be a weighty argument against Pauline authorship.—C.R.M.

268. [Eph 5:22-33] J. R. Beck, "Is There a Head of the House in the Home? Reflections on Ephesians 5," *Journal of Biblical Equality* [Lakewood, CO] 1 ('89) 61-70.

The instructions to husbands and wives in Eph 5:22-33 concern mutual submission and define headship as self-sacrificing love. The article discusses issues of text and context, the need for new terminology, and the ramifications of the passage.—D.J.H.

Eph 5:31, § 35-163.

269. [Eph 6:10-20] C. E. Arnold, "Giving the Devil His Due," *ChristToday* 34 (11, '90) 16-19.

According to Eph 6:12 all Christians are engaged in a dangerous struggle with evil spirits who stand contrary to God's purposes and the welfare of God's people. This spiritual warfare (Eph 6:10-20) is primarily concerned with Christian conduct, and its major weapon is prayer.—D.J.H.

270. [Phil 2:1-4] W. Sartorius, "Disponibles en Jésus-Christ comme tout à nouveau. Liberté - Egalité - Fraternité," *RevRéf* 61 (2, '90) 3-8.

Taking Phil 2:1-4 as its starting point, the article examines the meaning of liberty, equality, and fraternity in light of the biblical text.—D.J.H.

271. N. T. Wright, "Poetry and Theology in Colossians 1.15-20," *NTStud* 36 (3, '90) 444-468.

Col 1:15-20 exhibits without the deletion of any of its parts a clear structure that can be called poetic: A—image and firstborn (vv. 15-16), B—supreme (v. 17), B′—head (v. 18ab), A′—beginning (vv. 18c-20). When read thus as a poem, the passage exhibits a characteristically Pauline form of what can be called christological monotheism.—D.J.H.

272. E. Richard, "Contemporary Research on 1 (& 2) Thessalonians," *BibTheolBull* 20 (3, '90) 107-115.

After surveying commentaries and other studies on 1–2 Thessalonians, the article reviews the principal concerns of current research: persecution or alienation, Pauline missionary work and community formation, Acts 17 and the Thessalonian correspondence, the community and its eschatological interests, Paul's early concerns, and the composite character of 1 Thessalonians and the pseudonymity of 2 Thessalonians.—D.J.H.

273. S. Fowl, "A Metaphor in Distress. A Reading of ΝΗΠΙΟΙ in 1 Thessalonians 2.7," *NTStud* 36 (3, '90) 469-473.

The manuscript evidence for 1 Thess 2:7 favors νήπιοι ("infants") over ἤπιοι ("gentle"). Moreover, νήπιοι is the more difficult reading and yet is neatly supplemented by the image of the nurse to maintain Paul's emphasis on the scrupulous motives behind his preaching to the Thessalonians.—D.J.H.

274. M. Lautenschlager, "Εἴτε γρηγορῶμεν εἴτε καθεύδωμεν. Zum Verhältnis von Heiligung und Heil in 1 Thess 5,10," *ZeitNTWiss* 81 (1-2, '90) 39-59.

With the verb pair γρηγορέω-καθεύδω in 1 Thess 5:10 Paul has in view exactly the same thing as in 5:6, namely, the opposition of holy and unholy modes of life. The study develops the semantic evidence for this conclusion, offers an exposition of vv. 9-10 in the context of 5:1-11, and points to analogous Pauline statements elsewhere (1 Cor 5:1-5; 3:12-15; Rom 11:26-29). The interpretation of 5:10 requires the sense "whether we live holy lives in anticipation of the parousia or whether we are negligent."—C.R.M.

275. [1 Thess 5:14-15] A. J. Malherbe, "'Pastoral Care' in the Thessalonian Church," *NTStud* 36 (3, '90) 375-391.

In 1 Thess 5:14-15 Paul described certain dispositions of character or psychological conditions to which he matched treatment appropriate to the particular case. In doing so Paul used methods and traditions derived from moral philosophers who for centuries had been engaged in the moral reformation of people. In this psychagogic enterprise a major concern was to be discriminating in one's speech to one's auditors.—D.J.H.

276. L. Oberlinner, “Zwischen Anpassung und Konflikt. Die Weisungen für die christliche Gemeinde und die Kirche nach den Pastoralbriefen,” *BibKirch* 45 (2, ’90) 87-93.

The Pastorals insisted on continuity with the gospel while addressing new situations in the third Christian generation. Their understanding of the church is discussed under three headings: the church as an institution in the world and for the world, the correct order of the church as a guarantee of correct belief, and the threat to the Christian community from within (the false teachers and their struggle).—D.J.H.

277. G. N. Redekop, “Let the women learn: 1 Timothy 2:8-15 reconsidered,” *StudRel/SciRel* 19 (2, ’90) 235-245.

A thorough study of 1 Tim 2:8-15, paying attention to language, context, and structure, leads to the conclusion that the pastor’s concern is that those women who teach in the church must first learn the “sound teaching.” Then they may “proclaim with conviction” what they have learned.—C.R.M.

278. D. M. Scholer, “Women in the Church’s Ministry. Does I Timothy 2:9-15 help or hinder?” *Daughters of Sarah* [Chicago] 16 (4, ’90) 7-12.

1 Tim 2:9-15 should be understood as a unified paragraph on the place of women in the church of Ephesus. It is limited to a particular situation of false teaching. 1 Tim 2:11-12 cannot legitimately be divorced from its immediate context or the larger literary context of 1 and 2 Timothy. 1 Tim 2:9-15 must be placed within the context of all other Pauline data on the participation of women in ministry.—C.R.M.

279. C. C. Kroeger, “Women in The Church: A Classicist’s View of 1 Tim 2:11-15,” *Journal of Biblical Equality* [Lakewood, CO] 1 (’89) 3-31.

The article argues that 1 Tim 2:11-15 deals with a group of women teachers, or at least one woman teacher, who taught a false doctrine that exalted Eve and debased God. Thus the passage is a refutation of a specific gnostic heresy that was on the loose at Ephesus and is not a rationale for why women cannot teach and exercise decision-making responsibility. [The same issue contains responses by E. B. Emig (pp. 32-38), R. L. Hubbard (pp. 39-43), and C. Blomberg (pp. 44-49).]—C.R.M.

280. F. E. Brenk, “Old Wineskins Recycled: *Autarkeia* in I Timothy 6.5-10,” *FilolNT* 3 (5, ’90) 39-51.

The article situates 1 Tim 6:5-10 within the context of the philosophical controversies that preceded it with attention to thematic and linguistic parallels and differences. Paul did not conjure up his terminology out of thin air but rather reached down into the philosophical dilemma created by the contrasting concepts of αὐτάρκεια and πορισμός. Drawing on the solution to the (hypothetical?) dilemma, he substituted the term εὐσέβεια for those of the philosophical debate (σοφία or φρόνησις), though his εὐσέβεια resembles both the Stoic ἀρετή and φιλοσοφία. Yet Paul avoided calling εὐσέβεια self-sufficient.—C.R.M.

281. M. L. Soards, “Some Neglected Theological Dimensions of Paul’s Letter to Philemon,” *PerspRelStud* 17 (3, ’90) 209-219.

This study focuses on the assumptions about God contained in Paul’s letter to Philemon. After noting that the theological dimensions of Philemon are routinely ignored by interpreters, the article identifies Paul’s statements about God in the letter, lists Paul’s implications about God and Christ in the order of their occurrence, rearranges them in their apparent chronological order, and analyzes the reconstructed theological narrative.—C.R.M.

Hebrews

282. P. J. Arowele, "The Pilgrim People of God (An African's Reflections on the Motif of Sojourn in the Epistle to the Hebrews)," *AsiaJournTheol* 4 (2, '90) 438-455.

That the pilgrimage of God's people is a leading motif in Hebrews can be established from texts such as 3:7–4:13; 11; 12:18-24; and 13:13-14. The prominence of this theme in Hebrews reflects the belief that Christians even while on earth have become citizens of the heavenly country, as well as the need to redefine the church's self-understanding in the face of the non-realization of the parousia expectations. The concept of Christian pilgrimage remains relevant today, especially in African settings.—D.J.H.

283. J. D. Charles, "The Angels, Sonship and Birthright in the Letter to the Hebrews," *JournEvangTheolSoc* 33 (2, '90) 171-178.

The author of Hebrews addressed readers who revered angels to the detriment of the person and ministry of Jesus. This deficient Christology was countered by means of a formal comparison of angels to Jesus that exploits the complementary notions of sonship and birthright. In view of the Son's exalted status the angels are relegated to a position of subservience. —C.R.M.

284. D. Hamm, "Faith in the Epistle to the Hebrews: The Jesus Factor," *CathBibQuart* 52 (2, '90) 270-291.

There is a deep connection between the notion of faith in Hebrews and the document's Christology. The paper examines how faith is portrayed in Hebrews, how the faith of Jesus is portrayed, and the relation between the faith of Jesus and the faith of Christians. When the language and imagery of the letter are read consistently, it will be seen that Jesus is presented as a model and enabler of Christian faith and, in some ways, even as the object of faith.—C.R.M.

Catholic Epistles

285. E. Fry, "Commentaries on James, 1 and 2 Peter, and Jude," *BibTrans* 41 (3, '90) 326-336.

This survey assesses those commentaries on the books in question that may be recommended to Bible translators as most likely to help them in their task. Commentaries by the following authors are recommended: P. H. Davids (two), D. J. Moo, E. C. Blackman, and S. Laws on James; E. Best, A. M. Stibbs and A. F. Walls, A. R. C. Leaney, and J. N. D. Kelly on 1 Peter; Leaney, M. Green, Kelly, and R. J. Bauckham on 2 Peter and Jude. —C.R.M.

286. M. Lautenschlager, "Der Gegenstand des Glaubens im Jakobusbrief," *ZeitTheol Kirch* 87 (2, '90) 163-184.

The content of faith (πίστις) according to the letter of James can be summarized as follows: God is one; the one God has revealed his will in the Law; he will judge people at the end-time according to his revelation; eternal salvation and condemnation depend on observing the Law; Christ has inculcated the divine Law; and Christ will hold judgment at his return at God's bidding. The major concern of πίστις is the salvific necessity of "works" required by the Law. Analysis of Jas 2:14-26 shows that the theological center of the letter is in accord with this understanding of πίστις. The soteriology of James cannot be harmonized with that of Paul; there is an explicit contradiction of it.—D.J.H.

Jas 1:13, § 35-137.

287. [Jas 2:21-23] R. DIPROSE, "Fede e opere," *Lux Biblica* [Rome] 1 (2, '90) 75-79.

Since James tended to limit faith to the intellectual sphere, he insisted on works as a necessary complement. When read in context, there is no contradiction between Romans 4 and Jas 2:21-23.—D.J.H.

288. D. ELLUL, "Un exemple de cheminement rhétorique: I Pierre," *RevHistPhilRel* 70 (1, '90) 17-34.

Attention to the repetitions, parallelisms, and inversions in the text of 1 Peter reveals the following structure: 1:3-12 (proclamation), 1:13–2:3 (exhortation), 2:4-10 (proclamation), 2:11-21a (exhortation), 2:21b-25, 3:1-17 (exhortation), 3:18-22 (proclamation), 4:1-11 (exhortation). This progressive pattern calls on the readers to launch into the adventure of following. The cornerstone of the whole edifice is 2:21b-25, particularly v. 23, which places Christ at the heart of the letter as a model of non-violent action.—C.R.M.

289. [1 Pet 2:11-17] K. J. THOMAS, "Seeking a Methodology for Exegetical Checking of Audio Scriptures," *BibTrans* 41 (3, '90) 301-311.

The article describes an experimental attempt to identify the oral characteristics of a particular passage in the Greek NT (1 Pet 2:11-17), indicates the form of an oral rendition of the Greek text based on these characteristics, utilizes a formal equivalent translation of the passage to show the form that an oral reading in English might take using the same oral characteristics or functional equivalents, and evaluates available cassette recorded readings of several standard English translations.—C.R.M.

1 Pet 2:13-17, § 35-353.

290. H. GIESEN, "Hoffnung auf Heil für alle—Heilsgegenwart für die Glaubenden (1 Petr 3,18-22)," *StudNTUmwelt* 14 ('89) 93-150.

Soteriology and eschatology, not ethics, are emphasized in 1 Pet 3:18-22. In preparation for his statement on baptism, the writer limits his remarks to the time of the flood. Since salvation is a present reality, Christians are blessed in their suffering. The "spirits" refer to sinful humanity at the time of Noah.—F.W.D.

291. [2 Pet] O. D. VENA, "La lucha por la ortodoxia en las comunidades cristianas del 2º siglo," *RevistBíb* 52 (1, '90) 1-28.

Written in the form of an apostolic testament, 2 Peter is a polemic against gnostic teachers who were encouraging believers to abandon orthodox doctrine. After discussing the setting and structure of 2 Peter, the article presents an exegesis according to a chiastic outline: A-A′—salutation and doxology (1:1-2; 3:18); B-B′—call to holiness of life in view of the promise of the parousia (1:3-11; 3:11-17); C-C′—defense of the parousia (1:12-21; 3:1-10); D—the false teachers (2:1-22). Then it considers the letter's teaching about eschatology and the traditions included in 3:5-13.—D.J.H.

292. D. E. Hiebert, "An Expositional Study of 1 John. Part 10 (of 10 parts): An Exposition of 1 John 5:13-21," *BiblSac* 147 (587, '90) 309-328. [See § 34-1319.]

1 John 5:13-21 forms an epilogue to the epistle. Verse 13 declares its basic purpose of assuring the readers that they have eternal life through the Son of God; vv. 14-17 enlarge on the results of that assurance in the believer's practice of prayer and intercession; vv. 18-20 sum up the thrust of the apostolic message in three ringing certainties; and v. 21 abruptly closes the epistle with an urgent call to the readers to guard themselves from idols.—C.R.M.

1 Jn 5:20, § 35-249.

293. [2 Jn 1] H.-J. Klauck, "Κυρία ἐκκλησία in Bauers Wörterbuch und die Exegese des zweiten Johannesbriefes," *ZeitNTWiss* 81 (1-2, '90) 135-138.

In the second entry under κυρία in his *Wörterbuch,* W. Bauer suggests that κυρία is figurative in 2 Jn 1 and refers to a congregation. But the three pieces of evidence cited for the phrase κυρία ἐκκλησία (Demetrius of Phalerum, Aristophanes, an Athenian inscription) refer to a prominent Athenian assembly and cannot be used to support a metaphorical connotation in the sense of "lady congregation." Since this evidence has no function with regard to the interpretation of 2 Jn 1 but on the contrary is misleading, it should be deleted. —C.R.M.

294. J. D. Charles, "'Those' and 'These': The Use of the Old Testament in the Epistle of Jude," *JournStudNT* 38 ('90) 109-124.

The study examines the hermeneutical approach to the OT found in Jude, focusing on the writer's application of typological exegesis through which familiar models of ungodliness associated with Israel's past have been linked to his present.—C.R.M.

Revelation

295. L. Kreitzer, "Sibylline Oracles 8, the Roman Imperial *Adventus* Coinage of Hadrian and the Apocalypse of John," *JournStudPseud* 4 ('89) 69-85.

The Latin inscription of Hadrian's *Adventus Augusti* coinage provides a tantalizing linguistic link to the NT term παρουσία. The article first sets up a historical framework in which the relevant numismatic information from Hadrian's reign can be appreciated. Then it presents line drawings illustrating several examples of the *Adventus Augusti* coinage issued by Hadrian. Finally it suggests that the beast from the sea in Revelation 13 and 17 was reinterpreted in Asia Minor in the 2nd century A.D. as describing Hadrian the Nero *redivivus.* —D.J.H.

296. [Rev] C. L. Kuhn, "The Fine Line: The Relevance of Apocalyptic Today," *Bib Today* 28 (5, '90) 267-269.

The book of Revelation is an excellent vehicle for reminding us that God is in control of all the powers and principalities, despite all evidence to the contrary.—D.J.H.

297. C. **Rogers**, "Images of Christian Victory: Notes for Preaching from the Book of Revelation," *Quarterly Review* [Nashville, TN] 10 (3, '90) 69-78.

After reflecting on the scholarly ambivalence surrounding the book of Revelation, the article considers Revelation's relation to modern culture, its apocalyptic genre and symbolism, and ways of communicating.—D.J.H.

298. [Rev 4–11] **Anon.**, "Préparation de la rencontre des Groupes Sémiotique et Bible, Brest 27-31 Août 1990," *SémiotBib* 58 ('90) 45-57.

The article first (pp. 45-50) presents a semiotic reading by the Groupe-Adour for Revelation 4–11, with attention to the "interactive" passages, space, and time. Then (pp. 50-57) it provides a semiotic analysis of Revelation 6–7 prepared by D. Lombard for the Groupe CADIR-Marseille, with attention to the opening of the seals and to the relation between 6:12-17 and 7:1-17.—D.J.H.

299. C. R. **Smith**, "The Portrayal of the Church as the New Israel in the Names and Order of the Tribes in Revelation 7.5-8," *JournStudNT* 39 ('90) 111-118.

The unusual (in content and order) list of the twelve tribes in Rev 7:5-8 reflects the deliberate attempt to portray the church as the new Israel. Judah is elevated to the head of the list because Christ descended from this tribe. The promotion of the handmaids' sons typifies the inclusion of the Gentiles in the new covenant. Reuben represents believing Israelites, and the other "non-handmaid" tribes typify the eventual salvation through the church of the "fullness of Israel." Dan is excluded because of its traditional associations with idolatry and the antichrist.—D.J.H.

300. J. **Fekkes**, "'His Bride Has Prepared Herself': Revelation 19–21 and Isaian Nuptial Imagery," *JournBibLit* 109 (2, '90) 269-287.

The article first demonstrates the dependence of the bridal imagery in Rev 19:7-8; 21:2b on Isa 61:10 and in Rev 21:18-21 on Isa 54:11-12, respectively. Then it shows that the visionary drama of the bride unfolds in three stages: planning and final preparations (Rev 19:7-9), debut and covenant promise (21:2-3), and description of the bride's adornment (21:18-21).—D.J.H.

301. W. **Tabbernee**, "Revelation 21 and the Montanist 'New Jerusalem,'" *AusBibRev* 37 ('89) 52-60.

Quintilla (3rd/early 4th century), not Montanus, introduced the eschatological novelty of identifying Pepouza with the New Jerusalem. Montanus may have called Pepouza-Tymion "Jerusalem" to reflect its administrative status in Phrygia in imitation of Jerusalem's status in Judea as portrayed in Acts. Quintilla's eschatological extension of Montanus' organizational novelty was prompted by word association, the leap from Jerusalem to New Jerusalem, facilitated by a literalistic interpretation of Rev 21:10.—C.R.M.

BIBLICAL THEOLOGY

302. J. R. **Donahue**, "The Changing Shape of New Testament Theology," *HorBibTheol* 11 (2, '89) 1-30.

The reprint of an article that appeared originally in *Theological Studies* [§ 34-330].—C.R.M.

303. E. E. Lemcio, "The Unifying Kerygma of the New Testament (II)," *JournStudNT* 38 ('90) 3-11.

The article adds nine more instances of the six-member "form" of Christian convictions to the ten identified previously [see § 33-321]. Thus nineteen NT writings support the thesis that there is a unifying, kerygmatic center to the diverse witness of the NT. The pattern also occurs in five noncanonical documents.—C.R.M.

Christology

304. J. Bowman, "David, Jesus the Son of David and Son of Man," *Abr-Nahrain* [Leiden] 27 ('89) 1-22.

In rabbinic Judaism the saintliness of David was fully established. The Synoptic Gospels stress the relation between Jesus the Messiah and David but also present him as Son of Man/Adam and thus superior to David. Paul's idea of the second Adam provides the basic connection between the Synoptic and Pauline Christologies.—D.J.H.

305. B. Fernández, "El pobre, sacramento de Cristo," *EphMar* 40 (1-2, '90) 25-44.

The incarnation of God's Son is a historical process of solidarization with our human and sinful condition. Thus Jesus of Nazareth was a member of a poor people, poor in his service of God's kingdom, the poor one of the Father, the impoverished one, friend of the poor, and evangelizer of the poor. He revealed the God of the poor and called others to carry on the option for the poor.—D.J.H.

306. B. Lauret, "Christologie et messianisme," *LumVie* 39 (196, '90) 107-121.

After tracing the exclusion of messianism from Christology in Christian theology, the article proposes a christological messianism under the following headings: messianism as the royal road of Scripture, objections to Jesus as Messiah, and the messianic recognition of Jesus.—D.J.H.

307. L. Nereparampil, "Christ the Prophet," *Journal of Dharma* [Bangalore] 15 (1, '90) 18-27.

Jesus was considered a prophet by the people of his time because all the important characteristics of the OT prophets were exemplified in his personality. At the same time he is the prophet par excellence, the unique prophet foretold by the OT prophets.—D.J.H.

308. D. Steenburg, "The Worship of Adam and Christ as the Image of God," *JournStudNT* 39 ('90) 95-109.

The worship of Jesus Christ was partially legitimated in its Jewish context by the principle that the worship of the image of God, insofar as it is a visible or physical manifestation of God, is within the bounds of Torah. This legitimating principle finds a place also in Adam speculation, and judging from the Adamic imagery with which the visible manifestation of God in Christ is portrayed, it may well owe its origin to the influence of Adam speculation.—D.J.H.

309. R. W. Yarbrough, "New Testament Christology and the Jesus of Islam," *EvangRev Theol* 14 (2, '90) 113-125.

Evangelical NT scholars need to engage in research on christologically significant NT texts and contexts in the face of the serious challenge of major world religions like Islam to the claims of Christ and his gospel. This thesis is developed with reference to the discipline of evangelical NT Christology, the classic context of christological reflection, the modern context of christological research, and the christological context of the realized future.—D.J.H.

Church and Ministry

310. M. R. D'Angelo, "Women Partners in the New Testament," *JournFemStudRel* 6 (1, '90) 65-86.

An Augustan funerary relief (British Museum Sculpture 2276) depicts two women named Eleusis and Helena with their right hands clasped together in a gesture that expresses mutual commitment. The NT references to Tryphaena and Tryphosa (Rom 16:12), Euodia and Syntyche (Phil 4:2), and Martha and Mary (Lk 10:38-42; Jn 11:1–12:12) can best be explained as reflecting partnership of women missioners in the early Christian mission. Thus participation in the early Christian mission may have enabled women to choose each other's companionship, though this does not imply an unambiguous approval of women's love for each other.—D.J.H.

311. B. G. Fowler, "The New Testament Basis for the Small Church," *American Baptist Quarterly* [King of Prussia, PA] 9 (2, '90) 91-96.

The 1st-century Christian communities within the Roman empire formed a very small minority. Most of the local churches were small. Their members were concerned mainly with fellowship, spiritual growth, and discipleship.—D.J.H.

312. J. Galot, "L'état de vie des apôtres," *EspVie* 100 (29, '90) 417-425.

The French version of an article published in Italian in *Civiltà Cattolica* [§ 34-819].—D.J.H.

313. P. Grelot, "Le ministère chrétien dans sa dimension sacerdotale," *NouvRevThéol* 112 (2, '90) 161-182.

In the NT the vocabulary of priesthood applies to Christ (especially in Hebrews) and the Christian people (1 Pet 2:4, 9; Rev 1:5; 5:9; 20:6). It does not appear in connection with Christian ministry, which differs radically from that of Jewish and pagan priesthoods. The parallels between Christian ministers and non-Christian priests as well as the appreciation of the sacrifical dimension of the Eucharist led to the introduction of priestly terminology as a complement to the prophetic and pastoral aspects of Christian ministry toward the end of the 2nd century A.D.—D.J.H.

314. J. Guillet, "Le ministère dans l'Église: ministère apostolique - ministère évangélique," *NouvRevThéol* 112 (4, '90) 481-501.

The fundamental ministry in the church, confided by the Lord to his apostles, is the service of the gospel, i.e. the announcement of the event of Jesus Christ and its implantation in the world. This perspective emerges from the NT data about the Twelve, the apostolic mission, Paul, and the post-apostolic generation.—D.J.H.

315. P. Hoffmann, “Das Erbe Jesu und die Macht in der Kirche. Neutestamentliche Kriterien für den Dienst in der Gemeinde,” *Diakonia* 21 (4, ’90) 245-252.

This reflection on NT criteria for church ministry first considers the development from the charismatic Jesus movement to the hierarchical church of the 2nd century A.D. Then it discusses the different conceptions of Christian community represented by the Pastorals and the Pauline letters.—D.J.H.

316. J. Thompson, “Ordination,” *IrBibStud* 12 (3, ’90) 117-128.

Ordination according to the NT (see 1 Tim 4:14; 2 Tim 1:6; Acts 6:6; 13:3; 14:27) is to the ministry of word and sacraments, to the gospel and gospel ordinances, and with elders to the oversight of a congregation and to missionary outreach.—D.J.H.

317. A. Weiser, “Basis und Führung in kirchlicher Communio,” *BibKirch* 45 (2, ’90) 66-71.

The NT concept of κοινωνία involves both spiritual (relationship with God) and social (relationship with other Christians) dimensions. The inseparability of these two aspects is clear from NT texts such as 1 Cor 10:16-17 and 12:4-6.—D.J.H.

318. G. Wenz, “Charisma und Amt,” *TheolBeitr* 21 (3, ’90) 116-135.

With particular attention to biblical evidence the article first discusses the gift of the Spirit, the χάρις of faith, the χαρίσματα of love, and charisma and institution. Then it examines what the so-called Lima Document says about church offices bound to ordination.—D.J.H.

Various Themes

319. K. P. Aleaz, “Religious Pluralism and Christian Witness: A Biblical-Theological Analysis,” *BangalTheolFor* 21 (4, ’89)/22 (1, ’90) 48-67.

The biblical affirmation of the universality of God and Christ is the basis for a universal dialogical relationship of Christians with people of all religious persuasions. The exclusive NT statements about Christ (Jn 3:16, 18; 14:5-6; Acts 4:11-12; etc.) are best interpreted not as absolute truths but as struggles to understand. Pluralistic inclusivism is a viable approach to an Indian Christian theology of religions.—D.J.H.

320r. L. Aynard, *La Bible au féminin. De l’Ancienne Tradition à un christianisme hellénisé,* Lectio Divina 138 (Paris: Cerf, 1990).

M.-G. Missegue, “La Bible au féminin,” *EspVie* 100 (24, ’90) 347-350.—This examination of biblical and early Christian texts about women attributes the idea of female inferiority to the preponderant influence of Hellenism to the detriment of ancient Jewish thought. But the author’s thesis seems to determine excessively how the texts are treated. A truly scientific approach would be more attentive to the context, culture, milieu, and literary form of each text.—D.J.H.

321. H. Baarlink, “Blijvende aandacht voor het koninkrijk van God” [Continuing Attention to the Kingdom of God], *GerefTheolTijd* 90 (2, ’90) 65-83.

Taking as its starting point the views of H. N. Ridderbos, the article traces the contributions to the debate about the kingdom of God by J. Weiss and A. Schweitzer, G. Gloege,

C. H. Dodd, E. Käsemann, R. Bultmann, N. Perrin, H. Flender, H. Frankemölle, and H. Merklein. It also relates the kingdom of God to philosophical and utopian visions.—D.J.H.

322. J. BERNARD, "Quelques notes sur la femme dans la Bible," *MélSciRel* 47 (2, '90) 67-104.

After discussing the status of women in the natural religions of the ancient world, the article reflects on the changes introduced by the OT, their further development by Jesus, and their adaptation to everyday life by Paul. Then it presents a biblical-theological synthesis according to the following outline: nature and the christic nature of woman, woman and Mary, and woman between the call of Christ and eschatological perfection.—D.J.H.

323. S. BLANCO, "El Dios de los pobres en la revelación bíblica," *EphMar* 40 (1-2, '90) 7-23.

After reflecting on Yahweh's choice of a poor and weak people, the article sketches the theology and spirituality of poverty in Israel. Then it considers the poverty of Jesus, the one sent from God: his personal style, actions, and teaching. Finally it discusses the new people of God as a people of the poor with reference to the origin of the church and the Pauline communities.—D.J.H.

324. M. BOCKMUEHL, "Should We Kneel to Pray?" *Crux* 26 (3, '90) 14-17.

The biblical and intertestamental evidence indicates that standing to pray was normal, though a kneeling position was assumed for particularly solemn, earnest, or penitential prayers. Corporate public worship on Sundays and during the Easter season was offered while standing up.—D.J.H.

325. S. BROWN, "Sin and Atonement. Biblical Imagery and the Experience of Evil," *UnSemQuartRev* 44 (1-2, '90) 151-156.

Although the Bible says a great deal about sin and atonement, it does not present a uniform or consistent doctrine of either. Nevertheless, the biblical images (e.g. sin's connection to ritual uncleanness, original sin) help us to interpret and illumine our experience.—D.J.H.

326. O. D. CASSONATTO, "Visão bíblica da pastoral urbana," *Revista Bíblica Brasileira* [Fortaleza] 7 (2, '90) 126-132.

Some NT texts (e.g. Revelation 21–22; Heb 12:22-24) can illuminate pastoral work in the city, whereas others (e.g. Rev 18:2) encourage a critical and vigilant perspective toward the city. The biblical texts about the city can be approached on the pedagogical, dialectical, and typological levels.—D.J.H.

327. H. CAZELLES, "Fondements bibliques de la théologie des anges," *RevThom* 90 (2, '90) 181-193.

At several points the Bible confronts the existence of powers superior to human beings and inferior to the God of Abraham. Three times it refuses to deny their existence even when this seemed a likely course: when local divinities had to be wiped away before the God of Israel, when strict monotheism was proclaimed in exilic and post-exilic times, and when Jesus was recognized as the Father's messenger par excellence. Though its representations of angels are sometimes contradictory, the Bible did not consider their existence as mythology.—D.J.H.

328. D. CERBELAUD, "Les juifs dans le nouveau testament," *LumVie* 39 (196, '90) 95-105.

After describing 1st-century Judaism and NT images of Judaism, the article discusses the purely Jewish origin of Christianity, Jewish diversity integrated into Christianity, and the break between Christianity and Judaism and the beginnings of Christian anti-Judaism. Then it addresses three questions: Who was responsible for Jesus' death? Are the Jews cursed? Has Israel been rejected by God?—D.J.H.

329. D. COFFEY, "The Holy Spirit as the Mutual Love of the Father and the Son," *Theol Stud* 51 (2, '90) 193-229.

After explaining Augustine's theory of the Holy Spirit as the mutual love of the Father and the Son, the article uncovers the biblical basis for the theory in what the NT says about (1) the Holy Spirit as the Father's love for Jesus and (2) the Holy Spirit as Jesus' love for the Father. Finally it addresses the question of the full-fledged theory and its place in trinitarian thought today.—D.J.H.

330. J. H. CONE, "Christian Theology and Scripture as the Expression of God's Liberating Activity for the Poor," *BangalTheolFor* 22 (2, '90) 26-39.

The central message of Scripture is that God has chosen to disclose divine righteousness in the liberation of the poor. Because Christian theology is language about God's liberation of the weak as defined by Scripture in the context of our contemporary struggle for justice, Christian theology is inseparably connected with an oppressed community.—D.J.H.

331. D. DORMEYER, "Das Verständnis von Arbeit im Neuen Testament im Horizont der Naherwartung," *HervTeolStud* 45 (4, '89) 801-814.

After discussing the backgrounds (OT, Jewish, Greek) of NT statements about work, the article defines three basic NT principles regarding work: Everyone has a right to work; the work should provide a daily living; and the working conditions should be humane. Then it explores "love patriarchalism" with reference to Mt 20:1-16 and structural injustice with reference to Revelation 13.—D.J.H.

332. F. G. DOWNING, "Jesus of Nazareth in a Nuclear Age," *ScotJournTheol* 43 (2, '90) 207-223.

The essay tests out arguments responding to the issue of cultural relativity with regard to the question of what, if anything, the Jesus of 1st-century Galilee can say to the nuclear age. A radical thrust to Jesus' teaching would readily have been appreciated by those who heard it repeated in the towns of the eastern Mediterranean, and its sociopolitical implications would have been obvious. We are likely to find that we have much in common with the attitudes and aspirations of the people in the eastern Mediterranean world of two millennia ago.—C.R.M.

333. D. FERNÁNDEZ, "María pobre. Realidad sociológica y concepto religioso de la pobreza de María," *EphMar* 40 (1-2, '90) 63-76.

Following reflections on the sociological fact of early Christianity's success among the poor, the article considers the poverty of Mary as portrayed in the NT infancy narratives and shows how her poverty fits the religious ideal of poverty expressed elsewhere in the NT. Mary incarnated the beatitudes in her life.—D.J.H.

334. J. C. R. García Paredes, "María y la opción por los pobres. La nueva Eva entre los pobres del Reino," *EphMar* 40 (1-2, '90) 45-62.

After considering the option for the poor as a "sign of the times," the article contemplates the figure of Mary among the poor of God's kingdom and reflects on her exemplary function in a church that has made a decisive option for the poor.—D.J.H.

335. J. Giallanza, "The Mission of Jesus," *RevRel* 49 (4, '90) 499-508.

This reflection on Jesus' mission and our participation in it considers its places, prophetic dimension, purpose, price, progress, and continuation.—D.J.H.

336. D. M. Hay, "Moses Through New Testament Spectacles," *Interpretation* 44 (3, '90) 240-252.

Most of the NT texts referring to Moses seek either to clarify Christology, to assess Mosaic Scripture, or to advance the church's self-understanding. There are many claims that Moses bears witness to Jesus' glory but very few that Jesus is like Moses. There is a pronounced tendency to represent the Sinai revelation as comparatively inferior to the revelation given in Jesus. The NT writers not polemicize directly against Moses. They often hold up Moses as one whom Christians should revere for his leadership of Israel and as a reminder of the church's relation to Israel. The NT affirms continuity with Moses and at the same time stresses that Jesus was so superior to him that any notion of rivalry between the two is excluded. [The same issue contains expository articles on two NT texts related to Moses: J. P. Meier on Mt 5:3-12 (pp. 281-285), and W. Baird on 1 Cor 10:1-13 (pp. 286-290).] —D.J.H.

337. H. Hübner, "Der Heilige Geist in der Heiligen Schrift," *KerDog* 36 (3, '90) 181-208.

The German version of an article published in English in *Ecumenical Review* [§ 34-358] adds a section (pp. 196-203) on the ministry of the Spirit according to 2 Corinthians 3. —D.J.H.

338. J. Jensen, "The Old Testament in the New Testament and in the Liturgy," *BibToday* 28 (4, '90) 207-212. [See § 33-865.]

The prediction-fulfillment schema found in the church's lectionary is not much different from the use of the OT in much of the NT. Virtually all use of the OT involves a reinterpretation by Christians or Jews.—D.J.H.

339. E. Jones, "The Origins of 'Ascension' Terminology," *Churchman* 104 (2, '90) 156-161.

In describing the ascension the first Christians were using contemporary images to convey to others their post-death experience of Jesus. Thus although there is no exact parallel, the idea of ascension was not a completely novel phenomenon and we can find a previous origin for most of the terminology used to describe it.—C.R.M.

340. D. Langis, "Joy: A Scriptural and Patristic Understanding," *GkOrthTheolRev* 35 (1, '90) 47-57.

In the OT joy is understood primarily as a free human response to God's presence and saving acts. In the NT joy is rooted in the person of Jesus Christ and can be expressed even in the midst of sufferings and afflictions. The Church Fathers set forth genuine faith, trust, and reliance on God as the essential prerequisites for attaining to Christian joy.—D.J.H.

341. B. Maggioni, "La Trinità nel Nuovo Testamento," *ScuolCatt* 118 (1, '90) 7-30.

Giving particular attention to NT formulas of faith, the article discusses the "trinitarian structure" of the salvific event under the following headings: Christocentrism and trinitarian structure, Jesus the Lord, the Son and the Father, the Spirit, and the trinitarian formula. —D.J.H.

342. B. J. Malina, "From Isis to Medjugorje: Why Apparitions?" *BibTheolBull* 20 (2, '90) 76-84.

The Marian apparitions in which the mother of Jesus is the bearer of direct messages from heaven have been part of Mediterranean living from time immemorial. They presume certain features of Mediterranean culture: Mediterranean motherhood, gender division of labor, mother-son symbiosis, patron-client system, and the like.—D.J.H.

343. B. J. Malina, "Mother and Son," *BibTheolBull* 20 (2, '90) 54-64.

Absolutely nothing is known about Mary except that she was a Mediterranean maid and mother. This presentation moves beyond the sparse biblical record to inquire into the bases for the traditional information about Mary. It discusses sources of information about Mary, Mary in service of Mediterranean values, being a Mediterranean virgin and mother, Mediterranean kinship units, and codependency—Mediterranean mothers and sons.—C.R.M.

344. J. Moignt, "Le chrétien, le juif et le grec," *LumVie* 39 (196, '90) 25-32.

The article first explores the relation between the Testaments with reference to the concept "lack and desire." Then it discusses Jews and Greeks in NT times, and reflects on "Greeks" today who are neither Jews nor Christians.—D.J.H.

345. J. Navone, "Itinerari biblici, espressione della ricerca di Dio," *CivCatt* 141 (3363-64, '90) 238-247.

The biblical writers used journey stories to express the search for God that characterizes all of human life. After considering the three elements common to the biblical journey stories (Spirit, leader, community), the article discusses the beginning of the journey in a crisis, need, or problem; the role of faith, hope, and love in sustaining the journey's dynamic; and having, being without, or returning to the native land.—D.J.H.

346. J. H. Neyrey, "Maid and Mother in Art and Literature," *BibTheolBull* 20 (2, '90) 65-75.

Mary was portrayed in art and literature in terms of the specific cultural perceptions of women in the Mediterranean world—as maid and mother. Writers and artists perceived Mary in terms of the pivotal value of their culture, "shame," or in her case perpetual virginity. As the mother of the most honorable of Mediterranean men, she must be ideally portrayed in terms of the ultimate female virtue, virginity.—D.J.H.

347. J. Osei-Bonsu, “The Contextualization of Christianity: Some New Testament Antecedents,” *IrBibStud* 12 (3, ’90) 129-148.

The early church (see Mk 10:11-12; 1 Cor 7:10-15; Acts 15) adapted itself to its non-Jewish environment as Christianity moved from its Palestinian matrix into Gentile lands. Some NT writers (see Acts 17, 1 Corinthians, Colossians) used ideas and philosophical categories from the Greco-Roman world in expressing the gospel message. In the eschatology of 1–2 Thessalonians we find a two-way process—the Hellenization of dominical tradition, and the Christianization of Jewish tradition.—D.J.H.

348. C. Osiek, “Christian Prophecy: Once Upon a Time?” *CurrTheolMiss* 17 (4, ’90) 291-297.

After examining the difference between OT and NT prophecy, the article explores what is known about the everyday functioning of prophecy in the NT church. It focuses on Paul’s teaching on prophecy in 1 Corinthians 14, discusses the varied nuances of the word παράκλησις, and reflects on the effects of prophecy.—C.R.M.

349. J. I. Packer, “The Problem of Eternal Punishment,” *Crux* 26 (3, ’90) 18-25.

The doctrine of eternal punishment stems directly from Jesus (e.g. Mt 13:42, 50; 18:9; 25:41, 46), and the apostolic teaching on the subject simply echoes what the founder of Christianity said (e.g. Rom 2:5-6; 2 Thess 1:7-9; Jude 7, 13; Rev 14:9-11). Both universalists and conditionalists encounter serious problems in trying to circumvent the solid NT witness to the fate of unbelievers.—D.J.H.

350. A. Paul, “Les faux jumeaux,” *Esprit* [Paris] 58 (6, ’90) 125-134.

The rabbis’ rise to prominence after A.D. 70 and their emphasis on Torah and Mishnah did much to shape Judaism as we know it. Judaism and Christianity are very different religious systems and thus “false twins.” It is incorrect to say that Christianity is a fruit of Judaism. —D.J.H.

351. J. J. Pilch, “Marian Devotion and Wellness Spirituality: Bridging Cultures,” *BibTheolBull* 20 (2, ’90) 85-94.

Authentic Marian devotion will have to be both faithful to its Mediterranean roots and relevant to its new cultural context in the United States. This essay explores the following topics: Mary, the Mediterranean maiden; Marian devotion proposed for believers; and Marian devotion and wellness spirituality—an American expression.—C.R.M.

352. S. Rayan, “The Earth is the Lord’s,” *Vidyajyoti* 54 (3, ’90) 113-132.

With reference to many OT and NT texts the article reflects on the earth as the Lord’s and ours and as something to cherish. Then it calls attention to matters that contradict the biblical and Christian view of the earth and its mystery: commercialization, global imbalance in land/population proportion, and the ecological crisis.—D.J.H.

353. F. Refoulé, “Soumission et liberté,” *Vie Spirituelle* [Paris] 690 (’90) 331-342.

The principle of obedience due to the state is founded primarily on Rom 13:1-7 and 1 Pet 2:13-17 and secondarily on 1 Tim 2:1-3 and Tit 3:1. This discussion of submission and liberty concentrates on 1 Pet 2:13-17. It first examines sociological, juridical, and theological approaches to the call to be submissive. Then it offers reflections on reading 1 Peter today.—C.R.M.

354. R. L. Reymond, "Dr. John Stott on Hell," *Presbyterion* 16 (1, '90) 41-59.

In *Evangelical Essentials* (1988) Stott tentatively makes the case for the ultimate annihilation of the impenitent over against their eternal conscious torment in hell. He argues on the basis of scriptural language, imagery, justice, and universalism. But careful analysis of the biblical (especially NT) evidence does not endorse such a substitution.—D.J.H.

355. J. H. Roberts, "Die vraagstuk van 'n Nuwe-Testamentiese Etiek: enkele blikrigtings in die gang van die ondersoek (The question of a New Testament ethics: a few pointers in the course of the investigation)," *Scriptura* 32 ('90) 36-53.

The article first reviews research on NT ethics in the 19th and 20th centuries. Then it examines issues raised by that investigation under two headings: unity and diversity, and relevance (the importance of eschatology, social ethics, normativity and Christian freedom, and ecology).—D.J.H.

356. L. Schümmer, "Un Réformé parle de Marie," *RevRéf* 61 (3, '90) 1-20.

After noting the value of theological dialogue on the place of Mary for the rapprochement of Christians, the article reviews the place of the question of Mary in the history of the church and discusses the important differences between the Catholic and Protestant positions. It offers concluding reflections on Mary in Protestant theology and liturgy, a proper rediscovery of the place of Mary in the church, and seventeen theses from the Protestant perspective. —C.R.M.

357. M. Sens, "Menschliche Wirtschaft. Auf der Suche nach biblischen Kriterien für menschenwürdige Wirtschaftssysteme," *Zeichen der Zeit* [Berlin] 44 (3, '90) 53-58.

With reference to many OT and NT texts the article states and explains ten theses toward an economic system consistent with human dignity. The theses concern creation as a comprehensive life-continuum, creation as God's care for all, the richness of creation and freedom in its formation, etc.—D.J.H.

358. Y. Simoëns, "La création selon l'Ecriture. Commencement, milieu et fin du dessein unique de Dieu," *Christus* [Paris] 147 ('90) 290-303.

After reflecting on the meaning of "create" in the OT, the article considers the beginning of creation with reference to the victory over chaos and the building of a temple. Then it treats the middle and end of creation in light of wisdom and apocalyptic texts.—D.J.H.

359. M. Stevens, "Paternity and Maternity in the Mediterranean: Foundations for Patriarchy," *BibTheolBull* 20 (2, '90) 47-53.

Mediterranean cultural beliefs about procreation provide insight into why virginal conception said something about Jesus' identity. They also illumine the development of monotheism as the fullest expression of the Middle Eastern folk monogenetic theory of procreation. —D.J.H.

360. T. **Stylianopoulos**, "The Indissolubility of Marriage in the New Testament: Principle and Practice," *GkOrthTheolRev* 34 (4, '89) 335-345.

NT texts (Mk 10:2-12/Mt 19:3-12; Mt 5:31-32/Lk 16:18; 1 Cor 7:10) indicate that Jesus called for the indissolubility of marriage. This teaching must be interpreted in the light of Jesus' eschatological ethics and the ecclesial process of accommodation. The absolute principle is qualified in the NT by the death of a spouse, the pagan partner's desire to separate (1 Cor 7:10-16), and sexual misconduct (Mt 5:32; 19:9). The Orthodox church needs to review its thought and practice of marriage and divorce today.—D.J.H.

361. J.-J. **Suurmond**, "The Meaning and Purpose of Spirit-Baptism and the Charisms," *Bijdragen* 51 (2, '90) 172-194.

In Spirit-baptism believers experience the eschatological life of God in the crucified and risen Christ who invites them to transfer their horror of death and life to him. The "agapeic" experience sets free from slavery to limited transference objects (idols) and inspires courage to face the brokenness of one's creaturely existence. Through Spirit-baptism God in Christ both creates and nurtures the church as the joyful messianic community of love, righteousness, and peace that transcends sinful barriers.—D.J.H.

362. R. **Trevijano Etcheverría**, "Tradición y teología en los orígenes cristianos," *Revista Española de Teología* [Madrid] 50 (1, '90) 5-28.

The article examines the dialectic between (1) the survival of the original faith and tradition and (2) the incorporation of new cultural elements that allowed Israel first and then the early church to adapt themselves to the world in which they were inserted. After discussing tradition in Judaism (biblical, successive interpretations), it considers the Gospel tradition: Jesus and Jewish tradition, the interpretive traditions in the first community, the denunciation of human traditions, and the historical traditions. Then it treats the apostolic tradition with reference to Paul and the Pauline tradition.—D.J.H.

363. M. A. **Wagner**, "Christian Education as Making Disciples," *LuthTheolJourn* 24 (2, '90) 69-80.

After considering Jesus and Paul as teachers, the article discusses the "primitive Christian catechism" proposed by P. Carrington and E. G. Selwyn that included detailed instruction regarding the lifestyle appropriate to disciples. Then it reflects on the link between baptism and catechesis, and concludes with observations on discipleship in Lutheran education. —D.J.H.

364. M. G. **Wensing**, "The Treatment of the Dead: Ancient Burial Practices and the Body/Soul Relationship," *BibToday* 28 (5, '90) 291-294.

Paul's statements in 1 Corinthians 15 about the body being sown in corruption and rising incorruptible were later taken as strong symbolic language for earth burial. Central to the Christian treatment of the body in death and burial are the Jewish heritage of the body/soul unity and the Christian understanding of hope in the resurrection.—D.J.H.

365. H. **Wetmore**, "The Gospel," *EvangRevTheol* 14 (3, '90) 225-235.

Six NT passages (Rom 1:1-17; 2:16; 1 Cor 15:1-4; Col 1:21-23; 2 Tim 1:8-11; 2:8) reveal the content of the gospel. This gospel bears fruit in the lives of those who receive it. Evangelism and social action are distinct and must not be confused.—D.J.H.

366. G. Woolfenden, “The Psalms in Jewish and Early Christian Worship,” *Priests & People* 4 (8, ’90) 309-314.

The Psalms were used by Jews during the sacrificial actions in the Temple and then after A.D. 70 as part of the synagogue service. The earliest Christian use of Psalms appears to have been connected with the domestic rituals at evening and morning. They were also used in the context of meditation.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

367. A. Borgia, “Unità, unicità, totalità di Dio nell’ermetismo antico,” *Studi e materiali di Storia delle Religioni* [Rome] 55 (’89) 197-211.

The Hermetic theological formulations were situated in the context of Plato’s radical dualism. The divine essence is one and unique but extrinsic (partially) in “aspects.” The Hermetic understanding of the unity, unicity, and totality of God is captured in the designations of God as ἓν καὶ μόνον and τὸ ἓν καὶ τὸ πᾶν. The Hermetic God, though rigorously one, expresses itself in multiple aspects, among which is the visible world (the All).—D.J.H.

368. D. Delia, “The Population of Roman Alexandria,” *Transactions of the American Philological Association* [Atlanta, GA] 118 (’88) 275-292.

The total population of Alexandria during the Roman principate probably ranged between 500,000 and 600,000 persons. Jews may have represented over 30% of the whole, though this figure is not certain.—D.J.H.

369. M. J. Edwards, “Three Exorcisms and the New Testament World,” *Eranos* [Stockholm] 87 (2, ’89) 117-126.

The article focuses on three accounts of exorcism: Solomon and his rival (Josephus, *Ant.* 8:45-49), the girl with the πύθων (Acts 16:16-20), and the Indian boy (Philostratus, *Life of Apollonius* 3:38-39). The Christians learned the art of exorcism from the Jews, but the name of Jesus provided them with an unlimited resource. The pagans took Christian exorcists for Egyptian or Jewish deceivers, and neither approved nor understood the exorcisms.—D.J.H.

370r. P. Lampe, *Die stadtrömischen Christen in den ersten beiden Jahrhunderten* [*NTA* 32, p. 130].

G. Schöllgen, “Probleme der frühchristlichen Sozialgeschichte. Einwände gegen Peter Lampes Buch über ‘Die stadtrömischen Christen in den ersten beiden Jahrhunderten,’” *JahrbAntChrist* 32 (’89) 23-40.—Though Lampe’s decision to focus on Christians in the city of Rome is praiseworthy, serious methodological problems remain: the uncertainty of assigning certain writings to Rome and/or using them as witnesses for Christian life there in the 1st and 2nd centuries A.D., the difficulties for us in determining social status at Rome in this period, and the problems encountered in using literary evidence to draw conclusions about social structure. Lampe’s book illustrates the methodological carelessness that reigns in much research on early Christian social history today.—D.J.H.

371. M. Y. MacDonald, “Early Christian women married to unbelievers,” *StudRel/SciRel* 19 (2, ’90) 221-234.

Beginning with 1 Cor 7:12-16, references to the problem of marriage to unbelievers are found consistently throughout the first four centuries of Christian literature. The problem involved mainly the mixed marriages of pagan husbands to Christian wives. In order to appreciate the search for equilibrium undertaken by these women, it is necessary to attempt to understand the values of the Mediterranean society that embraced them. The study is pursued under the following headings: the cultural ideal of women "at home," the evangelizing potential of household relationships, religious sensibilities and life among pagans, public opinion on religious activities of women, and the consequences of public visibility. —C.R.M.

372. L. H. Martin, "The *Encyclopedia Hellenistica* and Christian Origins," *BibTheolBull* 20 (3, '90) 123-127.

Hellenistic religious formations must be located in their own historically constituted "circle of knowledge." It is to the epistemological conditions expressed by this "encyclopedia" that Christian origins belong. The historical issue for understanding these origins is not the triumph of early Christians over rival pagan and "heretical" expressions but their participation in the shared possibilities of Hellenistic religious knowledge.—D.J.H.

373. T. Söding, "Widerspruch und Leidensnachfolge. Neutestamentliche Gemeinden im Konflikt mit der paganen Gesellschaft," *MünchTheolZeit* 41 (2, '90) 137-155.

The article examines the question of how early Christians dealt with persecution and how they reacted to it theologically, spiritually, and practically. After a brief survey of the pertinent NT texts it discusses the Christians as a religious minority within the Roman empire, the forms and causes of oppression (conflict with non-Christian neighbors, conflict with the authorities), and Christian reactions to persecution (the strengthening of community life and concentration on the grounds of faith, relation to pagan society, theological interpretations of suffering, the presumption of suffering in following Jesus Christ). Five concluding theses are offered concerning persecution and the church past and present.—C.R.M.

374r. D. Ulansey, *The Origins of the Mithraic Mysteries* [*NTA* 35, pp. 133-134].

J. D. North, "Star qualities," *Times Literary Supplement* [London] 27 July-2 August ('90) 807-808.—A case of sorts can be made out for the involvement of Perseus in the Mithras cult, but there are far too many shaky astronomical identifications to make this part of the book acceptable. Though the symbols in the Mithras icon have counterparts in astronomy, they are not arranged as in the heavens. Historians of Mithraism should think twice before dismissing the traditional Persian pedigree of the cult.—D.J.H.

375. A. Wasserstein, "Aufstieg und Niedergang der römischen Welt, II (Review article)," *Numen* 37 (1, '90) 96-109.

The papers in ANRW, II: 16.3 (1986), 18.1 (1986), 19.1-2 (1979), and 21.1-2 (1984), edited by W. Haase, deal with various aspects of Roman religion, religion in the provinces, and Judaism (both Palestinian and Hellenistic). This review article focuses on the papers by D. N. Wigtil on the independent value of ancient religious translations, E. Wightman on pagan cults in the province of Belgica, I. Gruenwald on Jewish apocalyptic literature, and B. A. Pearson on Philo and gnosticism.—D.J.H.

376. I. I. Ziderman, "Seashells and Ancient Purple Dyeing," *BibArch* 53 (2, '90) 98-101.

Ancient purple dyes were made from certain shellfish gathered from the shallow seafloor near the Mediterranean coast. After sketching the history of purple dyeing in antiquity, the article discusses the manufacturing process, the shells, and other artifacts related to purple dyeing.—D.J.H.

Archaeology

377. T. F. C. Blagg, "Column Capitals with Elephant-Head Volutes at Petra," *Levant* 22 ('90) 131-137.

Certain unusual column capitals from Petra (and Khirbet Brak) have zoomorphic features identifiable as elephants' heads. It would appear that the Indian species *Elephas maximus* is represented. One explanation for the elephant motif at Petra may be the Hellenistic association of the animal with royalty and victory.—D.J.H.

378. H. Botermann, "Die Synagoge von Sardes: Eine Synagoge aus dem 4. Jahrhundert?" *ZeitNTWiss* 81 (1-2, '90) 103-121.

This critical examination of the archaeologists' interpretation of the evidence for the Sardis synagogue focuses on two questions: When did the building become a synagogue? When did it cease to be a synagogue?—D.J.H.

379. K. Decoster, "Flavius Josephus and the Seleucid Acra in Jerusalem," *ZeitDeutsch PalVer* 105 ('89) 70-84.

Although Josephus unquestionably situated the Akra of his own day (1st century A.D.) south of the Jerusalem Temple, it is not at all certain whether he located the Seleucid Akra (2nd century B.C.) in the same place. On the basis of written sources we can conclude only that the center of the Akra, the "Ptolemaic" fortress, was somewhere in the acropolis or upper part of the city. Thus the tendency to look for the Akra north of the original City of David is perfectly admissible.—D.J.H.

380. G. Foerster, "Synagogue Studies: Metrology and Excavations," *ZeitDeutschPalVer* 105 ('89) 129-135.

In his article on the chronology of the Capernaum synagogue [§ 31-1311] D. Chen did great injustice to H. Kohl and C. Watzinger. His own metrological solutions to synagogue chronology are by no means probative. The synagogue of Capernaum was planned, its masonry prepared, and foundations laid in the second half of the 3rd century A.D.—D.J.H.

381. B. Goldman, "Foreigners at Dura-Europos: Pictoral Graffiti and History," *Muséon* 103 (1-2, '90) 5-25.

The pictoral graffiti at Dura-Europos document the presence there of such foreigners as the Kushan lancer and the Iranian noble.—D.J.H.

382. A. Kloner, "Lead Weights of Bar Kokhba's Administration," *IsrExplJourn* 40 (1, '90) 58-67, plates 6-7.

The article first presents the dimensions and description of an official lead weight of Bar Kokhba's administration that was discovered in 1987 at Ḥorvat Alim, an underground hiding complex. Then it discusses the inscriptions, the weight of the Ḥorvat Alim tablet, and other weights. The range of values of similarly designed weights from the Bar Kokhba period provides further evidence of the deliberate preservation of the Second Temple system of weights by the Bar Kokhba administration.—C.R.M.

383. A. Levy, "Small Inventions? They Changed How People Lived in the Hellenistic Age," *BibArchRev* 16 (4, '90) 32-41.

Relying mainly on archaeological evidence from Palestine, the article discusses some technological advances that changed how people lived in the Hellenistic age: the addition of a foot disc on the potter's wheel, the bivalve mold, the development of *terra sigillata* ware, innovations in glass manufacturing, the use of tesserae in mosaic carpets, the geographically and seasonally adjusted sundial, the proliferation of surgical instruments, the horseshoe, the screw pump, and the musical organ.—D.J.H.

384. A. M. Maeir, "Mount Zion Gleanings," *IsrExplJourn* 40 (1, '90) 68-70.

Brief descriptions of three finds uncovered by a series of trenches dug on Mount Zion and in the southern areas of the Jewish and Armenian quarters of the Old City of Jerusalem for the purpose of laying electric cable: (1) a section of paving stones, (2) additional remains of a tower or gate at the Zion gate, and (3) a niche in the Ottoman city wall.—C.R.M.

385. V. H. Matthews and J. C. Moyer, "The Use and Abuse of Archaeology in Current One-Volume Bible Commentaries," *BibArch* 53 (2, '90) 104-115.

The article examines the use of archaeological evidence in eight one-volume commentaries on the Bible and suggests five essential features toward giving archaeological discoveries their proper place in biblical exposition. *New Jerome Biblical Commentary* (1990) clearly does the best job overall of using archaeology to illuminate the Bible. *Harper's Bible Commentary* (1988) is also useful on this score. Yet both could be improved by more maps, indexes, etc.—D.J.H.

386. G. Mussies, "Eine Architravinschrift aus *Umm Qēs* (Gadara) in Jordanien," *ZeitDeutschPalVer* 105 ('89) 124-128, plate 17.

Three fragments of a Greek inscription on an architrave at Gadara when joined serve as the basis for further reconstruction and interpretation. The inscription commemorates contributions in the mid-2nd century A.D. by a former centurion of the Fourth Scythian legion and other benefactors.—D.J.H.

387. B. Pixner, "The History of the 'Essene Gate' Area," *ZeitDeutschPalVer* 105 ('89) 96-104, plates 8-16a.

The article synthesizes the archaeological and literary evidence for the three phases of the "Essene Gate" area: the lower (Essene) gate built under Herod the Great and destroyed in A.D. 70, the middle (*murus Sion*) gate from A.D. 70 to the early 4th century, and the upper (Byzantine) gate from the late 4th to the mid-8th century.—D.J.H.

388. B. Pixner, D. Chen, and S. Margalit, "Mount Zion: The 'Gate of the Essenes' Re-excavated," *ZeitDeutschPalVer* 105 ('89) 85-95, plates 8-16a.

The twofold purpose of the excavations begun in 1977 at the Gate of the Essenes in the south-west corner of the southern wall of ancient Jerusalem was to verify and extend the findings of F. J. Bliss and A. C. Dickie in 1894-95, and to establish an accurate chronology based on the stratigraphy of the levels of occupation. The excavations have revealed the elements of three successive gates, an upper, a lower, and a middle gate, all still *in situ.* —D.J.H.

389. R. Reich, "The 'Boundary of Gezer' Inscriptions Again," *IsrExplJourn* 40 (1, '90) 44-46.

B.-Z. Rosenfeld's historical interpretation of the Gezer boundary inscriptions [§ 33-1459] fails to demonstrate that the inscriptions demarcate four completely separate estates (Gezer, Alkios, Alexa, Archelaus) or that these were further divided over a long period of time. He neither furnishes hard evidence for their 1st century A.D. date nor refutes their previously suggested Hasmonean date. All of this casts strong doubt on his interpretation [see § 35-392]. —C.R.M.

390. R. Riesner, "Josephus' 'Gate of the Essenes' in Modern Discussion," *ZeitDeutsch PalVer* 105 ('89) 105-109, plates 8-16a.

The recent re-excavation of the gate at the south-western slope of today's Mount Zion [§ 35-388] has verified F. J. Bliss's judgment that in the Second Temple period there was a gate just where one should expect Josephus' "Gate of the Essenes" (*War* 5:142-145) to have been.—D.J.H.

391. C. B. Rose, "'Princes' and Barbarians on the Ara Pacis," *AmJournArch* 94 (3, '90) 453-467.

The two children in foreign dress on the Ara Pacis Augustae in Rome represent Bosporan and Gallic barbarians brought to Rome in 13 B.C., the year in which the altar was voted, thus illustrating what the *pax Augusta* brought about through the combined efforts of Augustus and Agrippa. Two youths on the north frieze are identifiable as Gaius and Lucius, the sons of Agrippa who were adopted by Augustus in 17 B.C.—D.J.H.

392. J. Schwartz, "Once More on the 'Boundary of Gezer' Inscriptions and the History of Gezer and Lydda at the End of the Second Temple Period," *IsrExplJourn* 40 (1, '90) 47-57.

B.-Z. Rosenfeld's interpretation of the Gezer boundary inscriptions and consequently of the history of the region [§ 33-1459] is based on rather shaky ground [see § 35-389]. The critique discusses the inscriptions; the premise that Lydda and Gezer were part of the "same district"; Rosenfeld's use of an ossuary inscription from Lydda; and the toparchies of Gezer, Emmaus, and Lydda. While elucidation of paleographical considerations may prove Rosenfeld correct in some of his basic assumptions about the Gezer inscriptions, he has yet to prove his point.—C.R.M.

393. H. Shanks, "Glorious Beth-Shean," *BibArchRev* 16 (4, '90) 16-31.

The vast city uncovered at Beth-shean/Scythopolis flourished at the beginning of the 2nd century A.D. Its important public buildings included a Roman temple, a *nymphaeum,* a basilica, and a Roman theater. During the 4th century A.D. Beth-shean gradually became a Christian city. In both the Roman and Byzantine phases Jews and Samaritans were present. [The article was prepared in collaboration with the excavation's directors: Y. Tsafrir, G. Foerster, and G. Mazor.]—D.J.H.

394. A. SIEGELMANN, "Two Lead Weights from *Tẹl Šōš (Tell Abū Šūše),*" *ZeitDeutsch PalVer* 105 ('89) 123, plate 16b.

A lead weight bearing the name Γαβη lends support to identifying Tẹl Šōš/Tell Abū Šūše as the Gaba Hippeon of King Herod [see § 29-752].—D.J.H.

395. D. B. SMALL, "Phasing Masada's Architecture," *Levant* 22 ('90) 139-147.

On the basis of architectural data and historical description it is possible to identify six, or possibly eight, building programs at Masada, spanning the periods of Hasmonean and Herodian construction and perhaps even the time of Roman occupation (storerooms).—D.J.H.

396. R. H. SMITH, "The Southern Levant in the Hellenistic Period," *Levant* 22 ('90) 123-130.

Excavations in Palestine and Transjordan have revealed a significant lack of both architecture and artifacts of the Early Hellenistic period, whereas Late Hellenistic remains are increasingly attested. This imbalance can best be understood as a reflection of social, demographic, and economic circumstances from the late 4th to the 1st century B.C. that were fostered by the policies and practices of the successive Ptolemaic and Seleucid governments and further affected by ethnic and environmental factors.—D.J.H.

397. R. C. STEINER, "New Light on the Biblical *Millo* from Hatran Inscriptions," *BullAm SchOrRes* 276 ('89) 15-23.

The interpretation of the Aramaic word *ml'* in Hatran inscriptions 336 and 343 (both dated A.D. 151-152) should be connected with biblical Hebrew *millô'*. The word refers to some component of the city gates or of the circumvallation as a whole. The *millô'* was most likely an artificial terrace or mound, especially one built adjacent to the inside of a city wall. An appendix (pp. 21-22) treats Aramaic *lgw mn* and its Hebrew counterparts.—D.J.H.

398. V. TZAFERIS, "Sussita Awaits the Spade," *BibArchRev* 16 (5, '90) 50-58.

Sussita/Hippos was one of the most important cities in the East during the Roman/Byzantine period, one of the towns of the Decapolis, and is today the most significant archaeological site on the eastern bank of the Sea of Galilee. On the basis of surface explorations and literary sources, the article describes the architecture and history of the site from the mid-3rd century B.C. to the 8th century A.D.—D.J.H.

Dead Sea Scrolls

399. M. BRETTLER, "Old Testament Manuscripts. From Qumran to Leningrad," *BibRev* 6 (4, '90) 40-42.

The texts of the Hebrew Bible and the Greek NT have very different histories. After explaining systems of Hebrew vocalization, the article discusses contributions made by the Qumran biblical manuscripts to OT textual criticism: variant readings, help in evaluating ancient versions, and evidence for the variety of text-types. Then it describes other early biblical texts as well as the Aleppo and Leningrad codices.—D.J.H.

400. G. J. Brooke, "Psalms 105 and 106 at Qumran," *RevQum* 14 (2, '89) 267-292.

The fact that Psalm 106 is not cited in any Qumran Psalms manuscript but that some of its idiom occurs in Qumran levitical texts (1QS 1–2, CD, 11QTemple) implies that it may belong with those texts, perhaps reflecting the interests of a particular group. Those Essene Levites may have been responsible for the compilation of the proto-Masoretic Psalter, at least the last third of it.—D.J.H.

401. J. Cook, "Orthographical Peculiarities in the Dead Sea Biblical Scrolls," *RevQum* 14 (2, '89) 293-305.

This computer-assisted analysis of published biblical manuscripts from Qumran focuses on three orthographical features: added waw, added aleph, and added he. The orthographical peculiarities in the various biblical scrolls are primarily the result of different sources stemming from different localities used by the scribes of the scrolls.—D.J.H.

402. J. A. Fitzmyer, "A Visit with M. Jozef T. Milik, Dead Sea Scroll Editor," *Bib ArchRev* 16 (4, '90) 47-49.

The article recounts a meeting with Milik in Paris during April 1990 about publication of the Dead Sea scrolls assigned to him. It also raises questions regarding the legal rights of the Israeli government over the scrolls. [The same issue (pp. 44-46) contains further information pertaining to the publication of the scrolls.]—D.J.H.

403. E. Isaac, "The Dead Sea Scrolls Controversy," *Mediterranean Quarterly* [Durham, NC] 1 (3, '90) 75-86.

After describing the discovery and early history of the Dead Sea scrolls, the article considers their content and importance, date and provenance, and the recent academic controversy regarding their publication. The scrolls controversy is not a one-sided coin. Nevertheless, the committee of editors should permit fellow scholars to view photographs of all the scrolls now.—D.J.H.

404. J. Lübbe, "Certain Implications of the Scribal Process of 4QSam^c," *RevQum* 14 (2, '89) 255-265.

From the various inconsistencies in 4QTest and traces of scribal restraint in 4QSam^c, it seems quite possible that this particular scribe did not willfully deviate from his *Vorlagen* in either of these scrolls. We cannot assume that only conservative scrolls were brought to Qumran and used as master copies.—D.J.H.

405. B. Margalit, "Two Hebrew Cruxes," *Zeitschrift für Althebraistik* [Stuttgart] 3 (1, '90) 95-97.

(1) The word *yād* in the Hebrew text of Sir 41:18 means "privy" (see Deut 23:13-14). (2) The term (')*bdn* in Qumran texts derives from the root *bdy/bdh* ("invent, fabricate") and means "artifact, work of art."—D.J.H.

406. A. Rofé, "The Nomistic Correction in Biblical Manuscripts and its Occurrence in *4QSam^a*," *RevQum* 14 (2, '89) 247-254.

In Persian and Hellenistic times biblical texts were sometimes made to conform to the

Torah. 4QSam^a offers such daring "nomistic" readings that sometimes they are better defined as revisions than as corrections.—D.J.H.

407. L. H. Schiffman, "The New Halakhic Letter (4QMMT) and the Origins of the Dead Sea Sect," *BibArch* 53 (2, '90) 64-73.

Purporting to be a letter from the leaders of the Qumran sect to the leader(s) of the priestly establishment in Jerusalem, *4Q Miqṣat Ma'aseh Ha-Torah* (4QMMT) sets out some twenty laws regarding sacrifices, priestly gifts, ritual purity, and other matters over which the writers disagree with the Jerusalem authorities. The positions adopted in the debate indicate that the earliest members of the Qumran sect were Sadducees who protested the following of Pharisaic views in the Jerusalem Temple under the Hasmonean priests.—D.J.H.

408. H. Shanks, "The Difference Between Scholarly Mistakes and Scholarly Concealment. The Case of MMT," *BibArchRev* 16 (5, '90) 64-65.

The control of publication and research on 4QMMT has misled a generation of scholars struggling to understand the origins of the people who wrote the Dead Sea scrolls and the nature and sources of their beliefs.—D.J.H.

409. L. T. Stuckenbruck, "Revision of Aramaic-Greek and Greek-Aramaic Glossaries in *The Books of Enoch: Aramaic Fragments of Qumrân Cave 4* by J. T. Milik," *Journ JewStud* 41 (1, '90) 13-48.

Since the glossaries in Milik's edition of the Aramaic fragments of *1 Enoch* from Qumran were based on his diplomatic edition, they are subject to considerable revision. The Aramaic-Greek and Greek-Aramaic glossaries presented in this article are based on a fresh reading of the plates where the Aramaic fragments can be identified and, where necessary, on photographic evidence available for the Greek versions, Codex Panopolitanus and the Chester Beatty Papyrus.—D.J.H.

410. E. Tov, "The Jeremiah Scrolls from Qumran," *RevQum* 14 (2, '89) 189-206.

The Jeremiah scrolls from Qumran are discussed under the following headings: number of scrolls, dating, textual character, paragraph divisions, measures and scope, stiches in 4QJer^c, and corrections in 4QJer^a.—D.J.H.

411. J. Trebolle Barrera, "Textual Variants in *4QJudg^a* and the Textual and Editorial History of the Book of Judges," *RevQum* 14 (2, '89) 229-245.

4QJudg^a (ca. 50-25 B.C.) contains portions of Judg 6:2-13. It represents a text-form independent from all others known, holding significant omissions against the Masoretic text and the Septuagint.—D.J.H.

412. E. Ulrich, "The Biblical Scrolls from Qumran Cave 4: An Overview and a Progress Report on their Publication," *RevQum* 14 (2, '89) 207-228.

This report on the approximately 127 biblical manuscripts from Qumran Cave 4 describes the extant manuscripts, lists the persons responsible for editing the various groups of scrolls, and sketches the textual character of certain scrolls. For many biblical books the Masoretic text is only one form of the text.—D.J.H.

413. A. S. van der Woude, “Fünfzehn Jahre Qumranforschung (1974-1988),” *TheolRund* 55 (3, ’90) 245-307.

This installment of a review of research on the Qumran scrolls [see § 34-428] continues the treatment of “new text publications” with reviews of books and articles on *Songs of the Sabbath Sacrifice*, volumes six and seven of *Discoveries in the Judaean Desert*, noncanonical psalms from Cave 4 (4Q380-381), and other texts from Cave 4. Then under “biblical texts” it discusses research on texts of the Hebrew Bible (including brief mention of Greek Pentateuch fragments), OT Apocrypha, and phylacteries and mezuzahs. [To be continued] —C.R.M.

414. L. Vegas Montaner, “Computer-Assisted Study of the Relation between *1QpHab* and the Ancient (mainly Greek) Biblical Versions,” *RevQum* 14 (2, ’89) 307-323.

Computer-assisted analysis of the text of Habakkuk in 1QpHab in comparison with other ancient versions suggests that the author gathered from diverse sources to transmit a biblical text that follows none in particular or that he produced his work on the basis of an eclectic text.—D.J.H.

415. S. A. White, “The All Souls Deuteronomy and the Decalogue,” *JournBibLit* 109 (2, ’90) 193-206.

The All Souls Deuteronomy (4QDeut^{n}) is the best preserved of all the Deuteronomy manuscripts from Qumran Cave 4. Its Decalogue is firmly in the tradition of Deut 5:6-21 but has been infected by the Priestly tradition (Exod 20:1-17) at one crucial point (the reason for Sabbath observance in Deut 5:15). In addition it preserves unique readings at several points.—D.J.H.

416. S. A. White, “Progress Made Toward Publishing the Dead Sea Scrolls,” *BibArch* 53 (3, ’90) 170.

The three original editors of the Qumran scrolls who are still active (J. Strugnell, F. M. Cross, J. T. Milik) have redistributed their materials so that almost twenty-five people are involved in the process. All of the scrolls are scheduled to be published by the year 2000. —C.R.M.

417. M. O. Wise, “A note on the ‘three days’ of 1 Maccabees x 34,” *VetTest* 40 (1, ’90) 116-122.

According to 1 Macc 10:34 Demetrius I promised the Jews freedom from taxes for three days before and after each pilgrimage occasion. Two texts in *Temple Scroll* (43:12-13; 52:13-14) suggest that the priests of Jerusalem requested this time-span from Demetrius I for theological and fiscal reasons (see Exod 3:18; Gen 22:4; Deut 14:24).—D.J.H.

Dead Sea Scrolls, §§ 35-83, 425.

Jewish Backgrounds

418. E. Alexander, “A Talmud for Americans,” *Commentary* [New York] 90 (1, ’90) 27-31.

After describing the renewed interest among Jews for studying the Talmud, the article discusses the publication in English of the first two volumes in A. Steinsaltz's edition of the Babylonian Talmud and his approach to the text.—D.J.H.

419. M. Ayali, "Die Apostasie des Elischa ben Abuya," *Kairos* 30-31 ('88-'89) 31-40.

The apostasy of Elisha ben Abuya was occasioned by a mystical preoccupation with God's essence and creation. He apparently lost faith in God's oneness and providence, and thus abandoned the Jewish way of life. There is no evidence that he became a Christian.—D.J.H.

420. D. R. G. Beattie, "The Yemenite Tradition of Targum Ruth," *JournJewStud* 41 (1, '90) 49-56.

The 18th- and 19th-century Yemenite manuscripts of *Targum of Ruth* are dependent on the European printed texts. The distinctive readings of those manuscripts represent improvements to the Aramaic text introduced at a relatively late date.—D.J.H.

421. R. Beckwith, "Intertestamental Judaism, its literature and its significance," *Themelios* 15 (3, '90) 77-81.

This bibliographic guide to intertestamental Judaism provides suggestions regarding history, religion, and literature. Intertestamental literature is important as religious literature of worth, as the earliest interpretation of the OT, and as background to the NT.—D.J.H.

422. K. Berger, "Die Bedeutung der wiederentdeckten Weisheitsschrift aus der Kairoer Geniza für das Neue Testament," *NTStud* 36 (3, '90) 415-430.

The Wisdom text from the Cairo Genizah [see *NTA* 34, p. 267] belongs with the Hebrew Apocrypha (Sirach, *Jubilees,* and the Qumran texts) in the anti-Hellenistic reaction and represents a link between Jewish wisdom and gnosticism. After describing the rediscovery of this text, the article discusses its general characteristics and interest for NT study, the setting in which it originated, its date of origin (ca. A.D. 100), and significance for NT research.—D.J.H.

423. J. Blenkinsopp, "The Judge of All the Earth: Theodicy in the Midrash on Genesis 18:22-33," *JournJewStud* 41 (1, '90) 1-12.

Investigation of Abraham's conversation with God on the fate of Sodom (Gen 18:22-33) in the light of *Genesis Rabbah* and other midrashim reveals some central concerns: the presentation of divine judgment on Sodom in terms of a judicial process, the moral character of God in dealing with humankind, and the influence of the righteous on the guilty. Midrash addresses serious problems arising from the biblical text in a serious way and thus is a complement to historical-critical work.—D.J.H.

424. S. Carroll, "A Preliminary Analysis of the *Epistle to Rehoboam,*" *JournStudPseud* 4 ('89) 91-103.

In *Epistle to Rehoboam* Solomon advises his son about the astrological techniques necessary for the procurement of power, wealth, and sexual gratification. The five extant recensions date from the 15th to the 17th century. It appears to have been composed in Alexandria by a Jew before the close of the 2nd century A.D.—D.J.H.

425. V. **Desprez**, "Jewish Ascetical Groups at the Time of Christ: Qumran and the Therapeuts," *AmBenRev* 41 (3, '90) 291-311.

Separation from the surrounding society is the most original characteristic of the Qumran sectaries and the Therapeutae of Alexandria. The article first considers the Qumran community and discusses the sect and its history, Qumran and the Essenes, community organization, and Qumran and Christian monasticism. Then it turns to the Therapeutae and examines their goal, separation and solitude, meditation, the Sabbath gathering, and the care of the body.—C.R.M.

426. F. **Dexinger**, "Die Taheb-Vorstellung als politische Utopie," *Numen* 37 (1, '90) 1-23.

The Samaritan figure of the Taheb must be understood with reference to biblical texts and hopes for an ideal society. After examining Josephus' description of the Samaritan insurrection (*Ant.* 18:85-87), the article discusses the Taheb in politically relevant Samaritan texts: the Taheb as the prophet according to Deut 18:15, 18; the Taheb as king according to Num 24:17; and the Taheb as a non-priest.—D.J.H.

427. L. **Díez Merino**, "Los fundadores de la escuela targúmica de la Universidad de Barcelona," *Henoch* 12 (1, '90) 77-97.

After explaining why it is possible to speak of the targumic school of the University of Barcelona, the article describes the scholarly achievements of its founders J. M. Millás Vallicrosa (1897-1967) and A. Díez Macho (1916-84). Then it discusses the school's basic project and its realization in editing the Palestinian targum and related materials.—D.J.H.

428. T. L. **Donaldson**, "Rural Bandits, City Mobs and the Zealots," *JournStudJud* 21 (1, '90) 19-40.

The relation proposed by R. A. Horsley and J. S. Hanson in *Bandits, Prophets, and Messiahs* (1985) between the Zealots and "social banditry" is not fully supported by the evidence and provides only a partial accounting of the situation. This paper examines their reconstruction of the Zealot movement in light of the evidence in Josephus and the work of E. Hobsbawm. To understand the Zealot party it is necessary to look at manifestations of discontent not only among the peasantry in the form of social bandits but also among the urban poor in the form of city mobs.—C.R.M.

429. Y. **Elman**, "The Order of Arguments in *klk*-Baraitot in Relation to the Conclusion," *JewQuartRev* 79 (4, '89) 295-304.

A study of all the rabbinic baraitot that contain the formula *'w klk ldrk zw* ("or perhaps pursue the argument in [the following] direction") follow a precise structure: Argument A or B, Argument C or D, and a proof-text supporting A. The majority of cases of this pattern appear in *Sifra* (twenty-five) and the Babylonian Talmud (fifteen).—D.J.H.

430r. *The Encyclopedia of Religion* [§ 34-868r].

R. L. **Cohn**, "Judaism in the *Encyclopedia of Religion,*" *JournRel* 70 (3, '90) 392-402.—The articles pertaining to Judaism are examined under the following headings: history, forms, texts, thought, ritual, institutions, people, and study. The encyclopedia both grants Judaism independent stature and sets its data alongside those of other faiths. For the study of Judaism as a religion there is no other reference book like this one. [The same issue contains seven other articles on various aspects of the encyclopedia.]—D.J.H.

431. L. H. FELDMAN, "Origen's *Contra Celsum* and Josephus' *Contra Apionem:* The Issue of Jewish Origins," *VigChrist* 44 (2, '90) 105-135.

In *Contra Celsum* Origen had to do what Josephus did in *Contra Apionem,* namely, defend the Judaism so crucial to Christianity's credibility. Toward that end Origen found Josephus' treatise useful in establishing the antiquity and wisdom of the Jews and of Moses, and in defending the Jews against various charges. When Origen departed from Josephus, he did so for purposes of argumentation.—D.J.H.

432. N. FERNÁNDEZ MARCOS, "Apocalipsis griego de Baruc. Introducción, traducción y notas," *Sefarad* 50 (1, '90) 191-209.

The article first introduces *3 Baruch:* general description; title, author, and date of composition; literary genre and history of composition; theological content; manuscripts and ancient versions; and bibliography. Then it provides a Spanish translation of the Greek text, with notes below.—D.J.H.

433. S. FINE, "On the Development of a Symbol: The Date Palm in Roman Palestine and the Jews," *JournStudPseud* 4 ('89) 105-118.

The article traces the development of the symbol of the date palm (*phoenix dactylifera*) as it appears on coins related to the land of Israel and the Jewish people between A.D. 6 and 135. The quality and importance of Palestinian dates and the impressiveness of the local palm plantations explain the presence of date palms on Roman coinage in Palestine. Among other uses the date palm image occurs on a Jewish issue of A.D. 70, represents Judea on the *Judea capta* series that appeared throughout the Roman empire between A.D. 71 and 82, and appears on Bar Kokhba's bronze denomination.—C.R.M.

434. A. GOLDBERG, "Formen und Funktionen von Schriftauslegung in der frührabbinischen Literatur (1. Jh. v. Chr. bis 8. Jh. n. Chr.)," *LingBib* 64 ('90) 5-21.

The rabbis understood Scripture as God's communication to Israel for all times. Their exegesis was carried out by means of midrash-sentences: A lemma of revealed Scripture denotes a dictum that reflects the propositional content of the lemma provided that one applies the proper exegetical operation. In midrashic literature the single sentences are arranged in homilies about little segments of Scripture or in expositions following the sequence of Scripture.—D.J.H.

435. I. B. GOTTLIEB, "Pirqe Abot and biblical wisdom," *VetTest* 40 (2, '90) 152-164.

The rhetorical techniques of biblical wisdom are found in *m. 'Abot:* proverbs, riddles, tripartite and numerical sayings, dialogues, and metaphors. The rabbinic tractate also displays a concern for universal wisdom themes as well as for Torah and religious observance. —D.J.H.

436. L. L. GRABBE, "The Social Setting of Early Jewish Apocalypticism," *JournStudPseud* 4 ('89) 27-47.

The following principles derived from sociological and anthropological research have important implications for the social setting of early Jewish apocalypticism: (1) Apocalypticism is a complex phenomenon with both literary and social aspects. (2) There is no necessary connection between apocalypses and apocalyptic communities. (3) Apocalypticism does not necessarily arise in times of crisis, nor is it always a product of the oppressed, marginalized, and powerless. (4) Apocalypses may be produced by figures within the scribal or priestly establishment. (5) From the perspective of social function, apocalypticism, prophecy, mantic wisdom, and priesthood may be closely associated.—D.J.H.

437. E. GÜTTGEMANNS, "Gêmatriyya' und L^{e}chēshbôn. Zur Semiotik des 'Gramma' und der Zahl im Judentum," *LingBib* 64 ('90) 23-52.

After discussing the "theology of number" as a hermeneutical procedure in Judaism and giving some examples of it, the article treats the prayer shawl with its four showing threads and the prayer straps for the forehead and left arm as "textile texts" that use the letters of the Hebrew alphabet as graphic representations of numbers with theological significance. Then it examines Jewish traditions about the symbolic significance of the human body and Jewish approaches to "grammatology."—D.J.H.

438. C. T. R. HAYWARD, "The Sacrifice of Isaac and Jewish Polemic Against Christianity," *CathBibQuart* 52 (2, '90) 292-306.

The opinion which holds that Jews in the 2nd to 5th centuries A.D. reacted against Christian doctrines of atonement by embellishing the account of Isaac's sacrifice with motifs derived from the NT passion stories [see § 23-623] is open to serious question. Thorough scrutiny of the phrase "the blood (of the *Aqedah*) of Isaac" in rabbinic writings shows that it makes perfect sense within a purely Jewish religious and theological context and probably originated without reference to Christianity at all.—C.R.M.

439. R. HAYWARD, "Some Observations on St Jerome's 'Hebrew Questions on Genesis' and the Rabbinic Tradition," *ProcIrBibAssoc* 13 ('90) 58-76.

Jerome's treatment of Genesis 14 in his *Hebrew Questions on Genesis* gives valuable information about Jewish Bible exposition in his lifetime. One of his main sources was targumic, either by way of a person or a written text. His use of Josephus is quite instructive.—D.J.H.

440. A. HERTZBERG, "Salo Wittmayer Baron (1895-1989)," *Midstream* [New York] 36 (4, '90) 23-25.

Baron was the last Jewish historian who not merely recorded the episodes, incidents, fragments, and minutiae of the life-process of the Jewish people but who also provided a coherent and consistent materialist methodology with which to probe the laws of causality of that process.—D.J.H.

441. I. JACOBS, "Kingship and Holiness in the Third Benediction of the Amidah and in the Yozer," *JournJewStud* 41 (1, '90) 62-74.

Just as "sovereignty" was introduced in the "holiness" setting of the third benediction of the Amidah, so in Yoṣer a "holiness" element has been incorporated into a "sovereignty" setting. These parallel structures reflect the biblical idea that God's holiness is the manifestation of his sovereignty (see Isaiah 6; Exod 15:11, 18; Pss 47:9; 68:25; 93). The interpolation of the Shema seems to have been a determining factor in this development.—D.J.H.

442. A. F. J. KLIJN, "Recent Developments in the Study of the Syriac Apocalypse of Baruch," *JournStudPseud* 4 ('89) 3-17.

Taking as its starting point P. Bogaert's *Apocalypse de Baruch* (1969), the article discusses research on *2 Baruch* with particular attention to its text, structure, motivation and religious background, and understanding of the destruction of the Jerusalem Temple in A.D. 70 and the apocalyptic timetable.—D.J.H.

443. A. LAATO, "The Seventy Yearweeks in the Book of Daniel," *ZeitAltWiss* 102 (2, '90) 212-225.

By interpreting Dan 9:24-26 in the light of Zechariah 12–14 there is no need to understand the Maccabean period as the temporal origin of the apocalyptic epochs of the seventy yearweeks. The first epoch of seven year-weeks represented the length of the exile. The second epoch of sixty-two year-weeks derived from the 434 regnal years of the Judean kings from Solomon to Zedekiah according to the Deuteronomistic historian. The murder of the Jewish high priest Onias III ca. 170 B.C. was interpreted as fulfilling the sixty-two year-weeks and making way for the last struggle and victory for Israel.—D.J.H.

444. F. LEEMHUIS, "The Arabic Version of the Apocalypse of Baruch: A Christian Text?" *JournStudPseud* 4 ('89) 19-26.

The Arabic translator of *2 Baruch* had a no more than passable knowledge of Syriac, lacked familiarity with the OT and NT, and was familiar with Koranic phraseology. He may well have been a Muslim.—D.J.H.

445. I. LEVINSKAYA, "A Jewish or Gentile Prayer House? The Meaning of ΠΡΟΣΕΥΧΗ," *TynBull* 41 (1, '90) 154-159.

There is no solid evidence that Gentiles used the word προσευχή for their sanctuaries. Reference to a religious building as a προσευχή in the Bosporan kingdom provides evidence for Judaism and God-fearers in that area.—D.J.H.

446. A. J. LEVORATTI, "La lectura 'espiritual' de la Biblia," *RevistBíb* 52 (1, '90) 29-54.

After considering Philo's defense of allegory, the article provides some examples of his allegorical reading of the Bible, reviews B. Croce's objections to allegory, gives Philo's probable responses to such objections, and reflects on Philo's mysticism. Then it treats typological interpretation of Scripture and the spiritual reading of the Bible today.—D.J.H.

447. H. LICHTENBERGER, "Dass du nicht vergisst (Devarim-Dtn 4,9). Von der Lebenskraft der Tora," *TheolBeitr* 21 (4, '90) 196-204.

Taking Deut 4:9 as the starting point, the article explains the Jewish understanding of the Torah in the light of rabbinic and other writings. It gives particular attention to the importance of learning Torah, the gift of the Torah, and the duty to teach Torah to children.—D.J.H.

448. J. N. LIGHTSTONE, "Names without 'lives': Why no 'lives of the rabbis' in early rabbinic Judaism?" *StudRel/SciRel* 19 (1, '90) 43-57.

Earliest rabbinic literature is replete with names but devoid of "lives" to accompany the names. The social experience of the rabbinic circles found its homology in the literary character of the Mishnah, which defined a bounded Temple state by the production of classified lists and attendant rules. The rabbis lost their individuality and were reduced one and all to caricatures of complete humans without personal histories or idiomatic traits. They are all instances of the same image—without "lives."—D.J.H.

449. K. Luke, "Targumisms in the Peshitta Version of the Pentateuch," *Biblebhashyam* 16 (1, '90) 52-64.

This study endeavors to illustrate the presence of targumic elements in the Peshitta version of the Torah. It first examines the problem of the provenance of the Syriac Pentateuch with particular attention to the work of A. Baumstark and P. Kahle. Then it examines targumisms in Gen 38:14; 41:43, 45; Lev 18:21; 20:2. The details that occur in these texts can be explained only on the hypothesis that the Jews of Edessa had a version of the Torah based on a targum brought from Palestine.—C.R.M.

450. H. Maccoby, "Neusner and the Red Cow," *JournStudJud* 21 (1, '90) 60-75.

J. Neusner's thesis that the Mishnah expresses through the details of ritual a philosophy of holiness that is in significant respects different from that of the Bible is flawed by considerable special pleading and inaccuracy. The article examines Neusner's analysis in *A Religion of Pots and Pans?* (1988) of the rite of the Red Cow (Num 19:1-10) as elaborated in *m. Para* to illustrate this criticism. Contrary to Neusner everything that the Mishnah says about the Red Cow rite is either in the Bible or can be easily and naturally deduced from what the Bible says.—C.R.M.

451. S. Mandell, "The Jewish Christians and the Temple Tax. *hy'bd kwkbym* and *hkwty* in Mishnah Seqalim 1:5," *SecondCent* 7 (2, '89-'90) 76-84.

When the redactor of *m. Seqal.* 1:5 said "They do not take (it) from the servant of stars and the Cuthean who pay," he took it for granted that (1) the contemporary referent of *'bd kwkbym* (the servant of stars) and *hkwty* (the Cuthean) was a Jewish-Christian; (2) the Jewish-Christians formed or were to be treated as if they formed one heretical sect; and (3) the unidentified tax which the servant of stars and the Cuthean were interdicted from paying was the Temple tax. There can be no doubt that *m. Seqal.* 1:5 was intended to serve the same purpose as the *birkat hā-mînîm.*—C.R.M.

452. F. Manns, "Une tradition juive dans les commentaires du Cantique des Cantiques d'Origène," *Antonianum* 65 (1, '90) 3-22.

Examination of *Mekilta* and *Targum of Canticles* reveals an early tradition of a list of seven biblical songs: the sea (Exodus 15), the wells (Numbers 21), Moses (Deuteronomy 32), Joshua (Joshua 10), Deborah (Judges 5), David (2 Samuel 22), and Solomon (Canticles). Origen's use of this tradition is an important instance of Jewish-Christian dialogue in the 3rd century A.D.—D.J.H.

453. J. Neusner, "Aristotle's Economics and the Mishnah's Economics: The Matter of Wealth and Usury," *JournStudJud* 21 (1, '90) 41-59.

The scriptural prohibition against usury in Lev 25:35-36 forms the arena in which the framers of the Mishnah (*B. Meṣ.* 5) define their conception of wealth (its identification with land and the produce of land), the exclusion from the notion of wealth of mere money, the indifference to capital and investment, and the other aspects of the profoundly Aristotelian economics characteristic of their system. The article examines this discussion and reflects on the distributive economics of Aristotle and the Mishnah.—C.R.M.

454. J. NEUSNER, "La méthode philosophique de la Mishna. Le judaïsme hiérarchique. Classement dans le contexte gréco-romain," *StudRel/SciRel* 19 (1, '90) 27-42.

The philosophical method of the Mishnah as illustrated by *m. Ker.* 3:9; 1:1, 2, 7; 3:2, 4 sought to establish the hierarchical classification of various things (actions, relation, circumstances, persons, places), and to make clear their order and coordination. Mishnaic Judaism was philosophical in its means of expression, method, and message, though it was guided by the Torah.—D.J.H.

455. J. NEUSNER, "The Mishnah's Generative Mode of Thought: *Listenwissenschaft* and Analogical-Contrastive Reasoning," *JournAmOrSoc* 110 (2, '90) 317-321.

The paramount mode of reasoning in the Mishnah as illustrated by *m. Ber.* 8:1-5 and *m. Sanh.* 2:1-5 is analogical-contrastive reasoning: All persons, things, or actions that fall within a single species of a given genus in a uniform system of classification follow a single rule. All persons, things, or actions that fall within a different species of that same genus follow precisely the opposite rule.—D.J.H.

456. J. NEUSNER, "Thinking About 'The Other' in Religion: It is Necessary, But is it Possible?" *ModTheol* 6 (3, '90) 273-285.

Before the 4th century A.D. Judaism and Christianity comprised different people talking about different things. In light of Constantine's conversion Judaic sages and Christian theologians met in head-on argument about the meaning of history, eschatological teleology, and the symbolism of the godly society. Their encounter illustrates some of the problems involved in accounting for the outsider within one's own faith and framework.—D.J.H.

457. A. OPPENHEIMER, "Das biblische Babylonien in der rabbinischen Literatur," *Journ StudJud* 21 (1, '90) 76-86.

Places and events connected with the biblical Babylon appear repeatedly in rabbinic literature. Interpretations of individual Bible verses are interesting not so much as exegetical attempts but for the picture they afford of the Babylonian Talmud. The article reviews some examples of the kinds of references found in rabbinic literature to the Babylon of the biblical world as well as to the beginning of the Jewish Diaspora in Babylon.—C.R.M.

458. G. A. RENDSBURG, "Targum Onqelos to Exod 10:5, 10:15, Numb 22:5, 22:11," *Henoch* 12 (1, '90) 15-17.

The expression "the eye of the sun of the (whole) land" in *Targum Onqelos* of Exod 10:5, 15; Num 22:5, 11 alludes to Ra the Egyptian sun-god and reflects the Egyptian phrase "eye of Ra" used to designate the sun and by extension Egypt too.—D.J.H.

459. J. RIBERA, "Evolución semántica y funcional de la partícula aramea 'qbl,'" *AulaOr* 7 (2, '89) 263-268.

In classical Aramaic the particle *qbl* was used as a preposition and a conjunction with different meanings (place, causal, comparative). In Middle Aramaic the use of *qbl* was reduced especially in its conjunctive function, and in official targums *qbl* generally translates Hebrew *neged.* In Late Aramaic it appears only as a preposition of place, and in Palestinian targums *klqbl* frequently replaces *lqbl.* Whereas the particle was retained in Syriac and Mandaean, it disappeared in the Babylonian Talmud.—D.J.H.

460. B. ROJTMAN, "Le récit comme interprétation (à partir de Gen. 22 et du Midrach Rabba)," *RevThéolPhil* 122 (2, '90) 157-169.

The biblical account of Abraham's sacrifice of Isaac (Genesis 22) is clarified and qualified at many points in *Genesis Rabbah*. This process of interpretation is examined according to the following outline: the narrative program, the steps of referential determination, the hermeneutical function of the narrative, the narrative cycles, from myth to history, and linguistic and ritual symbolics.—D.J.H.

461. P. SCHÄFER, "Jewish Magic Literature in Late Antiquity and Early Middle Ages," *JournJewStud* 41 (1, '90) 75-91.

The article presents examples of Jewish magical literature taken from published texts as well as unpublished Genizah material according to the following outline: incantation prayers, the magic speech (adjurations, amulets), and the magical act (formulas, books of magic). —D.J.H.

462. J. SCHWARTZ, "Ben Stada and Peter in Lydda," *JournStudJud* 21 (1, '90) 1-18.

An enigmatic rabbinic tradition relates that a certain Ben Stada advocated some type of cult or religion outside the framework of normative Judaism. Accordingly he was entrapped by witnesses specifically planted for that purpose, apprehended, brought before a court, and executed. These events took place in Lydda (see *m. Sanh.* 7:2; *t. Sanh.* 10:11; *y. Yebam.* XVI, 15d; *b. Sanh.* 67a, manuscript version). The article contends that the Ben Stada Lydda traditions should be seen in light of Peter's activities in that city (see Acts 9:32-35) and elsewhere, and as part of the Jewish polemic against early Jewish Christianity.—C.R.M.

463. A. SHINAN, "Dating Targum Pseudo-Jonathan: Some More Comments," *JournJewStud* 41 (1, '90) 57-61.

The article offers responses to R. Hayward's conclusions [§ 34-450] about the relation of *Targum ps.-Jonathan* to *Pirqe deRabbi Eliezer,* its supposed allusions to Islam, and use of popular traditions.—D.J.H.

464. MARIE SIMON, "Das Problem der jüdischen Identität in der Literatur des jüdischen Hellenismus," *Kairos* 30-31 ('88-'89) 41-52.

The question of Jewish identity in the Hellenistic world must be understood with reference not only to the Jewish adoption of Greek language and thought patterns but also to the crisis of identity that existed everywhere in the early Hellenistic period. *Letter of Aristeas* and *3 Maccabees* are important evidence for the efforts of Hellenistic Jews to remain faithful to the God of Israel, avoid idolatry, observe the Torah, and find their place vis-à-vis other peoples.—D.J.H.

465. W. THIEL, "Der Gottesdienst in der Geschichte der Kirche. Altorientalische und israelitisch-jüdische Religion," *Jahrbuch für Liturgik und Hymnologie* [Hannover] 32 ('89) 198-232.

After considering some discussions of worship in the ancient Near East, the article summarizes books and articles from the 1980s on worship in the OT: general theological treatments, exegetical works, cultic activities, places of worship, and music. Then it deals with books and articles on Jewish worship in antiquity (Dead Sea scrolls, synagogues, feasts, etc.) and today.—D.J.H.

466. P. W. van der Horst, "Het onderzoek van de vroege joodse mystiek sinds Scholem. De 'major trends' na *Major Trends*" [Research on Early Jewish Mysticism since Scholem. The 'major trends' since *Major Trends*], *NedTheolTijd* 44 (2, '90) 121-138.

Taking as its starting point G. Scholem's *Major Trends in Jewish Mysticism* (1941), the article discusses more recent contributions: I. Gruenwald, *Apocalyptic and Merkavah Mysticism* (1980); I. Chernus, *Mysticism in Rabbinic Judaism* (1982); P. Schäfer, *Hekhalot-Studien* (1988) and *Synopse zur Hekhalot-Literatur* (1981); D. J. Halperin, *The Faces of the Chariot* (1988); J. Dan, *Three Types of Ancient Jewish Mysticism* (1984); and M. Cohen, *The Shi'ur Qomah* (1983, 1985). Attention is also given to articles in collections and journals. —D.J.H.

467. B. L. Visotzky, "Mortal Sins," *UnSemQuartRev* 44 (1-2, '90) 31-53.

Drawing on the tannaitic corpus, Tertullian, and Plutarch, the article first discusses dichotomies associated with sins: against humans or against God, malicious or ignorant, conscious or unconscious, punishable by humans or by God, and major or minor. Then it considers the distinction between capital and mortal sins, penances, and the torments of the unrepentant. Both church and synagogue were more concerned with their flock gaining life eternal and affirmed God's role as arbiter of both mortal sin and sinful mortality.—D.J.H.

468. D. Winston, "Two Types of Mosaic Prophecy According to Philo," *JournStudPseud* 4 ('89) 49-67.

Philo's description of divine oracles delivered by Moses yields two types of prophecy, ecstatic and hermeneutical (or noetic), the one being mediated through possession, the other through the prophet's noetic response to the divine voice, which was seen by Philo as a figure for rational soul. Philo placed Moses' noetic prophecy at the apogee of the human ascent to God and granted it superiority even over the mystic vision of all other members of the philosophical elite.—D.J.H.

469. R. Zuurmond, "Asshur in Jubilees 13.1?" *JournStudPseud* 4 ('89) 87-89.

According to *Jubilees* 13:1 Abraham entered the land of Canaan at a place called *'Asur*. The most likely Hebrew original was *Ḥāṣôr* (Hazor), situated at the northern entrance of Canaan.—D.J.H.

Greco-Roman Backgrounds

470. S. J. Bastomsky, "Rich and Poor: The Great Divide in Ancient Rome and Victorian England," *Greece & Rome* [Oxford] 37 (1, '90) 37-43.

In Cicero's time a moderately wealthy man had an income 714 times that of a poor man, while the extraordinarily rich were 10,476 times better off than the poor. For early imperial times the gulf between free laborers and the reasonably wealthy remained the same, but the super-rich were 17,142 times wealthier than the poor. However desperate life for the poor in Victorian England may have been, it was far worse in ancient Rome.—D.J.H.

471. A. M. Devine, "Aelian's *Manual of Hellenistic Military Tactics.* A New Translation from the Greek with an Introduction," *Ancient World* [Chicago] 19 (1-2, '89) 31-64.

Written in the early 2nd century A.D., Aelian's Τακτικὴ θεωρία is the fullest and most important of the surviving Hellenistic tactical manuals. It concerns the basic divisions of warfare, troops in terms of equipment, army organization, formations and the use of troops in battle, movements, marches, and the manner of issuing commands. After a nine-page introduction, the article presents a new English translation based on the Greek text according to Codex Laurentianus graecus 55.4.—D.J.H.

472. W. J. Goralski, "Arrian's *Events After Alexander.* Summary of Photius and Selected Fragments," *Ancient World* [Chicago] 19 (3-4, '90) 81-108.

This presentation represents the first time that the historical fragments and the summary by Photius of Arrian's lost *Events After Alexander* have been merged into a single translation and commentary. The introduction offers comments on sources, text translation, commentary, and chronology. Three appendixes and a bibliography are included.—C.R.M.

473. N. Kokkinos, "A Fresh Look at the *gentilicium* of Felix, Procurator of Judaea," *Latomus* [Brussels] 49 (1, '90) 126-141.

Josephus, an inscription from Bir el-Malik, and other non-literary evidence indicate that the *gentilicium* of Felix was Claudius, not Antonius. Tiberius Claudius Felix was freed by the emperor Claudius, sent to Palestine (Samaria?) in the mid-40s in charge of a military unit, and became procurator of Judea early in the 50s.—D.J.H.

474. J. A. North, "Democratic Politics in Republican Rome," *Past & Present* [Oxford] 126 ('90) 3-21.

The constitutional arrangements of republican Rome are compatible with a wide range of quite different situations in practice and therefore are best seen as a set of potential rules. The Roman oligarchy had a position of entrenched authority within the Roman system to which nothing in Athens corresponded and which must be treated as fundamental to all Roman political proceedings. The popular will of the Roman people found expression only in the context of divisions within the oligarchy.—D.J.H.

475. D. Slingerland, "Suetonius *Claudius* 25.4 and the Account in Cassius Dio," *Jew QuartRev* 79 (4, '89) 305-322.

The Chrestus incident mentioned in Suetonius' *Claudius* 25.4 does not refer to the event narrated in Dio 60.6.6-7. The date given by Dio (A.D. 41) for the action of Claudius that he describes (certain prohibitions) withstands all arguments against it. Since the details in Suetonius (e.g. expulsion) do not correspond well with those in Dio, it must be concluded that at a different time the same emperor took another action against the Jewish people of Rome.—C.R.M.

476. F. M. Snowden, "Black-White Relations in the Ancient Greek and Roman Worlds," *Mediterranean Quarterly* [Durham, NC] 1 (2, '90) 72-92.

The Greeks and Romans were able to see and comment on obviously different physical characteristics without equating inferiority or superiority with skin color. Their first encounters with blacks often involved soldiers or mercenaries, not slaves or "savages." Initially favorable impressions were amplified by poets, historians, and philosophers. The curse of acute color prejudices and injustices cannot be placed on the shoulders of the ancient Greeks and Romans.—D.J.H.

477. S. Wiersma, "The Ancient Greek Novel and its Heroines: a Female Paradox," *Mnemosyne* [Leiden] 43 (1-2, '90) 109-123.

From Asia Minor in the 2nd century B.C. the Greek novel spread over the Greek East and throughout the Greek-speaking world. The novelists' imaginative reconstructions of their characters' time, place, and conditions remind us of the world in which their supposed readership lived. Their heroines often combine prominent public behavior with modesty, decency, and other traditional feminine qualities, just as certain upper-class women in Hellenistic society did.—D.J.H.

The Early Church

478r. P. Brown, *The Body and Society* [*NTA* 33, p. 412; § 33-1479r].

E. A. Clark, "Gibbon Redivivus," *JournRel* 70 (3, '90) 432-436.—This book is a magnificent achievement by a scholar who has revolutionized our understanding of late antiquity. The link with E. Gibbon remains strong, as Brown in a new way explicates for our contemporaries how asceticism struck the deathknell of the ancient city, though it is not clear why Origen was chosen to be the fulcrum.—D.J.H.

479r. Ibid.

E. Pagels, *Adam, Eve, and the Serpent* [*NTA* 32, p. 397; § 33-991r].

R. A. Norris, "The Little Engine That Could? A Musing on Two Recent Studies of Early Christianity," *UnSemQuartRev* 44 (1-2, '90) 19-30.—Both for their agreements and for their differences one does well to read these books side by side. What may be surprising is the early Christian tendency to view sexual continence as a primary manifestation or symbol of the new, liberated, and empowered life. Pagels fails to recognize that Christian distrust of the Roman order grew out of the experience of persecution and the belief that Rome was allied with demonic powers. She seems to be out to pillory Agustine for persuading Christians to desert the values and beliefs of modern liberalism.—D.J.H.

480. N. Brox, "Die kleinen Gleichnisse im Pastor Hermae," *MünchTheolZeit* 40 (4, '89) 263-278.

Shepherd of Hermas employs numerous shorter images in addition to the two major parables of the tower (*Vis.* 3; *Sim.* 9) and the willow tree and the sticks (*Sim.* 8) that have hardly been noticed by investigators. The article surveys these texts, which reflect the cultural horizon of ordinary Roman Christians between A.D. 100-140, according to the following headings: (1) the metaphor of the "vessel," (2) the motifs of the vineyard and viniculture, and (3) images employed only once (eleven items).—C.R.M.

481. J. D. Crossan, "Thoughts on Two Extracanonical Gospels," *Semeia* 49 ('90) 155-168.

The article first responds to A. J. Dewey's alternative redactional analysis of *Gospel of Peter* [§ 35-483], focusing primarily on the issue of the content of the document's original layer. Then it comments on the plausibility of M. W. Meyer's proposed reading of *Secret Mark* [§ 35-490].—C.R.M.

482. A. J. DEWEY, "'And an Answer was Heard from the Cross . . .' A Response to J. Dominic Crossan," *Forum* 5 (3, '89) 103-111.

The article critiques J. D. Crossan's analysis of *Gospel of Peter* [§ 32-471] offering reservations regarding the separation of redactional layers, pointing out difficulties with respect to the relation of the original layer of the "Cross Gospel" to canonical materials, and suggesting that the issue of genre is the crux of the problems surrounding the question of the compositional, redactional, and theological understanding of *Peter.*—C.R.M.

483. A. J. DEWEY, "'Time to Murder and Create': Visions and Revisions in the *Gospel of Peter,*" *Semeia* 49 ('90) 101-127.

A thoroughgoing analysis of *Gospel of Peter* raises serious questions as to the redactional and compositional conclusions of J. D. Crossan's *The Cross That Spoke* (1988). The present study offers an alternative reconstruction that discovers in *Peter* 2:5c–5:15a; 5:16–6:21; 8:28b an early passion narrative that recounts the death and exaltation of Jesus through the employment of the genre of the story of the just one. A second layer expanded this initial story by adding a miraculous epiphany story. A third layer emphasized particular individuals and focused upon the guilt of the leaders of the people. The latest layer stems from after the fall of Jerusalem when decided self-definition of the disciples of the Lord over against "the Jews" had taken place. While in its final redaction *Peter* may be a composition chronologically equivalent to Mk, its earliest stage possibly holds within it the generic seeds of the subsequent passion narratives. [See § 35-481.]—C.R.M.

484. V. K. DOWNING, "The Doctrine of Regeneration in the Second Century," *Evang RevTheol* 14 (2, '90) 99-112.

After considering factors that have influenced the doctrine of regeneration (Scripture, mythology, pagan religion, church), the article discusses early 2nd-century allusions to regeneration (Clement of Rome, Ignatius, Justin) and Irenaeus' treatment of the topic. In the 2nd century regeneration was perceived as a process of growth that encompasses one's life from initiation into Christ to glorification beyond the grave, with the responsibility to remain faithful and obedient throughout all the stages in between.—D.J.H.

485. M. FRANZMANN, "Strangers from above: an investigation of the motif of strangeness in the Odes of Solomon and some gnostic texts," *Muséon* 103 (1-2, '90) 27-41.

Odes of Solomon and the gnostic writings share three basic aspects of the motif of strangeness: (1) Origin in the region above means strangeness in the region below. (2) Real association/union with one from the region above results in strangeness toward the region below by virtue of that association. (3) Those belonging to the region below are strange to those from the region above or those associated with the ones from the region above. The basis of this motif is dualism.—D.J.H.

486. R. G. HALL, "The *Ascension of Isaiah:* Community Situation, Date, and Place in Early Christianity," *JournBibLit* 109 (2, '90) 289-306.

On the basis of redactional passages (6:1-17; 3:13-31) and the final form of the work, the article proposes that *Ascension of Isaiah* issued from an early Christian prophetic school in conflict with other similar early Christian groups. Then through analyses of Revelation, the Gospel and epistles of John, *Odes of Solomon,* and Ignatius' letters it locates this community situation within the social development of early 2nd-century Christianity.—D.J.H.

487. J. Hills, "Proverbs as Sayings of Jesus in the *Epistula Apostolorum*," *Semeia* 49 ('90) 7-34.

This study analyzes four proverb-like sayings attributed to Jesus in *Epistula Apostolorum* (e.g. "The foot of a ghost or a demon does not join to the ground"). In each case it examines the saying's (1) context, (2) translation and relation between the two versions (Coptic and Ethiopic), (3) source or origin and similar sayings in biblical or nonbiblical sources, (4) literary incorporation into its context, and (5) application and function in the specific discussion of which it is a part. The conclusion assesses the function of the four proverbial sayings as bearers of authority in *Epistula Apostolorum.* [See § 35-489.]—C.R.M.

488. C. N. Jefford and S. J. Patterson, "A Note on *Didache* 12.2a (Coptic)," *Second Cent* 7 (2, '89-'90) 65-75.

The Coptic *Didache* (P. Lond. Or. 9271) may reveal more about the history, transmission, and use of this text than has been acknowledged in the past. It represents a recension of *Didache* that concluded with 12:2a. The continuation of the text with 12:2bff in other versions derives from a secondary expansion. Certain text-critical variants in the Coptic version also seem to come from an early stage in the history of *Didache.*—C.R.M.

489. B. L. Mack, "All the Extra Jesuses: Christian Origins in the Light of the Extra-Canonical Gospels," *Semeia* 49 ('90) 169-176.

The wider lens now being used to search for Christian origins brings myths and movements into view that were erased in that process of selective "memory" called canonization. This response to the studies contained in *Semeia* 49 focuses on the contributions by J. Hills [§ 35-487], R. Cameron [§ 35-176], and J. S. Kloppenborg [§ 35-119].—C.R.M.

490. M. W. Meyer, "The Youth in the *Secret Gospel of Mark*," *Semeia* 49 ('90) 129-153.

After commenting on the discovery and contents of *Secret Gospel of Mark* and discussing four recent studies, the article proposes a reading of *Secret Mark* that exposes a subplot involving the νεανίσκος that is presented in an imperfect and truncated fashion in canonical Mk. The subplot is elucidated by a word study of νεανίσκος and an exegesis of five pericopes that deal with this figure (Mk 10:17-22; *Secret Mark* frag. 1; *Secret Mark* frag. 2; Mk 14:51-52; Mk 16:1-8). The story of the νεανίσκος communicates *Secret Mark*'s vision of the life and challenge of discipleship. [See § 35-481.]—C.R.M.

491. C. Osiek, "The Second Century through the Eyes of Hermas: Continuity and Change," *BibTheolBull* 20 (3, '90) 116-122.

Viewed against the background of three factors that have come to be accepted as characterizing the Roman church of the 2nd century (i.e. cultural and theological diversity, a strong Jewish component, a marked moderating tendency), *Shepherd of Hermas* is not "sectarian" but "mainstream" in the Christianity of its time and place. This document, which stands in the midst of a nascent Roman synthesis, gives us important clues to what was happening in that environment. Three developments may be singled out: social fragmentation, a process toward ordering and legitimacy, and evolution in the function of prophecy and apocalypticism.—C.R.M.

492. P. Pilhofer, "Justin und das Petrusevangelium," *ZeitNTWiss* 81 (1-2, '90) 60-78.

(1) The *terminus ad quem* for *Gospel of Peter* lies in the writings of Justin (ca. 150/160); its

origin is to be fixed at the latest about 130. (2) Justin made use of *Peter* as one of the writings he designated ἀπομνημονεύματα. This is indicated by *Dialogue with Trypho* 106 as well as other points of contact between Justin and *Peter:* the role of Herod at the trial of Jesus, the role of the Jewish people at the trial and during the passion, the behavior of the disciples during the passion, the scoffing scene in *1 Apology* 35:6, and the lottery for the garments under the cross (*Dialogue* 97:3). (3) The description of the Gospels as ἀνομνημονεύματα goes back to *Peter.*—C.R.M.

493. P.-H. Poirier, "Ancienne littérature chrétienne et histoire de l'Église," *LavalThéol Phil* 46 (2, '90) 246-268.

This bulletin describes and evaluates twenty-one recently published works under the following headings: Bible and history of exegesis (two), history (three), ideas and doctrines (four), collections (two), and editions and translations (ten).—D.J.H.

494. R. M. Price, "The Distinctiveness of Early Christian Sexual Ethics," *HeythJourn* 31 (3, '90) 257-276.

After noting the significance of P. Brown's essays on early Christian monasticism and his study of sexual renunciation in the early church (*The Body and Society,* 1988), the article aims to show that early Christian sexual ethics owed little to Greco-Roman paganism but developed from certain NT themes. At least until Augustine the dominant factor in the development of a distinctive Christian sexual ethic was the need to express and preserve the purity of the church as the body of Christ through the purity of the bodies of its members. —C.R.M.

495. G. M. Smith, "Dance of the Graces: Ritual in Early Christianity," *Epochē* [Los Angeles] 16 ('88) 69-100.

Early Christian liturgical dancing was widespread because Greek dance forms were initially accepted uncritically by most Christians. That early Christians reveled in the dance and expressed their religious identity through it is indicated by the apocryphal Acts, especially *Acts of John* and *Acts of Thomas.*—D.J.H.

Gnosticism

496. H. M. Jackson, "The Seer Nikotheos and His Lost Apocalypse in the Light of Sethian Apocalypses from Nag Hammadi and the Apocalypse of Elchasai," *NovTest* 32 (3, '90) 250-277.

It helps to know that Plotinus' gnostic sectarians according to Porphyry's *Life of Plotinus* 16 were well-educated Christians. Suggesting that Nag Hammadi has restored to us some of the previously lost apocalypses touted by Plotinus' sectarians, the article focuses on what can be said of the visionaries Nikotheos and Marsanes according to the "Untitled Treatise" of the Bruce Codex. Then it examines Nikotheos in Zosimos of Panopolis' treatise *On Apparatus and Furnaces* and in Manichaean sources.—C.R.M.

497. J. M. Joncas, "Eucharist Among the Marcosians: A Study of Irenaeus' *Adversus Haereses* 1, 13:2," *Questions Liturgiques* [Leuven] 71 (2, '90) 99-111.

Irenaeus' description of the rites performed by the followers of Marcus the Magician (*Adv.*

haer. 1.13.2) need not imply (as E. Pagels suggests) that women acted as priests or pronounced the words of consecration. Marcus' "eucharistic" rites may represent a custom that maintained the primitive separation of εὐχαριστία and ἐπίκλησις (see *Acts of Thomas* 133) but divided the spoken elements of the prayer among various speakers.—D.J.H.

498. W. Myszor, "Antonius-Briefe und Nag-Hammadi-Texte," *JahrbAntChrist* 32 ('89) 72-88.

Comparison of what is said about asceticism and its foundations in the writings of Anthony of Egypt and in certain Nag Hammadi texts reveals a common system of thought that can be traced back to Plato. The comparison is carried out under the following headings: self-knowledge, οὐσία νοερά, the fall of the soul, and asceticism.—D.J.H.

499. R. M. Price, "Mary Magdalene: Gnostic Apostle?" *Grail* [Waterloo, Ont.] 6 (2, '90) 54-76.

It is likely that Mary Magdalene received visionary revelations and became the apostle of an egalitarian, celibate Christianity that preached spiritual marriage with Christ. Other currents of earliest Christianity reacted to her radical gospel by minimizing and distorting her role in the ministry of Jesus and the early Christian community. Her apostolic role was preserved in gnostic circles and their sacred texts.—D.J.H.

500. U. Schoenborn, "Nag Hammadi en Castellano. Informe sobre publicaciones recientes," *RevistBíb* 52 (2, '90) 115-120.

After describing the discovery of the Nag Hammadi codices, the article reviews four books recently published in Spanish (all translations) regarding these texts and concludes with comments on the significance of these documents.—D.J.H.

Gnosticism, §§ 35-176, 485.

NOTES ON JOURNALS

Recently Inaugurated

Bulletin of the Institute for Reformation Biblical Studies (The Institute for Reformation Biblical Studies, P.O. Box 5114, Fort Wayne, IN 46895) vol. 1, no. 1 (1989). Semi-annual, $15.

Journal of Biblical Equality (Dr. Maria L. Boccia, Editor, 141 South Reed Court, Lakewood, CO) vol. 1 (1990). Annual, $20.

The Master's Seminary Journal (13248 Roscoe Blvd., Sun Valley, CA 91352) vol. 1, no. 1 (Spring 1990). Semi-annual, $10.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

K. Aland, *Supplementa zu den Neutestamentlichen und den Kirchengeschichtlichen Entwürfen. Zum 75. Geburtstag,* ed. B. Köster, H.-U. Rosenbaum, and M. Welte (Berlin—New York: de Gruyter, 1990, DM 198) vii and 516 pp. Bibliography. ISBN: 3-11-012142-5.

The nine articles pertaining to NT study in this collection [see *NTA* 24, p. 180] concern forty years of work on the NT text (1985), the text of John's Gospel in the 2nd century (1986), the age and origin of the D text of the NT (1987), the Pauline corpus in the Church Fathers of the 2nd century (1979), the possibility of identifying small fragments of NT manuscripts with the help of a computer (1976), the papyri from Qumran Cave 7 and J. O'Callaghan's attribution of them to the NT [§ 19-434], the problem of anonymity and pseudonymity in Christian literature of the first two centuries A.D. (1980), the ROTAS/SATOR rebus (1988), and Christians and the state according to Phil 3:20 (1978). The remaining ten articles deal with church history and related topics. Also included is a bibliography of Aland's books and articles.

H. Balz and G. Schneider (eds.), *Exegetical Dictionary of the New Testament.* Vol. 1, 'Ααρών—'Ενώχ (Grand Rapids: Eerdmans, 1990, $39.95) xxiv and 463 pp. Bibliographies. LCN: 90-35682. ISBN: 0-8028-2409-9.

The English version of *Exegetisches Wörterbuch zum Neuen Testament* [*NTA* 24, pp. 73, 181, 292] includes definitions of every word in the Greek NT, provides guidance to usages in different literary and theological contexts, summarizes the results of recent exegetical study, and presents bibliographical data. The articles in this volume include O. Betz on 'Αβραάμ, A. Sand on ἄνθρωπος, J.-A. Bühner on ἀπόστολος, W. Bieder on βαπτίζω and cognates, U. Luz on βασιλεία, H. Hübner on γραφή, H. Hegermann on διαθήϰη, K. Kertelge on διϰαιοσύνη, and K. Niederwimmer on ἐλεύθερος and cognates. V. P. Howard translated the material through ἀσάλευτος, and J. W. Thompson translated the balance of the articles beginning with 'Ασάφ.

O. Betz, *Jesus. Der Herr der Kirche. Aufsätze zur biblischen Theologie II,* Wissenschaftliche Untersuchungen zum Neuen Testament 52 (Tübingen: Mohr-Siebeck, 1990, DM 188) viii and 514 pp. Indexed. ISBN: 3-16-145505-3.

The first volume of Betz's collected essays was entitled *Jesus. Der Messias Israels* [*NTA* 32, pp. 97-98]. The twenty articles in this volume concern worship at Qumran and among the first Christians (1959), proselyte baptism at Qumran and baptism in the NT [§ 3-747], speaking in tongues and sweet wine in light of Isaiah 28 (1968), the eschatological interpretation of the Sinai tradition at Qumran and in the NT [§ 12-422], Paul's vision at the Jerusalem Temple (1970), Paul as a Pharisee according to the Law (1977), fleshly and spiritual knowledge of Christ according to 2 Cor 5:16 [§ 28-623], the fleshly human and the spiritual law, the translations of Isaiah 53 and Paul's theology of the cross, the Lord's Supper according to Paul, the biblical background of the Pauline charisms (1987), divine and human righteousness at Qumran and in the NT (1982), the ϰατέχων [§ 8-262], the salvation-historical role of Israel according to Paul [§ 22-853], the Jewish heritage of the Coptic gnostic writings (1963), the problem of gnosis since the discovery of the Nag Hammadi texts [§ 21-985], the name as the revelation of salvation (1972), tradition-historical exegesis as a contribution to theological tolerance, firmness of faith in Isa 28:16 and Heb 11:1 (1987), and the grace of office in the cases of John and Paul (1989).

The Bible in Three Dimensions. Essays in celebration of forty years of Biblical Studies in the University of Sheffield, ed. D. J. A. Clines, S. E. Fowl, and S. E. Porter, JSOT Supplement Series 87 (Sheffield, UK: JSOT Press, 1990, £35 or $50) 408 pp. Bibliographies. Indexed. ISBN: 1-85075-227-3.

Prepared to mark forty years of biblical studies at the University of Sheffield, this volume presents eighteen papers under three headings: literary readings (six), studies in the social world of Israel and early Christianity (six), and questions of method (six). The papers pertinent to the NT are by A. T. Lincoln on Matthew as a story for teachers, Porter on irony as the key to the parable of the unjust steward in Lk 16:1-13, L. Alexander on skepticism toward the written word in early Christian and Greco-Roman texts, C. J. A. Hickling on baptism in the 1st-century churches, B. D. Chilton on a coin of three realms in Mt 17:24-27, A. C. Thiselton on models and methods, M. G. Brett on the taxonomy of interpretative interests, and Fowl on the ethics of interpretation. Also included are a preface by the editors and two short articles on biblical studies at Sheffield by J. W. Rogerson and F. F. Bruce.

P. BRIGHT, *The Book of Rules of Tyconius. Its Purpose and Inner Logic,* Christianity and Judaism in Antiquity 2 (Notre Dame, IN: University of Notre Dame Press, 1988, $18.95) vii and 200 pp. Indexed. LCN: 88-40320. ISBN: 0-268-01287-3.

The rewritten version of a doctoral dissertation directed by C. Kannengiesser and presented to the University of Notre Dame in 1987, this introduction to Tyconius' *Book of Rules* seeks to understand the logic of the seven rules and of the book as a whole. After describing Tyconius' *Book of Rules* as a neglected classic, it investigates what Tyconius meant by the "forest of prophecy" through which one needed guidance, explores the logic of the mystical rules, examines the logical structure of the book, analyzes the hermeneutical theory in it, and relates Tyconius to his Latin contemporaries.

R. E. BROWN, *Responses to 101 Questions on the Bible* (New York—Mahwah, NJ: Paulist, 1990, cloth $9.95, paper $5.95) v and 147 pp. Indexed. LCN: 90-36022. ISBN: 0-8091-0443-1 (cloth), -3188-9 (paper).

Described as a "people's book," this volume responds to questions frequently addressed to Brown in public lectures. The 101 questions concern translations, the Apocrypha, reading the Bible, church guidance, the nature of the Bible and its truth, biblical criticism, fundamentalism, the Gospels, Jesus' words and deeds, his resurrection, his birth, Mary, Jesus' knowledge, foundation of the church, sacraments, Christians and Jews, church administration, celebrant of the Eucharist, Peter and the popes, and the NT church and today. An appendix explains how to express the Catholic faith so that biblical fundamentalists will not misunderstand it.

J. P. CAMPBELL (ED.), *Harper's New American Bible Study Program. Resource Book* (San Francisco: Harper & Row, 1990, paper $19.95) v and 230 pp., 7 maps. Bibliography. ISBN: 0-06-253858-6.

Intended for use with the New American Bible, this study program uses a thematic approach. After an introduction to the Bible as a whole, it presents ten units (with two to four subdivisions each): God saves the people; God is faithful to the people; God's people reflect on God; people live in God's world; God's people have leaders; etc. Each session plan has an overview, a list of key readings and words, research suggestions, and reflection questions. Campbell was assisted by an advisory board consisting of C. Cowgill, G. Darring, P. Freeburg, E. LaVerdiere, M. Sawicki, and J. F. Whealon. Also available are a leader's guide ($24.95; -253859-4) and an administrative guide ($19.95; -253857-8).

P. W. COMFORT, *Early Manuscripts & Modern Translations of the New Testament* (Wheaton, IL: Tyndale House, 1990, $19.95) xx and 235 pp., 13 plates, map. Bibliographies. LCN: 89-51549. ISBN: 0-8423-0766-4.

Comfort, senior editor of the Bible department at Tyndale House Publishers, shows how the early NT papyrus manuscripts have affected critical editions of the Greek NT and 20th-century English translations. After a 25-page introduction to early NT papyrus manuscripts, the volume provides a detailed description of each manuscript, specifies the NT texts (from Matthew to Revelation) in which the early papyrus manuscripts have made an impact on Greek texts and English translations, and presents an overview of the effect of the NT papyri on modern English versions. Photographs of fourteen NT papyri are included.

The Conversation Continues. Studies in Paul & John. In Honor of J. Louis Martyn, ed. R. T. Fortna and B. R. Gaventa (Nashville, TN: Abingdon, 1990, $26.95) 400 pp., frontispiece. Indexed. LCN: 90-33294. ISBN: 0-687-09634-0.

The sixteen Pauline essays honoring Professor Martyn on his 65th birthday are by V. P. Furnish on Paul the theologian; R. Hamerton-Kelly on Paul's interpretation of Adam's sin in Romans ("sacred violence and sinful desire"); J. C. Beker on the relation between sin and death in Romans; P. W. Meyer on the "worm at the core of the apple" according to Romans 7; L. E. Keck on Christology, soteriology, and the praise of God (Rom 15:7-13); R. E. Brown on the origins of the church of Rome; W. Baird on intra-church conflict in 1 Corinthians; B. Hall on "all things to all people" (1 Cor 9:19-23); J. Koenig on the knowing of glory and its consequences (2 Corinthians 3–5); E. P. Sanders on Jewish association with Gentiles and Gal 2:11-14; Gaventa on Paul's maternity (Gal 4:19); P. S. Minear on singing and suffering in Philippi; Fortna on Philippians as Paul's most egocentric letter; W. Wink on the hymn of the cosmic Christ (Col 1:15-20); A. J. Malherbe on whether the Thessalonians wrote to Paul; and J. Knox on Pauline chronology. The ten Johannine studies are by D. M. Smith on Martyn's contribution to understanding John's Gospel; O. Cullmann on the theological content of Jn 1:1-18; M. de Jonge on John the Baptist and Elijah; W. A. Meeks on Jesus as equal to God; N. A. Dahl on Jn 5:28-29 and Johannine eschatology; J. A. Sanders on the challenge to Jesus in Jn 8 from a canonical perspective; K. Tsuchido on Ἕλλην in Jn 12:20-24; R. H. Fuller on lower and higher Christology; S. Brown on the beloved disciple from a Jungian perspective; and W. D. Davies on the Jewish sources of Matthew's messianism. A photograph of the honoree is included.

R. B. Coote and M. P. Coote, *Power, Politics, and the Making of the Bible. An Introduction* (Minneapolis, MN: Fortress, 1990, paper $12.95) xi and 191 pp. Bibliography. Indexed. LCN: 89-29954. ISBN: 0-8006-2441-6.

This concise introduction to the Bible and how it came to be presents the making of the Bible as part of the larger history of the biblical period. After discussing the nature of the Bible, it traces the making of the Bible from the appearance of Israel as a tribal power in Palestine (ca. 1250 B.C.) to the legal definition of the Jewish and Christian organizations that instituted the Bible (ca. A.D. 500). The chapters most pertinent to the NT period concern Greek rulers and Rome's Hasmoneans; Roman rulers, Herodians, and the end of the Temple; and old Scriptures and new jurisdictions. The authors teach at San Francisco Theological Seminary.

Daidalikon. Studies in Memory of Raymond V. Schoder, S.J., ed. R. F. Sutton (Wauconda, IL: Bolchazy-Carducci, 1989, cloth $49, paper $29) xii and 424 pp., frontispiece. Illustrated. Bibliography. LCN: 88-62693. ISBN: 0-86516-200-X (cloth), -201-8 (paper).

Of the thirty-two articles honoring the late Professor Schoder (1916-87) those most pertinent to NT studies are by C. H. Giblin on John's Jesus, sign seekers, and gnostics in Jn 6:22-71; J. J. Kilgallen on receiving this child "in my name" (Lk 9:46-48); R. M. Mackowski on some colloquialisms in Mk; and D. C. Scavone on the Shroud of Turin in Constantinople. Other contributors include S. Dow, J. A. Brinkmann, E. J. Daly, F. T. Gignac, G. Nagy, T. Tracy, and K. O'B. Wicker. A photograph of the honoree, a bibliography of his publications, and a eulogy of him by R. A. Wild are also provided.

M. Ellingsen, *The Integrity of Biblical Narrative. Story in Theology and Proclamation* (Minneapolis, MN: Fortress, 1990, paper $8.95) 128 pp. Indexed. LCN: 89-37505. ISBN: 0-8006-2407-6.

After an introduction to story theology and story preaching, this volume describes an approach to narrative hermeneutics and homiletics, compares other models of narrative or story, considers delimiting proclamation as narration, explains the steps in constructing a narrative sermon, and proposes a sermon on Ezek 37:1-10 as an example. Ellingsen is pastor of Haven Lutheran Church in Salisbury, NC.

D. Ewert, *A General Introduction to the Bible. From Ancient Tablets to Modern Translations* (Grand Rapids: Zondervan, 1990, paper $12.95) 284 pp. Illustrated. Bibliography. Indexed. LCN: 90-38814. ISBN: 0-310-45371-2.

The paperback edition of a work published as *From Ancient Tablets to Modern Translations. A General Introduction to the Bible* [*NTA* 28, p. 75]. Ewert is professor emeritus and retired as president of Mennonite Brethren Bible College in Winnipeg, Manitoba.

E. D. Freed, *The New Testament. A Critical Introduction* (2nd ed.; Belmont, CA: Wadsworth, 1991) xvii and 462 pp. Illustrated. Bibliography. Indexed. LCN: 90-33914. ISBN: 0-534-13872-1.

Although the main parts of this introduction to the NT remain the same as in the first one [*NTA* 30, pp. 217-218], there are numerous changes and additions throughout the book. For example, the section on the religion of the Jews has been expanded, and there are new sections on Christianity as a millenarian movement, feminist perspectives, and Jesus' death and resurrection. Also the manner of referring to scholarly works has been changed to the "social science" format. Freed is professor of NT at Gettysburg College in Pennsylvania.

J. B. Gabel and C. B. Wheeler, *The Bible as Literature. An Introduction* (2nd ed.; Oxford—New York: Oxford University Press, 1990, cloth $32.50, paper $12.95) xiv and 286 pp., 6 figs. Bibliographies. Indexed. LCN: 89-32889. ISBN: 0-19-505932-8 (cloth), -505933-6 (paper).

The first edition of this introduction to the Bible as literature was described in *NTA* 32, p. 363. This edition features a new nine-page appendix on writing in biblical times and contains minor corrections and improvements.

E. W. Goodrick and J. R. Kohlenberger, *The NIV Exhaustive Concordance* (Grand Rapids: Zondervan, 1990, $49.95) xxii and 1853 pp. Indexed. LCN: 90-41517. ISBN: 0-310-43690-7.

Goodrick and Kohlenberger, who previously collaborated on *The NIV Complete Concordance* [*NTA* 26, p. 74], define an exhaustive concordance as one containing every reference to every word in the Bible version on which it is based. The main concordance to the New International Version (pp. 1-1295) provides for each entry a heading (the indexed word, a frequency count, and related words) and context-lines (book-chapter-verse reference, context, and the number-key to the index-lexicon). Also included are an index of articles, conjunctions, particles, prepositions, and pronouns (pp. 1297-1356); Hebrew, Aramaic, and Greek index-lexicons (pp. 1357-1809); and a table correlating the number system with Strong's concordance (pp. 1810-53).

D. Guthrie, *New Testament Introduction* (4th ed.; Downers Grove, IL: InterVarsity, 1990, $39.95; Leicester, UK: Apollos) 1161 pp. Bibliographies. Indexed. LCN: 90-30404. ISBN: 0-8308-1402-7 (IV), 0-85111-761-9 (A).

The third edition of this introduction to the NT was described in *NTA* 16, p. 118. The new edition features additional paragraphs and rewritten sections, especially in the chapters on the Gospels, Mark, and form criticism and its developments. It also indicates the extensive scholarly literature that has appeared since the last revision. Guthrie served as lecturer in NT studies at London Bible College from 1949 to 1982.

B. Holmberg, *Sociology and the New Testament. An Appraisal* (Minneapolis, MN: Fortress, 1990, paper $10.95) viii and 173 pp. Bibliography. Indexed. LCN: 89-78408. ISBN: 0-8006-2443-2.

Holmberg, docent in NT studies at the University of Lund in Sweden and author of *Paul and Power* (1978, 1980), seeks to present some of the research on the NT in the 1970s and 1980s that applied sociological concepts and theories to biblical texts, and reflects critically on the value of this approach. After discussing sociology in NT studies, he considers the social level of the first Christians, early Christianity as a millenarian sect, correlations between symbolic and social structures, and the use of sociology in NT exegesis. The book originated from the 1986 Winslow Lectures given at Seabury-Western Theological Seminary in Evanston, IL.

H. Horton, *The Tübingen School. A Historical and Theological Investigation of the School of F. C. Baur* (Grand Rapids: Baker, 1990, paper $17.95) xxxvi and 288 pp., frontispiece, 4 plates, 2 maps. Bibliography. Indexed. LCN: 90-34453. ISBN: 0-8010-4344-1.

The slightly revised version of a work first published in 1975 [*NTA* 20, p. 229] contains a ten-page foreword by E. E. Ellis and a new seven-page preface by the author. The volume first deals with eight members of the Tübingen school: F. C. Baur, E. Zeller, A. Schwegler, K. C. Planck, K. R. Köstlin, A. Ritschl, A. Hilgenfeld, and G. Volkmar. Then it considers Baur's theological development and viewpoint as well as the history of the Tübingen school with reference to its views of early Christianity.

C. R. Joy, *Harper's Topical Concordance of the Bible* (rev. ed.; San Francisco: Harper & Row, 1990, paper $15.95) ix and 628 pp. LCN: 62-11129. ISBN: 0-06-064229-7.

The reprint of the revised and enlarged edition (1962) of a work first published in 1940, this volume presents about 33,200 biblical texts under 2,775 topics. The subjects are arranged in alphabetical order from "abandonment" to "Zion," the biblical quotations are taken from the King James Version, and cross-references to other topics are supplied. The paperback edition first appeared in 1976.

K. Kertelge (ed.), *Metaphorik und Mythos im Neuen Testament,* Quaestiones Disputatae 126 (Freiburg—Basel—Vienna: Herder, 1990, paper DM 69) 298 pp. Bibliographies. Indexed. ISBN: 3-451-02126-9.

Prepared for a conference held in Trier in 1989, the eight papers in this volume are by O. Fuchs on the mythic-symbolic dimension of religious stories, J. Kremer on grasping the imaginative dimension as a help toward the correct understanding of the biblical infancy Gospels and their transmission as the living word of God, U. Busse on metaphor in NT miracle stories (Mk 1:21-28; Jn 9:1-41), O. Schwankl on the metaphors of light and darkness in the Johannine writings, T. Söding on the symbolic language of the Fourth Gospel (especially Jn 3:1-21), M. Theobald on the myth of sacred marriage in Eph 5:21-33, H. Giesen on symbols and mythic expressions in Revelation and their theological significance, and P. Trummer on the use of images in Revelation.

H.-J. Kraus, *Julius Schniewind. Charisma der Theologie,* TVG Monographien und Studienbücher 241 (2nd ed.; Giessen—Basel: Brunnen, 1990, paper) 285 pp. Bibliography. Indexed. ISBN: 3-7655-9241-2.

The second edition of a work published by Neukirchener Verlag in 1965, this study of Schniewind as a NT scholar and a theologian first provides a sketch of his life (1883-1948) and considers the influence of M. Kähler as his theological teacher. Then it discusses Schniewind's views on the following matters: theology; the word of God and the gospel; the relation between OT and NT; the living God; turning to God; studies on the Gospels; God's reign and the messianic secret; John's Gospel; Paul's theology; justification, sanctification, and rebirth; demythologizing; and church, preaching, sacrament, and pastoral care. A bibliography of Schniewind's writings is included.

B. Lang and A. Rudolph (eds.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques,* Band 35 1987/88 (Düsseldorf: Patmos, 1990, paper DM 158) xiv and 376 pp. Indexed. ISBN: 3-491-66035-1.

This fascicle [see *NTA* 34, p. 101] provides bibliographic information and (in most cases) summaries in English, French, or German for 2,374 articles and books according to the following outline: text and translation, foundations, OT exposition, NT exposition, extrabiblical sources, language, world of the Bible, archaeology and customs, institutions and rituals, history of Israel, Judaism—early Christianity—gnosis—Islam, biblical theology, concepts and symbols, the Bible in systematic theology, the Bible in church life, history of interpretation, the Bible in art and literature, and history of religion.

E. LINNEMANN, *Historical Criticism of the Bible. Methodology or Ideology?,* trans. R. W. Yarbrough (Grand Rapids: Baker, 1990, paper $9.95) 169 pp. Indexed. LCN: 90-34958. ISBN: 0-8010-5662-4.

The English version of *Wissenschaft oder Meinung? Anfragen und Alternativen* (1986), this volume contends that no truth can emerge from historical-critical work on the biblical text and that such labor does not serve the proclamation of the gospel. It first discusses the anti-Christian roots of the university, pertinent questions concerning the university, ancient Israel and the modern West, Christian education at the university level, and the Bible and modern people. Then it deals with the study of historical-critical theology, the faith of theology and the theology of faith, the mentality of historical-critical theology, historical-critical theology and evangelical theology, and the word of God. Three excursuses are included. Linnemann, who now teaches at a Bible institute in Batu, Indonesia, regards her earlier historical-critical writings as "refuse."

P. W. MACKY, *The Centrality of Metaphors to Biblical Thought. A Method for Interpreting the Bible,* Studies in the Bible and Early Christianity 19 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1990, $69.95) v and 311 pp. Bibliography. Indexed. LCN: 89-49023. ISBN: 0-88946-619-X.

After reviewing research and summarizing philosophical assumptions, this investigation of metaphor in the Bible presents chapters on the definition of metaphor, the varieties of metaphor, biblical metaphors for metaphor, retired metaphors, unmasking the saboteurs, when metaphor is necessary, whether the biblical writers spoke literally of God, drawing the line, doing things metaphorically, and reaching the depths. Macky teaches in the department of religion and philosophy at Westminster College.

G. MAIER (ED.), *Der Kanon der Bibel,* TVG Monographien und Studienbücher 354 (Giessen—Basel: Brunnen, 1990, paper; Wuppertal: Brockhaus) vi and 199 pp. Bibliography. ISBN: 3-7655-9354-0 (Brunnen), 3-417-29354-5 (Brockhaus).

Prepared for a conference held in Tübingen in 1989, the eight papers in this volume are by Maier on the closing of the Jewish canon and the school of Yavneh, U. Swarat on the development of the NT canon, H. Stadelmann on Ezra's reform and the canon, O. Betz on the problem of the canon in the Qumran texts, H.-W. Neudorfer on Diaspora Judaism and the canon, E. Schnabel on the proposals of B. S. Childs and H. Gese regarding the canon, R. Riesner on starting points for canon formation within the NT, and F. Stuhlhofer on the early history of the canon in light of Evangelical scholarship.

M. S. MASSA, *Charles Augustus Briggs and the Crisis of Historical Criticism,* Harvard Dissertations in Religion 25 (Minneapolis, MN: Fortress, 1990, paper $16.95) xii and 220 pp. Bibliography. Indexed. LCN: 89-37510. ISBN: 0-8006-7079-5.

Prepared as a doctoral dissertation under the direction of W. R. Hutchison and C. C. Wright and accepted by Harvard University, this volume considers Briggs (1841-1913) against the background of the spiritual crises confronting American Christianity in the late 19th and early 20th centuries. The six chapters concern the problem of history, the evangelical basis, the politics of truth, the theological crisis, the advance toward church unity, and mediating modernism. Massa, assistant professor in the department of theology at Fordham University in New York City, describes Briggs as resolutely evangelical in outlook and piously orthodox in doctrine, fearlessly committed to historical criticism in scholarship but abhorring the moral relativism implied in much of that criticism.

R. MEYNET, *L'analyse rhétorique. Une nouvelle méthode pour comprendre la Bible. Textes fondateurs et exposé systématique,* Initiations (Paris: Cerf, 1989, paper 220 F) 347 pp. Bibliography. Indexed. ISBN: 2-204-04024-X.

Meynet, author of *Initiation à la rhétorique biblique* (1982), first examines the history of applying rhetorical analysis to biblical texts with reference to the precursors in the 18th century (R. Lowth, C. Shöttgen, J. A. Bengel), the founders in the 19th century (J. Jebb, T. Boys, etc.), and the rediscovery and expansion in the 20th century (G. B. Gray, C. Souvay, A. Condamin, M. Jousse, N. W. Lund). Then he provides a systematic exposition of the method of rhetorical analysis: relations between linguistic elements, the figures of composition (member, segment, etc.), and the four moments of rhetorical analysis.

W. E. MILLS (ED.), *Mercer Dictionary of the Bible* (Macon, GA: Mercer University Press, 1990, cloth $55, paper $27.50) xxx and 987 pp., 62 plates. Illustrated. Bibliographies. LCN: 89-13857. ISBN: 0-86554-299-6 (cloth), -373-9 (paper).

Prepared by members of the National Association of Baptist Professors of Religion, this dictionary of the Bible contains 1,450 articles on proper names and distinctive terms, key persons and subjects, related fields and topics (e.g. archaeology, writing systems), and interpretation. A typical article consists of title, main treatment, reference to related entries, bibliography, and byline. The contributors include D. E. Aune, R. A. Culpepper, S. E. Dowd, H. C. Kee, R. P. Martin, J. R. Michaels, D. M. Scholer, M. L. Soards, and C. H. Talbert. Mills edited the work in association with R. A. Bullard (extracanonical literature), J. F. Drinkard (archaeology), W. Harrelson (OT), and E. V. McKnight (NT). The assistant editors are R. S. Armour, E. Rowell, and R. F. Wilson.

P.-G. MÜLLER, *Einführung in Praktische Bibelarbeit,* Stuttgarter Kleiner Kommentar, Neues Testament 20 (Stuttgart: Katholisches Bibelwerk, 1990, paper DM 19.80) 214 pp. Bibliography. ISBN: 3-460-15501-9.

Müller, director of biblical studies for the diocese of Trier, discusses the nature of the Bible, the origin of the Bible, its textual history, translations into German, the history of interpretation, movements and organizations, models of practical biblical study, and the practice of biblical study. The appendixes provide (1) the German texts of Roman documents about the Bible and (2) bibliographic information for practical biblical study.

New Testament Essays in Honour of David Hill, ed. C. Tuckett (Sheffield, UK: JSOT Press, 1989, £15 or $26.25) 135 pp. ISBN: 1-85075-245-1.

After W. D. Davies's open letter to Professor Hill, this volume presents articles by R. McL. Wilson on words and meanings [§ 34-549], G. N. Stanton on Mt 24:20 [§ 34-635], M. Black on the use of rhetorical terminology in Papias on Mark and Matthew [§ 34-976], E. Best on Mark's narrative technique [§ 34-641], R. P. Martin on patterns of worship in NT churches [§ 34-824], L. Alexander on Hellenistic letter-forms and the structure of Philippians [§ 34-768], D. E. Aune on the prophetic circle of John of Patmos and the exegesis of Rev 22:16 [§ 34-812], and C. Trevett on Revelation and the letters of Ignatius as addressed to churches in Asia [§ 34-806]. This *Festschrift* also appeared as *Journal for the Study of the New Testament* 37 ('89).

W. OTTO (ED.), *Freiheit in der Gebundenheit. Zur Erinnerung an den Theologen Ernst Lohmeyer anlässlich seines 100. Geburtstages* (Göttingen: Vandenhoeck & Ruprecht, 1990, paper DM 28) 191 pp., plate. Bibliography. ISBN: 3-525-53588-0.

To mark the 100th anniversary of Lohmeyer's birth, this volume first presents a sketch of his life (1890-1946), his letter to M. Buber in 1933, his article on the correct interpretation of the mythological, and G. Otto's memoir of her father. Then it provides articles by D. Lührmann on Lohmeyer's exegetical heritage, G. Haufe on Lohmeyer's theological exegesis from the spirit of philosophical idealism, H. J. E. Beintker on Lohmeyer's stance toward

Judaism, and W. Otto on Lohmeyer and J. Klepper. Also included is a bibliography of Lohmeyer's publications (compiled by Lührmann with T. Gressert).

D. PATTE, *The Religious Dimensions of Biblical Texts. Greimas's Structural Semiotics and Biblical Exegesis,* SBL Semeia Studies (Atlanta: Scholars Press, 1990, cloth $31.95, paper $20.95) xi and 293 pp. Bibliography. Indexed. LCN: 90-35477. ISBN: 1-55540-385-9 (cloth), -386-7 (paper).

Patte, professor of NT at Vanderbilt University in Nashville, TN, describes the main features of A. J. Greimas's theory of meaning and explores its implications for biblical exegesis, including the relation of structural exegesis to historical-critical and literary-critical methodologies. He first discusses meaning as multidimensional relational meaning-effect and gives an overview of Greimas's semiotic theory. Then he considers believing self-evident truths and fundamental narrative semantics, believing a truth on authority (the "discoursive semantic" dimension), and believing as thinking that something is true (the "syntactic" dimension). Finally he examines the coherence of Greimas's structural semantics. Also included is T. B. Cargal's reflection on the generative trajectory in certain non-western cultures.

T. A. ROBINSON, *Mastering Greek Vocabulary* (Peabody, MA: Hendrickson, 1990, paper $7.95) xi and 176 pp. Indexed. ISBN: 0-943575-45-1.

The purpose of this volume is to help the beginning student of NT Greek quickly gain a working vocabulary. It first presents a list of about 250 words in which the Greek word (e.g. ἄβυσσος) has been taken over into English. Next it provides entries for cognate groups that appear more than twenty times in the Greek NT: Greek root, frequency, general meaning, memory aid, frequencies of various cognates, Greek word, English translation, part of speech, and prefixes and suffixes. Also included are a list of derived English words, an explanation of Greek prefixes and suffixes, and a list of Greek-English prefixes and suffixes. Robinson, assistant professor of religious studies at the University of Lethbridge, is also the author of *Greek Verb Endings* (1986).

K. SCHOLDER, *The Birth of Modern Critical Theology. Origins and Problems of Biblical Criticism in the Seventeenth Century,* trans. J. Bowden (London: SCM, 1990; Philadelphia: Trinity Press International, paper $18.95) vii and 184 pp. Indexed. LCN: 90-32534. ISBN: 0-334-02442-0.

The English version of *Ursprünge und Probleme der historisch-kritischen Theologie* (1966), this volume argues that the most important positions regarding the understanding and significance of the Bible were staked out around 1680. After discussing the rise of historical-critical theology as a problem for church history, it considers the norm of faith in controversies between Catholics and Protestants, as well as the relation between reason, Scripture, and dogma among the Socinians. Next it deals with the credibility of the biblical picture of the world with reference first to Copernicus and then to the problem of world history. Then it treats theology, philosophy, and the problem of double truth. Finally it focuses on Cartesianism: orthodox opposition, mediation, and radical criticism. Scholder, who died in 1985, was professor of modern church history on the Evangelical theological faculty in Tübingen.

L. SCHOTTROFF, *Befreiungserfahrungen. Studien zur Sozialgeschichte des Neuen Testaments,* Theologische Bücherei 82 (Munich: Kaiser, 1990, DM 98) 381 pp. Bibliography. Indexed. ISBN: 3-459-01823-2.

The twenty articles in this collection concern renunciation of violence and love of enemies in Mt 5:38-48/Lk 6:27-36 (1975); God's goodness and human solidarity in Mt 20:1-16 (1979); sin's reign of terror and human solidarity in Romans [§ 24-886]; the present in the apocalyptic of the Synoptic Gospels (1979); women among Jesus' followers (1980); Mary Magdalene and the women at Jesus' tomb [§ 26-876]; biblical experiences of liberation [§ 30-356]; Johannine messianism (1984); "render to Caesar . . ." (1984); anti-Judaism in the NT [§ 31-365]; Paul and women (1985); 1 Cor 1:26-31 and the sociology of primitive Christianity [§ 29-1045]; virgin birth in Lk 1:26-33, 38 (1986); Jesus of Nazareth from a social-historical and feminist perspective [§ 31-1024]; promise and fulfillment from the perspective of a theology after Auschwitz (1987); the crucified man Jesus from Galilee (1987); women's groups as carriers of Jewish and Christian religion in the first centuries A.D. (1987); Lydia (1988); the woman who loved much and Simon the Pharisee in Lk 7:36-50 (1988); and the guilt of the Jews and the exculpation of Pilate in German NT scholarship since 1945.

D. STUART, *A Guide to Selecting and Using Bible Commentaries* (Dallas—London: Word, 1990, paper $6.99) vi and 131 pp. Bibliographies. LCN: 90-41238. ISBN: 0-8499-3228-9.

After explaining what biblical commentaries are and are not, this volume discusses the types and sizes of commentaries and how to choose among them, and provides a selected list of commentaries arranged by books from Genesis to Revelation. Then it deals with single-volume commentaries, describes major commentary series, and chooses the very best commentaries for individual biblical books. Stuart is chair of the division of biblical studies at Gordon-Conwell Theological Seminary and senior pastor of First Church Congregational of Boxford, MA.

V. L. TOLLERS AND J. MAIER (EDS.), *Mappings of the Biblical Terrain: The Bible as Text,* Bucknell Review 33/2 (Lewisburg, NJ: Bucknell University Press, 1990, $21; London—Toronto: Associated University Presses) 372 pp., 5 figs. LCN: 89-42567. ISBN: 0-8387-5172-5.

After an introduction by the editors, this volume presents twenty-four articles under three headings: contours of interpretation (six), voiceprints—male and female (six), and charts of biblical texts (twelve). The articles most pertinent to NT study are by J. C. Sitterson on will to power in biblical interpretation, D. Boyarin on history becoming parable (a reading of the midrashic *māšāl*), D. T. Edwards on closure in the Bible (from garden to city), J. Bligh on praising the Wisdom of Solomon, Maier on Johannine myth and the new Trinity, L. L. Thompson on the literary unity of Revelation, and M. Payne on voice, metaphor, and narrative in Revelation.

P. VANETTI (ED.), *La Bibbia. A cura dei Gesuiti di "La Civiltà Cattolica" - Roma e di San Fedele - Milano* (2 vols.; 4th ed.; Casale Monferrato: Piemme, 1990, 120,000 L) xxiv and 1992 pp., xxiv and 716 pp. Illustrated. Indexed. ISBN: 88-384-1470-X.

The fourth edition of a work first published in 1974, these volumes present the complete Italian texts of the OT (vol. 1) and the NT (vol. 2) along with introductions, summaries of individual pericopes, marginal cross-references, notes below, illustrations, and maps. Also included are tables of liturgical pericopes, extensive analytical indexes, and other information. Among the translators were S. Cipriani, F. Vattioni, and A. Zedda. Vanetti planned and directed the project. C. M. Martini has provided a three-page preface. A popular abridgement of the work was described in *NTA* 31, p. 96.

K. J. VANHOOZER, *Biblical narrative in the philosophy of Paul Ricoeur. A study in hermeneutics and theology* (Cambridge, UK—New York: Cambridge University Press, 1990, $49.50) xiii and 308 pp. Bibliography. Indexed. LCN: 89-7288. ISBN: 0-521-34425-5.

Based on a doctoral dissertation directed by N. Lash and presented to Cambridge University, this volume seeks to render Ricoeur's thought, particularly his recent work on narrative, accessible to English-speaking students of religion and theology, and to offer an appreciative yet critical interpretation of his hermeneutics and its application to the Gospels. It first considers the "passion for the possible" in Ricoeur's philosophy and hermeneutics, and interprets his philosophical program as a continuation of the "unfinished" projects of Kant and Heidegger. Then it sets Ricoeur's narrative theory (especially as applied to the Gospels) in the context of contemporary theology: a newer hermeneutic (postscript to Bultmann), the question of a literal Gospel, the Gospels as “tales about time,” and the passion of Jesus and the power of Christ (the possibility of human freedom). Vanhoozer concludes that “the Word is Ricoeur’s kingdom, and his hermeneutical philosophy is at the service of this sovereign.”

W. Wink, *Transforming Bible Study* (2nd ed.; Nashville, TN: Abingdon, 1989, paper) 176 pp. Bibliography. LCN: 89-29889. ISBN: 0-687-42498-4.

This revised and expanded version of the work described in *NTA* 25, p. 193 incorporates insights gained from workshops over the past ten years and includes questions for passages treated in Wink’s three-volume work on the principalities and powers. Wink is professor of biblical interpretation at Auburn Theological School, Columbia Theological Seminary, in New York.

GOSPELS–ACTS

R. Bailey, *Jesus the Preacher* (Nashville, TN: Broadman, 1990, $10.95) 128 pp. Bibliography. Indexed. LCN: 89-29660. ISBN: 0-8054-6007-1.

Bailey, professor of preaching at Southern Baptist Theological Seminary in Louisville, KY, describes Jesus as a clear role model for preachers. The seven chapters in this volume deal with Jesus as the revelation of God, his authority, his ability to speak to all kinds of people, his skill in communicating through living images, his good news, his ability to present something for everyone, and learning from Jesus.

R. Baumann, *Was Christus dem Petrus verheisst. Eine Entdeckung im Urtext von Matthäus 16* (Stein am Rhein: Christiana-Verlag, 1988, paper 10 SFr) 110 pp., frontispiece. Illustrated. Indexed. ISBN: 3-7171-0912-X.

Baumann argues that the key to the promise to Peter in Mt 16:17-19 is v. 18c and explores the possibility that αὐτῆς in v. 18c refers to πέτρα rather than ἐκκλησία. After discussing the translation of the text, it deals with Peter’s confession and the promise to him, the brother and shepherd, the cosmic rock, etc. J. Bökmann has supplied a ten-page foreword.

H.-J. Becker, *Auf der Kathedra des Mose. Rabbinisch-theologisches Denken und antirabbinische Polemik in Matthäus 23,1-12,* Arbeiten zur neutestamentlichen Theologie und Zeitgeschichte 4 (Berlin: Institut Kirche und Judentum, 1990) 267 pp. Bibliography. Indexed. ISBN: 3-923095-84-8.

Prepared as a doctoral dissertation under the direction of P. von der Osten-Sacken and accepted in 1988 by the Kirchliche Hochschule Berlin, this volume first discusses the “chair of Moses” (Mt 23:2) in connection with the new consolidation of Judaism after A.D. 70. Then it considers the summons to act according to the teaching of the sages in the rabbinic tradition and in Mt 23:2-3, the combination of direct polemic and indirect criticism of the sages in the motif of “heavy burdens” (23:4), and the motif of acting according to the Torah in the rabbinic tradition and in Mt 23:5-12.

E. Best, *The Temptation and the Passion: The Markan Soteriology,* Society for New Testament Studies Monograph Series 2 (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 1990, $49.50) lxxx and 222 pp. Bibliography. Indexed. LCN: 90-30941. ISBN: 0-521-38360-9.

The first edition of this study of Markan soteriology was described in *NTA* 10, p. 278. This edition features a new 65-page preface in which Best treats the testing, the structure of the passion narrative, the Temple theme, atonement, and the new community.

M.-É. Boismard and A. Lamouille, *Les Actes des Deux Apôtres.* Vol. 1, *Introduction - textes;* vol. 2, *Le sens des récits;* vol. 3, *Analyses littéraires,* Études Bibliques 12-14 (Paris: Gabalda, 1990, paper 88F, 155F, 150F) xi and 186 pp., 409 pp., 344 pp. Indexed. ISBN: 2-85021-038-2 (vol. 1), -040-4 (vol. 2), -041-2 (vol. 3).

In the first volume Boismard and Lamouille provide a general introduction to their theories about the sources of Acts and the three stages in their redaction. Then they give French translations of the Greek texts of Acts in their *Le texte occidental des Actes des Apôtres* [*NTA* 31, p. 228], vol. 1, pp. 123-226. The second volume deals with the meaning of the various narratives in Acts according to their diverse redactional levels: the prologue (1:1-3), the exploits of Peter (chaps. 1–12 and 15:3ff.), and the exploits of Paul (chaps. 13–28). The third volume contains literary analyses of texts in Acts with particular attention to their literary history. A fourth volume will deal with matters of historical criticism. The authors teach at the École Biblique de Jérusalem.

F. D. Bruner, *Matthew. A Commentary.* Vol. 2, *The Churchbook. Matthew 13-28* (Dallas—London: Word, 1990, $27.99) xx and 651 pp. Indexed. LCN: 90-31327. ISBN: 0-8499-0617-2.

The first volume in this historical-theological exposition of Mt was described in *NTA* 32, p. 99. This volume deals with the kingdom word of God (13:1-53), human response (13:54–14:36), catholic evangelicalism (15:1–16:12), the church (16:13-23), authority (17:1-20), congregational ethics (17:24–18:35), domestic ethics (19:1-30), leadership ethics (20:1-28), main issues of the church (20:29–22:14), main questions in the church (22:15-46), main enemies of the church (23:1-39), eschatology (24:1–25:46), divine worship (26:1-46), human undependability (26:47–27:44), atonement (27:45-66), and the resurrection mission (28:1-20). Bruner is professor of religious studies at Whitworth College in Spokane, WA.

C. Burdon, *Stumbling on God. Faith and vision in Mark's Gospel* (London: SPCK, 1990, paper £5.95) xii and 110 pp. Bibliography. ISBN: 0-281-04434-1.

After general observations on Christ and the Bible, this volume looks at Mark's story of Jesus according to a geographical pattern: from the wilderness, inside out, the boat and the road, the body broken, and the end is not yet. Then under "out of the story" it presents chapters on listening to the parables, shedding the cloak, and going into Galilee. Burden is priest-in-charge of Olney with Emberton in Buckinghamshire, UK.

J. H. Charlesworth (ed.), *John and the Dead Sea Scrolls,* Christian Origins Library (New York: Crossroad, 1990, paper $16.95) xvi and 233 pp. Bibliography. Indexed. LCN: 89-71239. ISBN: 0-8245-1001-1.

Originally published in 1972 [*NTA* 16, p. 371], this collection contains articles by R. E. Brown on the Dead Sea scrolls and the NT [§ 11-994]; J. L. Price on Johannine theology in the light of the Qumran scrolls; A. R. C. Leaney on the Johannine Paraclete and the Qumran scrolls; A. Jaubert on the Qumran calendar and the Johannine passion narrative; Charlesworth on dualism in 1QS 3–4 and Jn [§ 14-195]; Charlesworth on Qumran, John, and *Odes of Solomon;* G. Quispel on Qumran, John, and Jewish Christianity; M.-É. Boismard on 1 John and the Qumran writings; and W. H. Brownlee on the provenance of John's Gospel. Charlesworth has provided a four-page foreword for this edition.

N. Douglas-Klotz, *Prayers of the Cosmos. Meditations on the Aramaic Words of Jesus* (San Francisco: Harper & Row, 1990, $14.95) xi and 90 pp. Bibliography. LCN: 90-30946. ISBN: 0-06-061994-5.

Douglas-Klotz, who is on the faculty of the Institute for Culture and Creation Spirituality in Oakland, CA, examines the Aramaic teachings of Jesus from intellectual, metaphorical, and universal perspectives. For the parts of the Lord's Prayer (Mt 6:9-13), the beatitudes (Mt 5:3-12), and other Gospel sayings (Mt 22:35-39; Lk 6:27, 35; Jn 16:23-24) he provides the text according to the Peshitta and King James Version, a reflection, textual notes, and a suggested "body prayer." M. Fox has contributed a two-page foreword.

M. DUTZMANN, *Gleichniserzählungen Jesu als Texte evangelischer Predigt,* Arbeiten zur Pastoraltheologie 23 (Göttingen: Vandenhoeck & Ruprecht, 1990, paper DM 58) 232 pp. Bibliography. ISBN: 3-525-62323-2.

The slightly revised version of a doctoral dissertation directed by F. Wintzer and accepted in 1988 by the Evangelical theological faculty in Bonn, this volume explores the hermeneutical and homiletical problems involved in preaching on Gospel parables. It first considers how the parables in Mt 19:27–20:16 and Lk 10:23-37 have been treated by preachers: rational argument and practical exhortation, presentation of teaching and confession, call to personal piety, etc. Then it develops a theory of preaching the parables: foundations, method, and goal; the task; consideration of the framework; the technique of "distancing"; etc.

C. A. EVANS, *Luke,* New International Biblical Commentary 3 (Peabody, MA: Hendrickson, 1990, paper $9.95) xvii and 397 pp. Bibliography. Indexed. LCN: 90-37287. ISBN: 0-943575-31-1.

In his sixteen-page introduction to Luke's Gospel Evans, associate professor and chair of biblical studies at Trinity Western University in British Columbia, treats authorship, occasion, and recipients; Luke and the other Gospels; Luke and the OT; etc. Then for each pericope he provides a commentary and notes: Luke's preface (1:1-4), the births of John the Baptist and Jesus foretold (1:5-56), the birth of John the Baptist (1:57-80), the birth of Jesus (2:1-52), the preaching of John the Baptist (3:1-20); the baptism and genealogy of Jesus (3:21-38); etc.

R. T. FRANCE, *Divine Government. God's Kingship in the Gospel of Mark* (London: SPCK, 1990, paper £6.95) vii and 135 pp. Indexed. ISBN: 0-281-04471-6.

Based on the Moore College lectures given in 1989 in Sydney, this volume focuses on the theme of God's kingdom as a way of understanding Mark's message as a whole and of inquiring into what Jesus meant by the term. The five chapters appear under the following headings: God rules!, government secrets, revolutionary government, government and power, and "the government upon his shoulder." The appendix tabulates indicators of time and sequence in Mk 13. France is principal of Wycliffe Hall, Oxford.

W. FRICKE, *The Court-Martial of Jesus. A Christian Defends the Jews Against the Charge of Deicide,* trans. S. Attanasio (New York: Grove Weidenfeld, 1990, $21.95) viii and 296 pp. Bibliography. Indexed. LCN: 89-78489. ISBN: 0-8021-1094-0.

The English version of *Standrechtlich gekreuzigt. Person und Prozess des Jesus aus Galiläa* [*NTA* 33, pp. 246, 385], this investigation of the trial of Jesus first discusses the person of Jesus: sources and historicity, the biblical Jesus, the search for the historical Jesus, etc. Then it deals with the facts: the passion story, the Romans rather than the Jews, the alleged trial before the Sanhedrin, etc. Fricke, a practicing lawyer in Freiburg, concludes that the charge of deicide raised against Jews is historically false, theologically superfluous, and ruinous from a moral viewpoint.

K. GRAYSTON, *The Gospel of John,* Narrative Commentaries (Philadelphia: Trinity Press International, 1990, paper $14.95) xxv and 177 pp. Bibliography. LCN: 90-35850. ISBN: 0-334-02474-9.

Inaugurating a series of biblical commentaries based on the Revised English Bible [see § 34-1029], this volume first examines the methods of communication used in the Fourth Gospel: language, literary structure, literary problems, and composition. Then it presents an exposition of John's Gospel according to the following general outline: the Prologue (1:1-18), recognitions of Jesus (1:19–4:54), Jesus and the Jewish people (5:1–12:50), Jesus and the disciples (13–17), the passion and resurrection (18–20), and a resurrection supplement (21).

Long paragraphs on leading terms in the Fourth Gospel are included. Grayston is professor emeritus at the University of Bristol. The book is also published as part of the series Epworth Commentaries (London: Epworth, 1990, ISBN: 0-7162-0467-3).

V. HAMPEL, *Menschensohn und historischer Jesus. Ein Rätselwort als Schlüssel zum messianischen Selbstverständnis Jesu* (Neukirchen-Vluyn: Neukirchener, 1990, DM 68) xiv and 418 pp. Bibliography. Indexed. ISBN: 3-7887-1287-2.

Hampel contends that the title Son of Man provides the key to the messianic self-consciousness of Jesus. After discussing the Son of Man tradition in Daniel 7 and other Jewish writings (especially *1 Enoch),* he examines the Son of Man traditions in the Synoptic Gospels: his future sovereignty, present sovereignty, present lowliness, suffering and resurrection, and Jesus' future expectation in connection with his death. Hampel concludes that the Son of Man tradition shows a clear continuity between the preaching of the historical Jesus and the kerygma of the early church.

D. B. HOWELL, *Matthew's Inclusive Story. A Study in the Narrative Rhetoric of the First Gospel,* JSNT Supplement Series 42 (Sheffield, UK: JSOT Press, 1990, £25 or $43.50) 292 pp. Bibliography. Indexed. ISBN: 1-85075-236-2.

The revision of a doctoral dissertation directed by R. C. Morgan and presented in 1988 to the theology faculty of Oxford University, this volume attempts with the help of narrative criticism and reader-response criticism to describe Matthew's narrative rhetoric in order to understand better the inclusive nature of the narrative. After introducing the problem and the methodology, it criticizes from a reader-response perspective the use of "salvation history" in interpreting the Gospel. Then it discusses narrative temporal ordering and emplotment in Matthew's inclusive story; implied author, narrator, and point of view; the implied reader; and Jesus as exemplary for discipleship. Howell concludes that Jesus' disciples, though they link the implied reader to Jesus' teaching, should not be identified with the Evangelist's audience that is included or implied in the narrative.

J. D. KAESTLI, J.-M. POFFET, AND J. ZUMSTEIN (EDS.), *La communauté johannique et son histoire. La trajectoire de l'évangile de Jean aux deux premiers siècles,* Le Monde de la Bible (Geneva: Labor et Fides, 1990, paper) 389 pp. Indexed. ISBN: 2-8309-0596-2.

The seventeen articles in this volume are by J. Beutler on methods and problems in Johannine research today, C. Riniker on Jn 6:1-21 and the Synoptic Gospels, D. Marguerat on the existence of the Signs Source, R. A. Culpepper on the application of narratology to the study of the Fourth Gospel, X. Léon-Dufour on the symbolic specificity of John's language, Culpepper on Jn 5:1-18 in light of narrative criticism, H. Weder on Jn 3:14-21 in the context of Johannine theology, A. Dettwiler on Jn 1:1-18, Zumstein on the final redaction of John's Gospel (with reference to chap. 21), P. Roulet and U. Ruegg on narrative and redactional history in Jn 6, J.-M. Sevrin on the Fourth Gospel and gnosticism, H. Koester on the trajectory of the Johannine farewell discourses, F. Vouga on the reception of Johannine theology in the Johannine epistles, Poffet on the reception of the Fourth Gospel before Irenaeus, Kaestli on the Valentinian exegesis of the Fourth Gospel, Kaestli on the relation of the Fourth Gospel to gnosis and its reception in the 2nd century, and Zumstein on the Johannine community and its history.

H. C. KEE, *What Can We Know about Jesus?,* Understanding Jesus Today (Cambridge, UK—New York: Cambridge University Press, 1990, cloth $22.50, paper $6.95) v and 122 pp. Bibliography. Indexed. LCN: 89-29715. ISBN: 0-521-36057-9 (cloth), -36915-0 (paper).

Kee, author of *Jesus in History* (2nd ed.; 1977), surveys the evidence about Jesus in various ancient sources: Jewish and pagan materials outside the NT, early Christian writings outside the Gospels, the oldest Gospel source (Q), our oldest Gospel (Mk), and the other Gospels (Lk, Mt, Jn). He concludes that we have available a clear and remarkably consistent array of ancient evidence about Jesus.

E. H. KIEHL, *The Passion of Our Lord* (Grand Rapids: Baker, 1990, paper $14.95) 224 pp., 10 figs., 4 maps. Illustrated. Bibliography. Indexed. LCN: 90-37618. ISBN: 0-8010-5286-6.

After chapters on messianic hopes and Jesus' coming and on his journey up to Jerusalem, this volume discusses the events of Jesus' passion with reference to the pertinent Gospel texts and extrabiblical literary and archaeological evidence: the opening days of Holy Week, Jesus' final day of public ministry, various hypotheses about the Passover, the Passover meal, Jesus in Gethsemane, etc. The appendixes deal with (1) Deut 21:22-23 and crucifixion, and (2) the piercing of Jesus' side. Kiehl, who teaches NT at Concordia Seminary in St. Louis, is also the author of *Building Your Biblical Studies Library* (1988).

J. S. KLOPPENBORG ET AL., *Q-Thomas Reader* (Sonoma, CA: Polebridge, 1990, paper $14.95) x and 166 pp., plate, map. Bibliographies. Indexed. LCN: 90-30774. ISBN: 0-944344-11-9.

After M. G. Steinhauser's 25-page introduction to Q, this volume provides an English translation of the Q passages from Mt and Lk based on Kloppenborg's *Q Parallels* (1988). It also presents S. J. Patterson's 47-page introduction to *Gospel of Thomas* as well as the Coptic and Greek texts beside a new English translation by M. W. Meyer. Kloppenborg and Patterson have provided annotated bibliographies and a glossary, and J. M. Robinson has supplied a four-page foreword.

R. KÜHSCHELM, *Verstockung, Gericht und Heil. Exegetische und bibeltheologische Untersuchung zum sogenannten "Dualismus" und "Determinismus" in Joh 12,35-50,* Athenäums Monografien, Theologie: Bonner Biblische Beiträge 76 (Frankfurt: Hain, 1990, DM 88) 320 pp. Bibliography. Indexed. ISBN: 3-445-09132-3.

The slightly revised version of a *Habilitationsschrift* accepted in 1990 by the Catholic theological faculty at the University of Vienna, this investigation of the so-called dualism and determinism in the Fourth Gospel approaches Jn 12:35-50 from various methodological perspectives. After considering its context and place in Jn 12, the volume discusses the text, presents a linguistic analysis, examines the various motifs, provides a tradition- and redaction-critical analysis, offers a verse-by-verse exposition, and concludes with biblical-theological reflections. Kühschelm contends that Jn 12:35-50 represents *in nuce* the function of the entire Fourth Gospel.

B. LINDARS, *John,* New Testament Guides (Sheffield, UK: JSOT Press, 1990, paper £4.95 or $7.95) 107 pp. Bibliographies. Indexed. ISBN: 1-85075-255-9.

After an orientation to the Fourth Gospel, this volume discusses the Evangelist and the Gospel, the readers of the Gospel, how to understand John (salvation, eschatology, life and eternal life, etc.), and how to apply this Gospel. Lindars, Rylands professor of biblical criticism and exegesis at the University of Manchester, is the author of *The Gospel of John* (1972).

J. M. LOCHMAN, *The Lord's Prayer,* trans. G. W. Bromiley (Grand Rapids: Eerdmans, 1990, paper $12.95) x and 180 pp. Bibliography. Indexed. LCN: 90-32756. ISBN: 0-8028-0440-3.

After discussing the nature of prayer and the Lord's Prayer, Lochman, professor of systematic theology at the University of Basel, expounds Mt 6:9-13 (see Lk 11:2-4) with attention to its biblical meaning and present significance. He treats each phrase: Our Father in heaven, hallowed be thy name, etc. The German original was entitled *Unser Vater* (1988).

U. LUZ, *Matthew 1-7. A Commentary,* trans. W. C. Linss (Minneapolis, MN: Augsburg, 1989, $36.95) 460 pp. Bibliographies. LCN: 89-383. ISBN: 0-8066-2402-7.

The English version of *Das Evangelium nach Matthäus.* 1. Teilband, *Mt 1-7* [*NTA* 30, p. 98] incorporates several minor changes that the author communicated to the translator. The index is planned for the final volume of the commentary. Luz is professor of NT at the University of Bern.

W. MARXSEN, *Jesus and Easter. Did God Raise the Historical Jesus from the Dead?*, trans. V. P. Furnish (Nashville, TN: Abingdon, 1990, paper $7.95) 92 pp. Bibliography. LCN: 89-35404. ISBN: 0-687-19929-8.

Based on lectures given in the USA in 1988, the four chapters in this volume concern the quest for the historical Jesus and the beginnings of Christology, the statement "God has raised Jesus from the dead," the resurrection as consequence and presupposition, and whether Jesus' resurrection is a subject in itself. Furnish has provided a four-page foreword.

J. P. MEIER, *Matthew*, New Testament Message 3 (Collegeville, MN: Liturgical Press, 1990, paper $12.95) xii and 377 pp. Bibliography. LCN: 90-41239. ISBN: 0-8146-5126-7.

In this reprint of the commentary on Matthew's Gospel described in *NTA* 25, p. 88 references to more recent books and articles have been integrated into the bibliography. Meier is professor of NT at the Catholic University of America in Washington, DC.

R. MEYNET, *Avez-vous lu saint Luc? Guide pour la rencontre*, Lire la Bible 88 (Paris: Cerf, 1990, paper 120 F) 284 pp. ISBN: 2-204-04115-7.

Meynet, author of *L'Evangile selon saint Luc* (1988) and *L'analyse rhétorique* (1989), applies his method of rhetorical analysis to the two central sequences (Lk 9:1-50; 9:51–10:42) that constitute the heart of Luke's Gospel, Jesus' call of his disciples in Galilee (4:14–9:50), the Passover of Christ Jesus (22:1–24:53), the coming of the Lord Jesus (1:5–4:13), Jesus' leading his disciples up to Jerusalem (9:51–21:38), and the general composition of Luke's Gospel. A four-page glossary of technical terms is provided.

D. MILLER AND P. MILLER, *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Literature*, Studies in the Bible and Early Christianity 21 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1990, $79.95) x and 394 pp. Indexed. LCN: 90-32887. ISBN: 0-88946-621-1.

After reflecting on the nature of midrash and on Mark's first sentence, this volume presents an exposition of Mark's Gospel as a midrash on the following topics: Elijah and the crowds of old Israel (1:4-45), Levi-Moses and the crowds of old Israel (2:1–3:12), the Twelve as the Messiah (3:13–4:34), the Twelve as the new Israel (4:35–6:6), the Twelve as Suffering Servant remnant (6:7–7:30), personal effort to achieve reconciliation (7:31–8:31), Jesus as the Suffering Servant (8:31–10:45), Solomon (10:46–12:44), apocalypses (13:1-37), Passover God as Savior (14:1-52), Psalmic God as Savior (14:53–15:39), and Jacob, Joseph, and resurrection (15:40–16:8). The authors plan similar volumes on John's Gospel and Lk-Acts.

M. E. MILLS, *Human Agents of Cosmic Power in Hellenistic Judaism and the Synoptic Tradition*, JSNT Supplement Series 41 (Sheffield, UK: JSOT Press, 1990, £25 or $43.50) 184 pp. Bibliography. Indexed. ISBN: 1-85075-235-4.

After discussing magic, myth, and the divine wonder-worker, this volume examines the portrayals of human agents of cosmic power in Jewish and Christian traditions from the 2nd century B.C. to the 2nd century A.D.: Moses traditions, Solomon traditions, Enoch and the Watchers, the book of Tobit, Jesus according to Mark, and the apostles according to Luke. Mills concludes that the Evangelists presented Jesus the exorcist and healer as at the heart of the cosmos and its powers, and thus appropriately called Lord.

E. MOROSI, *Pagine femminili del Vangelo. Donne di fronte a Cristo*, Nuovi Sentieri di Emmaus (Rome: Borla, 1989, paper 15,000 L) 147 pp. ISBN: 88-263-0740-7.

This volume presents brief reflections on Gospel texts that feature women: the woman with the flow of blood (Lk 8:43-48), the Canaanite mother (Mt 15:21-28), Peter's mother-in-law (Lk 4:38-39), the mother of Zebedee's sons (Mt 20:20-24), Anna (Lk 2:36-38), Elizabeth (Lk 1:39-45), the women who followed Jesus (Lk 8:1-3), etc.

L. Morris, *Expository Reflections on the Gospel of John* (Grand Rapids: Baker, 1990, $29.95) vii and 750 pp. LCN: 90-964. ISBN: 0-8010-6255-1.

The one-volume edition of the four volumes of expositions on texts in the Fourth Gospel that were described in *NTA* 30, p. 355; 32, p. 107; 33, p. 110; and 34, pp. 112-113. Morris retired as principal of Ridley College in Melbourne in 1979.

F. Neirynck (ed.), *L'Évangile de Luc. The Gospel of Luke,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 32 (Leuven: Leuven University Press—Peeters, 1989, paper 2,200 BFr) x and 590 pp. Bibliography. Indexed. ISBN: 90-6186-280-9 (LUP), 90-6831-196-4 (P).

This revised and expanded version of *L'Évangile de Luc. Problème littéraires et théologiques* [*NTA* 18, pp. 107-108] first presents the eleven major papers prepared for the 1968 sessions of the Journées Bibliques de Louvain: W. G. Kümmel on the accusations against Luke in contemporary theology [§ 15-883], J. Duplacy on P^{75} and the most ancient forms of Lk, W. C. van Unnik on the artistic elements in Lk [§ 15-885], E. E. Ellis on the function of eschatology in Lk [§ 15-177], Neirynck on the Markan material in Lk, J. Delobel on the redaction of Lk 4:14-16a, R. Pesch on the "fishers of men" saying in Lk 5:10c [§ 15-889], A. Denaux on the hypocrisy of the Pharisees and the plan of God (Lk 13:31-33), B. Dehandschutter on *Gospel of Thomas* as a possible witness for the pre-Lukan tradition, É. Samain on ἀρχή in Lk-Acts, and J. Dupont on the Petrine discourses in Acts and Lk 24. Also included is L. Cerfaux's article on the use of Q in Lk. The new edition features additional notes on the articles (pp. 295-330) and seven more articles: T. A. Friedrichsen on research on the Mt-Lk agreements against Mk since 1974, Neirynck and Friedrichsen on Lk 9:22 [§ 34-1179], C. J. Schreck on Lk 4:16-30 in recent study, P. J. Judge on sources and redaction in Lk 7:1-10, J. Verheyden on the source(s) of Lk 21, F. J. Matera on Lk 22:66-71 [§ 34-182] and on Lk 23:1-25, and G. Bouwman on the "first book" (Acts 1:1) and the date of Acts.

J. Nolland, *Luke 1–9:20,* Word Biblical Commentary 34A (Dallas: Word, 1989, $24.99) lxvi and 454 pp. Bibliographies. ISBN: 0-8499-0234-7.

Nolland, lecturer in NT studies at Trinity College, Bristol, UK, describes Luke's Gospel as "an exercise in communication" and gives particular attention to Luke's use of literary means to theological ends. In his 22-page introduction he deals with the perspectives of modern Gospel scholarship, the composition of the Lukan Gospel, why Luke wrote his Gospel, etc. The commentary on Lk 1:1–9:20 appears according to the following general outline: dedicatory preface (1:1-4), the infancy prologue (1:5–2:52), preparation for Jesus' ministry (3:1–4:13), preaching in the synagogues of the Jews (4:14-44), making a response to Jesus (5:1–6:16), a sermon for disciples (6:17-49), something greater than John is here (7:1-50), and itinerant preaching with the Twelve and the women (8:1–9:20). For each pericope there is a bibliography, translation, textual notes, literary analysis (form, structure, setting), comments on individual verses, and a synthetic explanation.

P. Perkins, *Jesus as Teacher,* Understanding Jesus Today (Cambridge, UK—New York: Cambridge University Press, 1990, cloth $22.50, paper $6.95) v and 117 pp. Bibliography. Indexed. LCN: 90-32437. ISBN: 0-521-36624-0 (cloth), -36695-X (paper).

Perkins, professor of NT at Boston College, discusses teaching and learning in Jesus' world, Jesus as a charismatic teacher and prophet, the style of Jesus' teaching, adaptation of Jesus' teaching in the community, and characteristic themes in Jesus' teaching.

B. Prete and A. Scaglioni, *I miracoli degli apostoli nella chiesa delle origini. Studi sui racconti dei miracoli negli Atti* (Leumann [Torino]: Elle Di Ci, 1989, paper 28,000 L) 272 pp. Bibliography. Indexed. ISBN: 88-01-13966-7.

The major part of this volume is based on Scaglioni's doctoral dissertation accepted in 1987 by the Pontificia Università di san Tommaso (Angelicum) in Rome. It deals with classifying the miracles in Acts, the characteristics of these accounts, the miracles and the proclamation of the word, the miracles worked in Jesus' name, the punishment miracles, the function of the miracle stories in the structure of Acts, and the theological significance of the miracles. Interspersed among these discussions are three chapters by Prete on miracles of liberation (Acts 5:17-21; 12:1-19; 16:25-34), miracles of resurrection (9:36-42; 20:7-12), and the story of Ananias and Sapphira (5:1-11).

A. QUACQUARELLI, *Il triplice frutto della vita cristiana: 100, 60 e 30 (Matteo XIII-8, nelle diverse interpretazioni)* (2nd ed.; Bari: Edipuglia, 1989, paper) 127 pp. Indexed.

This investigation of the triad 100-60-30 in the Matthean parable of the sower (Mt 13:8, 23) first examines the NT text and references to it in the Apostolic Fathers. Next it discerns two basic patristic interpretations: 100 martyrs, 60 virgins, and 30 married people; or 100 virgins, 60 widows, and 30 married people. Then it discusses various medieval and modern developments of these interpretations. The first edition of the work appeared in 1953.

R. RÁBANOS ESPINOSA AND D. MUÑOZ LEÓN, *Bibliográfia joánica. Evangelio, Cartas y Apocalipsis 1960 - 1986,* Bibliotheca Hispana Biblica 14 (Madrid: Consejo Superior de Investigaciones Científicas, 1990, paper) 752 pp. Indexed. ISBN: 84-00-07033-X.

After a 28-page survey of scholarship on the Fourth Gospel, this volume provides bibliographic data and (in many cases) brief summaries for 4,510 books and articles arranged according to themes and topics: Abraham, actualidad, adiós, adopción, etc. Then it lists 490 more items by chapter and verse in John's Gospel, the Johannine epistles, and Revelation. The bibliography covers items published in various languages between 1960 and 1986. The Spanish summaries are frequently based on material in *NTA*.

H. RÄISÄNEN, *The 'Messianic Secret' in Mark,* trans. C. Tuckett, Studies of the New Testament and Its World (Edinburgh: T. & T. Clark, 1990, $34.95) xvii and 289 pp. Bibliography. Indexed. ISBN: 0-567-09529-0.

The English version of *Das 'Messiasgeheimnis' im Markusevangelium* [*NTA* 21, p. 90] includes an extended introduction that discusses trends in Markan research since the mid-1970s, works in the substance of the author's *Die Parabeltheorie im Markusevangelium* [*NTA* 18, pp. 386-387], and features a partly new orientation to distinguishing tradition from redaction and to explaining the "messianic secret." The four major chapters concern methodological issues in studying Mk, the problem of the messianic secret and the most important solutions, the parable theory, and the other themes.

G. F. RAVASI, *Gli Atti degli apostoli. All'origine del cristianesimo. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni Bibliche (Bologna: Dehoniane, 1988, paper 12,000 L) 142 pp. Bibliography. ISBN: 88-10-70902-0.

The companion to *Il Vangelo di Luca* [*NTA* 34, p. 113], this introduction to Acts consists of five chapters: the second "Gospel" of Luke for Theophilus, Peter and the four "pillars" of the Jerusalem church (chaps. 1–5), Jerusalem and Antioch, Paul the missionary of Europe and Asia, and from Jerusalem over the Mediterranean toward Rome (chaps. 21–28).

G. F. RAVASI, *Il Vangelo di Giovanni. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni Bibliche (2 vols.; Bologna: Dehoniane, 1989, 12,000 L each) 118 pp., 121 pp., 2 figs. Bibliography. ISBN: 88-10-70909-8 (vol. 1), -70910-1 (vol. 2).

After an introduction to the mysteries of the Fourth Gospel, the first volume treats the great hymn of the Prologue (1:1-18), three symbolic adventures of faith (3–4), the "sign" and the bread-of-life discourse (6), and light and water at the feast of booths (7–9). The second volume treats the transition from shepherd to door of the sheep in Johannine symbolism (10), the "hour" of Jesus prefigured in an open tomb and in ointment (11–12), the last evening in Jesus' life (13–17), the passion (18–19), and the glorified Christ (20).

G. F. Ravasi, *Il Vangelo di Marco. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni Bibliche (Bologna: Dehoniane, 1990, 12,000 L) 136 pp. Bibliography. ISBN: 88-10-70918-7.

After an introduction to Mk as the first and shortest Gospel, this volume examines the context under two headings: from the Jordan to Caesarea Philippi (chaps. 1–8), and from the Mount of Transfiguration to Calvary (chaps. 9–16). Then it focuses on the Markan accounts of Jesus' miracles and of his passion and resurrection.

J. Riches, *The World of Jesus. First-Century Judaism in Crisis,* Understanding Jesus Today (Cambridge, UK—New York: Cambridge University Press, 1990, cloth $22.50, paper $6.95) v and 151 pp., chart. Bibliography. Indexed. LCN: 90-2410. ISBN: 0-521-38505-9 (cloth), -38676-4 (paper).

Riches, author of *Jesus and the Transformation of Judaism* (1980), examines the ways in which Jewish figures and groups of the 1st century, Jesus included, reacted to the basic social, economic, and political realities of the time. After an account of the political, social, and cultural context of 1st-century Palestinian Judaism, he discusses unity and diversity in Judaism from the 3rd century B.C. onward. Then he considers membership of the people of God, setting priorities and maintaining group standards, hopes for the future, and Jesus and his kingdom.

J. H. Skilton (ed.), *The Gospels Today. A Guide to Some Recent Developments,* New Testament Student 6 (Philadelphia, PA: Skilton House, 1990, paper) x and 178 pp.

The eleven essays in this volume are by E. Yamauchi on archaeology and the Gospels (1978-87), J. O'Callaghan on papyrus manuscripts of the Gospels, M. Silva on the language and style of the Gospels, M. J. Robertson on the present state of Matthean studies, W. L. Lane on the present state of Markan studies, W. H. Mare on genre criticism and the Gospels, I. H. Marshall on the present state of Lukan studies, Silva on the present state of Johannine studies, Robertson on historical traditions in the Fourth Gospel, D. E. Johnson on "I am" sayings as intimations of eternity in John's Gospel, and R. C. Newman on parallel narratives in Acts. Skilton has provided a two-page foreword and a thirteen-page epilogue.

A. Stimpfle, *Blinde sehen. Die Eschatologie im traditionsgeschichtlichen Prozess des Johannesevangeliums,* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 57 (Berlin—New York: de Gruyter, 1990, DM 112) x and 324 pp. Bibliography. Indexed. ISBN: 3-11-012017-8.

Prepared as a doctoral dissertation under the direction of H. Leroy and accepted in 1988 by the Catholic theological faculty at Augsburg, this investigation of Johannine eschatology first examines the most pertinent texts in the Fourth Gospel: the saving of the one born from above (Jn 3:15, 16c, 18-19, 36), the authority to give life and to destroy it (5:24-29), the insignificance of death for the life of the believer (11:23-27), the community of the chosen with the revealer (14:2-3), and the redeemed in the world (17:24). Then it explores the function of Johannine eschatology as the theological and literary reflex of the shock experienced by the Johannine community on account of the death of the beloved disciple. Stimpfle concludes that Johannine eschatology was thoroughly present-oriented.

D. Tiede, *Jesus and the Future,* Understanding Jesus Today (Cambridge, UK—New York: Cambridge University Press, 1990, cloth $22.50, paper $6.95) v and 103 pp. Bibliography. Indexed. LCN: 89-29714. ISBN: 0-521-38552-0 (cloth), -38581-4 (paper).

Tiede, president and professor of NT at Luther Northwestern Theological Seminary in St. Paul, MN, examines questions about God and the future that were at stake for Jesus' followers and demonstrates how early Christian faith in Jesus gave hope for the future in the midst of troubled times. Thus he deals with Jesus and troubled times, the prophets, the kingdom, and the end, respectively.

B. VAN IERSEL, *Reading Mark,* trans. W. H. Bisscheroux (Collegeville, MN: Liturgical Press, 1988, paper $14.95) v and 261 pp. Indexed. ISBN: 0-8146-1820-0.

The English version of *Belichting van het Bijbelboek: Marcus* (1986) was first published by T. & T. Clark of Edinburgh. Van Iersel approaches Mark's Gospel as a unified whole and a single coherent narrative. After chapters on reading Mark and on structure and composition, the volume discusses the text according to the following outline: setting the scene (1:1-15), a man of authority (1:14–3:35), much wheat from little seed (4:1-34), greater signs and growing misunderstanding (4:35–8:21), the way (8:22–10:52), final trial of strength (11:1–13:2), looking ahead (13:3-37), elimination (14:1–15:39), disclosure (15:40–16:8), and an added epilogue (16:9-20). The text of Mark's Gospel according to the New English Bible is provided, with two modifications.

E. VON WEDEL, *Als Jesus sich Gott ausdachte. Die unerwiderte Liebe zum Vater,* Tabus des Christentums (Stuttgart: Kreuz, 1990, paper DM 24.80) 141 pp. ISBN: 3-7831-1011-4.

Viewing Jesus' life as the drama between a son and his father, the volume contends that Jesus adopted God as his ideal father but at the cross the Father was silent. The reflections appear under four general headings: the Father is a long time coming; who are you, Father?; the mother; and legacies.

D. J. WEAVER, *Matthew's Missionary Discourse. A Literary Critical Analysis,* JSNT Supplement Series 38 (Sheffield, UK: JSOT Press, 1990, £25 or $43.50) 250 pp. Bibliography. Indexed. ISBN: 1-85075-232-X.

Prepared as a doctoral dissertation under the direction of J. D. Kingsbury and presented to Union Theological Seminary in Richmond, VA, this volume first discusses three major historical-critical approaches to Mt 9:35–11:1 and proposes a literary-critical approach. Then it examines Mt 1:1–9:34 to discover the prior knowledge or pre-information that the implied reader has concerning the narrator, characters, and setting of Mt 9:35–11:1 and the plot of the story up to that point. Next it focuses on 9:35–11:1 to determine what this passage communicates to the implied reader who encounters it in the sequence of Matthew's Gospel. Finally it looks at the rest of the Gospel (11:2–28:20) to see how it responds to the unresolved tensions of 9:35–11:1 and how 9:35–11:1 informs the implied reader's understanding of the remainder of the Gospel.

H. WEDER (ED.), *Die Sprache der Bilder. Gleichnis und Metapher in Literatur und Theologie,* Zeitzeichen 4, GTB Siebenstern 558 (Gütersloh: Mohn, 1989, paper DM 14.80) 129 pp. Bibliographies. ISBN: 3-579-00558-8.

The articles most pertinent to the NT parables are by F. Bovon on parable of the Gospel and parable of the kingdom [see § 34-1112], W. Harnisch on the parable of the wicked vinedressers in Mk 12:1-12 parr., G. Schunack on time as metaphor of God, and Weder on the metaphorical quality of Jesus' speech. The articles by D. Harth, R. Kloepfer, and P. Pfaff concern parables and related forms in modern literature. Weder has supplied a four-page introduction.

D. J. WILLIAMS, *Acts,* New International Biblical Commentary 5 (Peabody, MA: Hendrickson, 1990, paper $9.95) xvi and 493 pp. Bibliography. Indexed. LCN: 90-37331. ISBN: 0-943575-20-6.

This revised version of the commentary on Acts described in *NTA* 30, p. 104 is based on the New International Version. Following an eighteen-page introduction to Acts, it provides for each pericope verse-by-verse comments and additional notes: Jesus taken up into heaven (1:1-11), Matthias chosen to replace Judas (1:12-26), the Holy Spirit comes at Pentecost (2:1-13), etc. Williams is acting principal at Ridley College, University of Melbourne.

A. Yarbro Collins, *Is Mark's Gospel a Life of Jesus? The Question of Genre,* Père Marquette Lecture in Theology 21 (Milwaukee, WI: Marquette University Press, 1990) v and 77 pp. LCN: 89-64322. ISBN: 0-87462-545-9.

After considering the order of the Gospels, this book discusses Mark's work as Gospel, as biography (in the context of Greco-Roman biography), and as history (in relation to myth, biography, and apocalypse). Yarbro Collins, professor of NT at the University of Notre Dame, concludes that Mark integrated the genres of the Jesus tradition into a historical framework and that his Gospel can be viewed as history in an apocalyptic mode.

EPISTLES–REVELATION

J. C. Beker, *The Triumph of God. The Essence of Paul's Thought,* trans. L. T. Stuckenbruck (Minneapolis, MN: Fortress, 1990, paper $8.95) xvi and 152 pp. Bibliography. Indexed. LCN: 90-35463. ISBN: 0-8006-2438-6.

The abridged version of *Paul the Apostle. The Triumph of God in Life and Thought* [*NTA* 25, p. 92] appeared in German as *Der Sieg Gottes. Eine Untersuchung zur Struktur des paulinischen Denkens* (1988). The English version first discusses the Pauline letter: the hermeneutical problem, and primary themes in Pauline thought. Then it deals with theological consequences: the contingency of the gospel, the coherence of the gospel, and the enigma of the Law and the struggle between sin and death. An appendix treats major motifs in Pauline theology [§ 34-239]. Beker is professor of NT at Princeton Theological Seminary.

E. Bosetti, *Il pastore. Cristo e la chiesa nella prima lettera di Pietro,* Supplementi alla Rivista Biblica 21 (Bologna: Dehoniane, 1990, paper 40,000 L) 344 pp. Bibliography. Indexed. ISBN: 88-10-30209-5.

Prepared as a doctoral dissertation under the direction of U. Vanni and presented to the Gregorian University in Rome in 1988, this volume first considers the unity and structure of 1 Peter, as well as the literary genre of the household code in 1 Pet 2:13–3:12 and 5:1-5. Next it presents detailed exegeses of the texts about the "pastor" in 1 Peter: "that you should follow in his steps" (2:18-25); "you have been brought back to the Shepherd" (2:25); and "tend the flock of God" (5:1-4). Then it discusses the image of the pastor in the biblical-Jewish and Christian tradition, and outlines the theology of the pastor in 1 Peter. Bosetti concludes that in 1 Peter the head of the οἶκος of God is the pastor rather than the οἰκοδεσπότης.

F. F. Bruce, *The Epistle to the Hebrews,* New International Commentary on the New Testament (rev. ed.; Grand Rapids: Eerdmans, 1990, $27.95) xxii and 426 pp. Bibliography. Indexed. LCN: 90-32826. ISBN: 0-8028-2316-5.

The revised version of a work first published in 1964 [*NTA* 9, p. 435] incorporates the results of Bruce's further research and that of other scholars, especially A. Vanhoye. After summarizing the argument of Hebrews, it treats introductory matters: the people addressed, destination, authorship, date, canonicity, etc. Then it provides the text, exposition, and notes according to the following general outline: the finality of Christianity (1:1–2:18); the true home of the people of God (3:1–4:13); the high priesthood of Christ (4:14–6:20); the order of Melchizedek (7:1-28); covenant, sanctuary, and sacrifice (8:1–10:18); call to worship, faith, and perseverance (10:19–12:29); concluding exhortation and prayer (13:1-21); and postscript (13:22-25).

T. Callan, *Psychological Perspectives on the Life of Paul. An Application of the Methodology of Gerd Theissen,* Studies in the Bible and Early Christianity 22 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1990, $49.95) viii and 161 pp. Bibliography. Indexed. LCN: 90-33278. ISBN: 0-88946-622-X.

Using the psychological methodology developed by Theissen supplemented by the methodological reflections of psychohistorians, this volume seeks understanding of what Paul said on four topics: competition and boasting [see § 32-218], sexuality, parents and children, and death. In describing Paul's approaches to these topics Callan considers the relation between conscious and unconscious, Paul's attitudes in comparison with those of his contemporaries, and ways in which psychological theories may further illuminate Paul. Callan, associate professor of biblical studies at the Athenaeum of Ohio, concludes that Paul's conversion to Jesus modified his personality in important ways.

É. Cothenet, *Les épîtres pastorales,* Cahiers Évangile 72 (Paris: Cerf, 1990, paper 25 F) 67 pp., map. Bibliography. Indexed. ISSN: 0222-9714.

After comments about the Pastorals (content, addressees, genre), this fascicle treats the salutations, the polemic against the false teachers, the figure of Paul, sound doctrine, liturgy, ministers, and instructions for family and social life. Texts from other ancient writings illustrate points in the Pastorals. Cothenet is professor of NT at the Institut Catholique de Paris.

C. B. Cousar, *A Theology of the Cross. The Death of Jesus in the Pauline Letters,* Overtures to Biblical Theology 24 (Minneapolis, MN: Fortress, 1990, paper $11.95) xiv and 194 pp. Indexed. LCN: 90-31424. ISBN: 0-8006-1558-1.

This investigation of the importance and role of Jesus' death on the cross in Paul's letters considers that theme in connection with specific Pauline texts and in relation to other theological themes. Thus it treats Jesus' death in relation to God (1 Cor 1:18–2:5; Rom 3:21-26; 5:6-8), human sinfulness (Rom 3:24-26; 4:24-25; 6:1-11; 2 Cor 5:14–6:2), resurrection (1 Corinthians 15), the people of God (Galatians 3; 1 Cor 11:17-34; 5:1-13), and Christian life (Gal 6:11-18; 2 Cor 4:7-15; Phil 3:2-11; 2 Cor 13:1-4). Cousar, professor of NT at Columbia Theological Seminary in Decatur, GA, concludes that the cross of Christ is the starting point of theology, points to God as both free and engaged, serves as the norm and critique of the church's quest for identity, reveals God's saving grace, and is a sign of hope.

H. Cruz, *Christological Motives and Motivated Actions in Pauline Paraenesis,* European University Studies, Series 23: Theology 396 (Frankfurt—Bern—New York—Paris: Lang, 1990, paper $80.80) 484 pp. Bibliography. ISBN: 3-631-42857-X.

The slightly revised version of a doctoral dissertation directed by E. Rasco and accepted in 1982 by the Pontifical Gregorian University in Rome, this analysis of the christological motivation for ethical behavior in Paul's letters is divided into four major parts: the earthly Jesus (words; passion, death, and resurrection), the risen Lord, the Christ to come (nearness of the parousia, the parousia itself), and the whole way of Christ (the whole Christ-event, the example of Christ). At each point the christological motivations are correlated with motivated actions. Cruz concludes that among all the paraenetic motives employed by Paul the christological motives stand out in frequency and importance.

P. H. Davids, *The First Epistle of Peter,* New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1990, $24.95) xxii and 266 pp. Bibliography. Indexed. LCN: 90-32557. ISBN: 0-8028-2347-5.

In his 42-page introduction to 1 Peter Davids deals with authorship, recipients, date and place, genre, theology, sources, outline, and text, as well as the theme of suffering in 1 Peter and the rest of the NT. Then he presents the English text, exposition, and notes for 1 Peter according to the following general outline: greeting (1:1-2), foundational themes of the Christian life (1:3–2:10), relating to societal institutions (2:11–4:11), coming to grips with Christian suffering (4:12–5:11), and conclusion and greetings (5:12-14). Davids teaches NT literature at Canadian Theological Seminary in Regina, Saskatchewan.

G. N. DAVIES, *Faith and Obedience in Romans. A Study in Romans 1–4*, JSNT Supplement Series 39 (Sheffield, UK: JSOT Press, 1990, £22.50 or $39.50) 232 pp. Bibliography. Indexed. ISBN: 1-85075-233-8.

This exposition of Romans 1–4 asserts the continuity of God's ways of dealing with humankind both before and after the coming of Christ. It proceeds according to the following outline: Paul's self-introduction (1:1-15), the righteous and the wicked (1:16–2:29), the righteousness of God (3:1-26), glorying in the Law (3:27-31), and the faith of Abraham (4:1-25). The appendix discusses Israel, righteousness, and faith (9:30–10:13).

A. DE OLIVEIRA, *Die Diakonie der Gerechtigkeit und der Versöhnung in der Apologie des 2. Korintherbriefes. Analyse und Auslegung von 2 Kor 2,14–4,6; 5,11–6,10*, Neutestamentliche Abhandlungen 21 (Münster: Aschendorff, 1990, DM 128) vii and 456 pp. Bibliography. Indexed. ISBN: 3-402-03643-6.

Prepared as a doctoral dissertation under the direction of K. Kertelge and accepted in 1988 by the Catholic theological faculty at Münster, this volume studies 2 Cor 2:14-17; 3:1–4:6; and 5:11–6:10 from various methodological perspectives: literary criticism, text analysis, form and composition analysis, and rhetorical disposition. De Oliveira concludes that the three textual units exhibit the same concentric structure, that they follow the conventions of ancient rhetoric, and that the apostle's conversion and call interpreted as the experience and reception of God's righteousness and reconciliation in Christ constitute the content and structure of Paul's apology.

S. E. FOWL, *The Story of Christ in the Ethics of Paul. An Analysis of the Function of the Hymnic Material in the Pauline Corpus*, JSNT Supplement Series 36 (Sheffield, UK: JSOT Press, 1990, £25 or $43.50) 235 pp. Bibliography. Indexed. ISBN: 1-85075-220-6.

Prepared as a doctoral dissertation under the direction of A. C. Thiselton and A. T. Lincoln, and presented to the University of Sheffield, this investigation of hymnic texts in the Pauline corpus argues that Paul used these poetic texts to support ethical positions and to counter the influence of false teaching, though not explicitly false teaching about Christ. After specifying what passages count as hymns and explaining what a hymn is, the volume discusses the content and function of Phil 2:6-11; Col 1:15-20; and 1 Tim 3:16b, respectively. It gives particular attention to the picture of Christ in each passage and the place of the text in the argument of the epistle.

R. B. GAFFIN, *Resurrection and Redemption. A Study in Paul's Soteriology* (2nd ed.; Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1987, paper $7.95) 155 pp. Bibliography. Indexed. LCN: 87-27332. ISBN: 0-87552-271-8.

The reprint of *The Centrality of the Resurrection. A Study in Paul's Soteriology* [*NTA* 24, p. 92], with minor changes and the correction of typographical and pagination errors.

K. GAMBER, *Das Geheimnis der Sieben Sterne. Zur Symbolik der Apokalypse*, Studia Patristica et Liturgica 17 (Regensburg: F. Pustet, 1987, paper DM 14.80) 109 pp., 21 figs. ISBN: 3-7917-1140-7.

After observations on numerical symbolism in Revelation and in the ancient world, Gamber discusses the Son of Man among the seven lampstands, seven as the number of fullness, the numbers from one to seven, twelve as the number of wholeness, other meaningful numbers, and the importance of numerical and astral symbolism in the structure of Revelation.

L. GARMUS (ED.), *Sociologia das Comunidades Paulinas*, Estudos Bíblicos 25 (Petrópolis: Vozes, 1990, paper) 64 pp. Bibliography.

The four articles in this fascicle are by J. A. Ferreira on the sociology of the Christian community at Thessalonica, V. Hoefelmann on the contradictions and conflicts in the urban community at Corinth, J. Comblin on the sociological composition of the Philippian community, and U. Wegner on socioeconomic aspects in Paul's letter to the Romans. Also included is Comblin's seven-page review of W. A. Meeks's *The First Urban Christians* (1983).

E. GHINI, *Lettera ai Colossesi. Commento pastorale,* Lettura Pastorale della Bibbia 21 (Bologna: Dehoniane, 1990, paper 22,000 L) 256 pp. Bibliography. Indexed. ISBN: 88-10-20548-0.

The 25-page introduction to Colossians deals with the evangelization of Colossae, the composition and contents of the letter to the Colossians, its theology and message, and present relevance. Then it gives a "pastoral reading" of the text according to the following general outline: address (1:1-2), exordium (1:3-14), the primacy of Christ (1:15–2:5), vigilance against errors (2:6-23), paraenetic section (3:1–4:6), and conclusion (4:7-18). Also included are appendixes on the vocabulary pertaining to the apostolic function, christological symbols, the church as the body of Christ, mystery, pleroma, the Colossian heresy, catalogues of vices and virtues, the household codes, structure, and language and style.

M. GIELEN, *Tradition und Theologie neutestamentlicher Haustafelethik. Ein Beitrag zur Frage einer christlichen Auseinandersetzung mit gesellschaftlichen Normen,* Athenäums Monografien, Theologie: Bonner Biblische Beiträge 75 (Frankfurt: Hain, 1990, DM 138) xv and 600 pp. Bibliography. ISBN: 3-445-09131-5.

The slightly revised version of a doctoral dissertation directed by H. Merklein and accepted in 1988 by the Catholic theological faculty at Bonn, this investigation of the tradition and theology of the NT household codes first discusses their history-of-religions origin in the light of various scholarly approaches. Next it considers their sociological background with reference to the ancient household and the Pauline mission. Then it examines the texts of the household codes in Col 3:18–4:1; Eph 5:21–6:9; and 1 Pet 2:11–3:7 (with attention to Rom 13:1-7), respectively. Finally it explains the ethics of the NT household codes as the result of a Christian encounter with the norms of the broader society. The four excursuses concern (1) the problem of distinguishing household and local community, (2) the *patria potestas,* (3) κεφαλή and σῶμα in Ephesians, and (4) the ruler-cult in the early Roman empire.

E. GRÄSSER, *An die Hebräer.* 1. Teilband, *Hebr 1–6,* Evangelisch-Katholischer Kommentar zum Neuen Testament 17/1 (Zurich: Benziger, 1990; Neukirchen-Vluyn: Neukirchener, paper DM 132) x and 388 pp. Bibliographies. ISBN: 3-545-23120-8 (B), 3-7887-1335-6 (N).

Grässer, professor of NT at Bonn and author of *Der Glaube im Hebräerbrief* (1965), is concerned primarily with the theological understanding of Hebrews and uses philology, tradition criticism, and history of religions toward that end. In a 26-page introduction he treats the text, the literary riddle, the historical riddle, theological aim, composition, and history of interpretation and influence. Then he presents his commentary on Heb 1:1–6:20 according to the following general outline: the Son and the sons (1:1–3:6), the wandering people of God (3:7–4:13), the high priestly office of Jesus (4:14–5:10), and the preparation for the Christ-Logos (5:11–6:20). For each pericope there is a bibliography, translation, literary analysis, verse-by-verse exposition, and remarks about influence in history. A second volume is in preparation.

C. GRENHOLM, *Romans Interpreted. A Comparative Analysis of the Commentaries of Barth, Nygren, Cranfield and Wilckens on Paul's Epistle to the Romans,* Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 30 (Uppsala: Uppsala University, 1990, paper 127 SKr) 154 pp. Bibliography. Indexed. ISBN: 91-554-2529-1. Distributed by Almqvist & Wiksell International, Stockholm.

Presented in 1990 as a doctoral dissertation to the department of theology at Uppsala University, this volume explores the differences among four influential commentaries on Romans: K. Barth (1919; 2nd ed., 1922), A. Nygren (Swedish 1944, English 1952), C. E. B. Cranfield (1975, 1979), and U. Wilckens (1978, 1980, 1982). It first sets out the differences regarding the interpretation of Romans 7 (anthropology, the identity of the ἐγώ, the Law), some theological themes (the old covenant, the character of God, the need for salvation, atonement and righteousness, Christian life, eschatology), and general questions about Romans (the situations of Paul and the Romans, Paul's purpose). Then it explains these differences with reference to kinds of interpretations, the purposes of commentaries, and basic assumptions.

D. Guthrie, *The Pastoral Epistles* (2nd ed.; Leicester, UK: Inter-Varsity, 1990, paper £4.50; Grand Rapids: Eerdmans) 240 pp. Bibliography. ISBN: 0-85111-883-6 (I-V), 0-8028-0482-9 (E).

This revised version of a work first published in 1957 [*NTA* 2, p. 293] is based on the New International Version and includes minor changes for the sake of greater clarity and references to recent commentators. Guthrie remains convinced that Paul was the author of the Pastorals. The volume consists of a general introduction to the Pastorals, outlines and commentaries for each letter (1 Timothy, 2 Timothy, Titus), and an appendix on the linguistic argument against the authenticity of the Pastorals.

D. A. Hagner, *Hebrews,* New International Biblical Commentary 14 (Peabody, MA: Hendrickson, 1990, paper $9.95) xv and 278 pp. Bibliography. Indexed. LCN: 90-37289. ISBN: 0-943575-17-6.

This edition of a commentary on Hebrews first published in 1983 [*NTA* 28, p. 209] uses the New International Version and takes account of recent scholarship. After a nineteen-page introduction (addressees, date, author, etc.), it provides for each pericope an exposition and additional notes: God's definitive revelation (1:1-4), Christ is superior to the angels in his deity (1:5-14), a call to faithfulness (2:1-4), etc. Hagner is professor of NT at Fuller Theological Seminary in Pasadena, CA.

M. D. Hooker, *From Adam to Christ. Essays on Paul* (Cambridge, UK—New York: Cambridge University Press, 1990, $49.50) viii and 198 pp. Indexed. LCN: 89-33199. ISBN: 0-521-34317-8.

After a ten-page introduction, this volume presents fourteen articles on Pauline texts and theology. They concern interchange in Christ [§ 16-609], interchange and atonement [§ 23-178], interchange and suffering (1981), interchange in Christ and ethics [§ 30-683], Adam in Romans 1 [§ 5-463], Romans 1 [§ 12-271], Phil 2:6-11 (1975), 1 Cor 3:2 [§ 10-998], 1 Cor 4:6 [§ 8-1051], 1 Cor 11:10 [§ 9-248], whether there were false teachers in Colossae (1973), Paul's use of Scripture in 2 Corinthians 3 [§ 25-984], Paul and covenantal nomism (1982), and πίστις Χριστοῦ [§ 34-246]. Hooker is professor of divinity at the University of Cambridge.

G. Howard, *Paul: crisis in Galatia. A Study in Early Christian Theology,* Society for New Testament Studies Monograph Series 35 (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 1990) xxxvi and 114 pp. Bibliography. Indexed. ISBN: 0-521-38230-0.

The first edition of this work was described in *NTA* 24, p. 92. This edition features a new 21-page introduction that treats the various groups among Paul's opponents, the Antioch incident recorded in Gal 2:11-14, Paul's position regarding Gentile inclusion in the people of God, and the "faith of Christ" and the inclusion of the Gentiles.

S. Lehne, *The New Covenant in Hebrews,* JSNT Supplement Series 44 (Sheffield, UK: JSOT Press, 1990, £27.50 or $48) 183 pp. Bibliography. Indexed. ISBN: 1-85075-238-9.

This investigation of the role of the "new covenant" in Hebrews contains chapters on OT covenantal traditions in Hebrews, the new covenant in Judaism, the new covenant in the NT (apart from Hebrews) and in the early Fathers, and the function of the new covenant concept in Hebrews. The excursuses deal with (1) the original meaning of Jer 31:31-34 and (2) translations of the new covenant texts in the Dead Sea scrolls. Lehne concludes that the author of Hebrews used the new covenant concept to present Christ as both the continuation/fulfillment and the replacement of the cultic heritage of Israel.

D. B. MARTIN, *Slavery as Salvation. The Metaphor of Slavery in Pauline Christianity* (New Haven, CT—London: Yale University Press, 1990, $25) xxiii and 245 pp., 10 tables. Bibliography. Indexed. LCN: 90-12224. ISBN: 0-300-04735-5.

Based on a doctoral dissertation directed by W. A. Meeks and presented to Yale University, this volume investigates how and why early Christians came to use "slavery" in a positive, soteriological way as a symbol for the Christian's relationship to God or Christ. After describing ancient slavery and status, it considers the slave of Christ and 1 Corinthians 9, the enslaved leader as a rhetorical topos, the slave of all in 1 Corinthians 9, and theology and ideology in Corinth. The 27-page appendix provides ten tables giving data about slavery in antiquity. Martin, assistant professor of religion at Duke University, concludes that Paul's slavery to Christ did not connote humility but rather established his authority as Christ's agent and spokesperson.

E. C. MULLER, *Trinity and Marriage in Paul. The Establishment of a Communitarian Analogy of the Trinity Grounded in the Theological Shape of Pauline Thought*, American University Studies, Series 7: Theology and Religion 60 (Frankfurt—Bern—New York—Paris: Lang, 1990, $81.50) xv and 550 pp. Bibliography. Indexed. LCN: 89-2371. ISBN: 0-8204-0914-6.

Accepted as a doctoral dissertation by Marquette University in Milwaukee, WI, this volume contends that Paul's thought was so structured that the pattern of his understanding of Christian community mirrored his understanding of the divine Triad. After methodological considerations, it deals with the Pauline associative fields that have God, Christ, and the Spirit as their subjects. Next it considers the marriage relationship according to Paul with reference to 1 Cor 6:16-17; Gal 3:28; 1 Cor 11:2-16; and 14:33-36. Then it examines the communitarian development of Augustine's approach to the Trinity and concludes with systematic observations. A nineteen-page appendix clarifies the literary structures of pertinent Pauline texts.

J. MURPHY-O'CONNOR AND J. H. CHARLESWORTH (EDS.), *Paul and the Dead Sea Scrolls*, Christian Origins Library (New York: Crossroad, 1990, paper $16.95) xvi and 262 pp. Bibliography. Indexed. LCN: 89-49278. ISBN: 0-8245-1000-3.

First published in 1968 [*NTA* 13, p. 279], this collection presents articles by P. Benoit on Qumran and the NT [§ 6-314], J. A. Fitzmyer on Qumran angelology and 1 Cor 11:10 [§ 2-652], J. Gnilka on 2 Cor 6:14–7:1 in light of Qumran texts and *Testaments of the Twelve Patriarchs* (1963), M. Delcor on the courts of the Corinthian church and of Qumran (1963), W. Grundmann on the Qumran Teacher of Righteousness and justification by faith in Paul's theology [§ 5-258], K. G. Kuhn on Ephesians in the light of Qumran texts [§ 6-221], J. Coppens on "mystery" in Pauline theology and at Qumran [§ 5-768], F. Mussner on Qumran contributions to the understanding of Ephesians (1963), and Murphy-O'Connor on "truth" in Paul and Qumran [§ 10-201]. Charlesworth has provided an eight-page foreword for this edition.

The New Translation. The Letters of the New Testament (Wheaton, IL: Tyndale House, 1990, $12.95) v and 259 pp. ISBN: 0-8423-0073-7.

This new translation of the Pauline letters, Hebrews, and the Catholic epistles claims to be not only accurate in its fresh renderings of the Greek text but also the easiest of all the versions to read and understand. For example, it renders Rom 5:12 as follows: "This is how it all happened: Sin entered the world through one man, and death came as a result of sin, and so death has spread to everyone because all sinned." K. N. Taylor, secretary and literary editor for the project, has provided a two-page preface.

R. Penna (ed.), *Antipaolinismo: reazioni a Paolo tra il I e il II secolo. Atti del II convegno nazionale di studi neotestamentari (Bressanone, 10-12 settembre 1987)*, Ricerche Storico Bibliche 1/2 (Bologna: Dehoniane, 1989, paper 35,000 L) 137 pp.

The nine papers in this volume are by G. Barbaglio on Paul and Matthew as opposite poles; V. Fusco on the opponents of Paul and of Mark, and the θεῖος ἀνήρ Christology; Penna on the slanders of Paul in Rom 3:8; C. Ginami on the "pseudo-apostles" in 2 Cor 11:13; U. Vanni on possible Paulinism and anti-Paulinism in Revelation; R. Fabris on the figure and role of James in anti-Paulinism; P. Grech on the anti-Paulinism of the Church Fathers; B. Corsani on Paul's opponents in his letter to the Galatians; and L. Cirillo on anti-Paulinism in the Pseudoclementines.

J. B. Reid, *Jesus: God's Emptiness, God's Fullness. The Christology of St. Paul* (New York—Mahwah, NJ: Paulist, 1990, paper $7.95) iv and 145 pp. Indexed. LCN: 90-36837. ISBN: 0-8091-3165-X.

Reid contends that Paul's Christology is epitomized in the contrasting statements about the fullness of God dwelling in Christ (Col 1:19; 2:9) and Christ's emptying himself of divine prerogatives to take the form of a servant and dying on a cross (Phil 2:5-8). After considering some biographical information about Paul, the volume examines the Greek terms πλήρωμα ("fullness") and κένωσις ("self-emptying") that constitute the paradox in the person of Christ. Then it shows how the paradox relates to the incarnation, the atonement, and the church.

D. Rumble, *The Ephesian Connection* (Shippensburg, PA: Destiny Image Publishers, 1990, paper $6.95) xv and 190 pp. LCN: 90-152498. ISBN: 1-56043-016-8.

The "Ephesian connection" refers to the intimate communion that Paul had with God that gave birth to his letter to the Ephesians. The volume presents Rumble's insights emerging from reflection and prayer on Eph 1:1-23: Paul, an apostle of Jesus Christ (1:1); to the saints who are at Ephesus (1:1-2); etc.

K. Schäfer, *Gemeinde als "Bruderschaft." Ein Beitrag zum Kirchenverständnis des Paulus*, Europäische Hochschulschriften, Reihe 23: Theologie 333 (Frankfurt—Bern—New York—Paris: Lang, 1989, paper $83.80) 800 pp. Bibliography. ISBN: 3-8204-0210-1.

Prepared as a doctoral dissertation under the direction of T. Schramm and presented to the Evangelical theological department at the University of Hamburg in 1987, this volume first explores the phenomenon of the Christian community as a "brotherhood" with attention to Paul's use of ἀδελφός and related terms. Then it examines the basis of the Christian brotherhood in Pauline texts: Christ the "first born among many brothers" (Rom 8:14-17, 29), "one in Christ Jesus" (Gal 3:26-28), and the lordship of the crucified one and the social order of the community (Phil 2:1-11). Finally it considers concrete illustrations of the concept: "brotherly love" as the norm of the Christian community, Jewish and Gentile Christians as brothers in the one people of God, slaves and free persons as brothers "in the Lord," men and women as brothers and sisters "in Christ Jesus," the apostle as "brother," the apostle's co-workers as "brothers," brotherhood and church offices, and Christian brotherhood in the light of its worship.

R. Schlarb, *Wir sind mit Christus begraben. Die Auslegung von Römer 6,1-11 im Frühchristentum bis Origenes*, Beiträge zur Geschichte der biblischen Exegese 31 (Tübingen: Mohr-Siebeck, 1990, DM 148) x and 291 pp. Bibliography. Indexed. ISBN: 3-16-145546-0.

Prepared as a doctoral dissertation under the direction of K. Niederwimmer and accepted in 1987 by the Evangelical theological faculty at the University of Vienna, this investigation of the early patristic exegesis of Rom 6:1-11 first discusses the textual tradition presupposed by the Fathers. Next it examines the patristic interpretation of Rom 6:1-11 according to the following outline: up to Ignatius, Irenaeus, Tertullian, Cyprian, Hippolytus of Rome, Clement of Alexandria, and Methodius of Olympus. Then it synthesizes the patristic interpretations with reference to individual verses and themes, and compares patristic and modern exegeses of the text. Four appendixes are included. Schlarb concludes that the patristic writers gave particular attention to the idea of μετάνοια in their exegesis of Rom 6:1-11.

T. R. SCHREINER, *Interpreting the Pauline Epistles,* Guides to New Testament Exegesis 5 (Grand Rapids: Baker, 1990, paper $8.95) 167 pp. Bibliography. LCN: 90-45013. ISBN: 0-8010-8302-8.

This guide to the methodology that should be used in interpreting the Pauline letters describes nine operations: understanding the nature of letters, doing textual criticism, translating and analyzing the letter, investigating historical and introductory issues, diagramming and conducting a grammatical analysis, tracing the argument, doing lexical analysis, probing the theological context, and delineating the significance of Paul's letters. A three-page select list of commentaries on the Pauline epistles is included. Schreiner is assistant professor of NT at Bethel Theological Seminary in St. Paul, MN.

L. THURÉN, *The Rhetorical Strategy of 1 Peter. With Special Regard to Ambiguous Expressions* (Åbo: Åbo Academy, 1990, paper) viii and 213 pp. Bibliography. Indexed. ISBN: 951-9498-63-X.

Presented as a doctoral dissertation to the Åbo Academy in Finland in 1990, this investigation of the rhetorical strategy of 1 Peter first considers the ambiguous "imperative participles" (i.e. participles that occur in a sentence without a finite verb and are commonly translated as imperatives, as in 1:13, 14, 18, 22; 2:1, 4, etc.), as well as other ambiguous features. Next it outlines an epistolographical and rhetorical approach to these phenomena. Then it provides an analysis of 1 Peter according to the following outline: the epistolary dimension, the rhetorical units, the general rhetorical situation, the rhetorical disposition, and ambiguous expressions as rhetorical devices. Thurén concludes that 1 Peter was addressed to both "active" and "passive" Christians as they reacted to social pressure.

U. C. VON WAHLDE, *The Johannine Commandments. 1 John and the Struggle for the Johannine Tradition,* Theological Inquiries (New York—Mahwah, NJ: Paulist, 1990, paper $13.95) xii and 294 pp. Bibliography. Indexed. LCN: 89-48604. ISBN: 0-8091-3061-0.

Von Wahlde, associate professor of NT at Loyola University in Chicago and author of *The Earliest Version of John's Gospel* (1989), argues that the two Johannine commandments (keeping Jesus' word and loving one another) were intended to refute the opinions of the author's opponents at the time of the schism reflected in 1 John. After discussing the commandments of the Father and Jesus in the Fourth Gospel, he considers commandment and work in Jesus' ministry, the commandments of God in the Johannine epistles, the Johannine commandments in their Gospel setting, the crisis of 1 John (a radical view of the Spirit), the new view of faith and life implied by a radical view of the Spirit, confronting the crisis by writing 1 John, the commandments in context, and their relation to the Johannine crisis. The appendix treats various dimensions of the love of one's fellow human beings in the Jewish tradition.

T. ZAHN, *Der Brief des Paulus an die Galater* (Wuppertal: Brockhaus, 1990, DM 68) vii and 301 pp. ISBN: 3-417-29217-4.

For this reprint of the third edition (1922) of Zahn's commentary on Galatians M. Hengel has prepared a three-page foreword placing the work in the context of Pauline research. After a 29-page introduction to Galatians, the volume presents Zahn's exposition: greeting (1:1-5), introduction (1:6-10), the apostle's self-justification (1:11–2:14), the inner freedom of genuine Jewish Christians from the Law (2:15-21), convincing the Galatians of the groundlessness and danger of their incipient apostasy (3:1–5:12), the correct use of Christian freedom (5:13–6:10), and epistolary conclusion (6:11-18). The two excursuses concern Gal 2:5 and 4:24-26.

BIBLICAL THEOLOGY

D. A. CARSON (ED.), *Teach Us to Pray. Prayer in the Bible and the World* (Grand Rapids: Baker, 1990, paper $14.95; Exeter, UK: Paternoster) 362 pp. Indexed. ISBN: 0-8010-2537-0 (B), 0-85364-495-0 (P).

The major articles in this volume appear under four headings: biblical theology of prayer (seven), prayer and spirituality (four), some lessons in prayer from the world-wide church (five), and the challenge to pray (three). The articles regarding prayer in the NT are by M. M. B. Turner on the Gospels and Acts, D. G. Peterson on Paul's writings, Peterson on the general epistles, and E. Y. L. Ng on Revelation, as well as E. P. Clowney on a biblical theology of prayer.

J. T. CLEMONS, *What Does the Bible Say About Suicide?* (Minneapolis, MN: Fortress, 1990, paper $7.95) ix and 126 pp. Bibliography. LCN: 89-35701. ISBN: 0-8006-2399-1.

After defining suicide, Clemons, professor of NT at Wesley Theological Seminary in Washington, DC, examines suicide and attempted suicide in biblical and related literature (2 Sam 1:1-16; 17:23; 1 Kgs 16:18-19; Judg 16:28-31; 9:52-54; Jonah; Mt 27:3-5; Acts 16:19-34; 1 Macc 6:43-47; 2 Macc 14:37-46). Next he reviews biblical texts that have been used either to condemn or to condone suicide. Then he considers how suicide has been treated in church history and provides an overview of ethical problems related to suicide.

J. N. COLLINS, *Diakonia. Re-interpreting the Ancient Sources* (New York—Oxford: Oxford University Press, 1990) xv and 368 pp. Bibliography. Indexed. LCN: 89-36612. ISBN: 0-19-506067-9.

Based on a doctoral dissertation directed by C. F. Evans and accepted in 1976 by King's College, University of London, this investigation of the term διακονία and its cognates deals not only with its occurrences in ancient writings but also with its significance for church life and structures today. Under "assumptions" it treats the latter-day servant church, the servant Son of Man, and the early servant church. Then it discusses διακονία in non-Christian sources according to the following outline: the go-between, word, deed, house and table, a question of diplomacy, and in the language of the papyri. Finally it considers διακονία in early Christian writings: spokesmen and emissaries of heaven; emissaries in the church; commissions under God, church, and Spirit; deacons; and the Gospels. Three appendixes are included. Collins is a teacher of religious education at John Paul College in Melbourne.

G. COWEN, *Salvation. Word Studies from the Greek New Testament* (Nashville, TN: Broadman, 1990, paper $7.95) 159 pp. Bibliography. Indexed. LCN: 89-48592. ISBN: 0-8054-1035-X.

Cowen, professor of NT and Greek at Criswell College in Dallas, TX, discusses the NT understanding of salvation and related concepts in light of the Septuagint as well as secular and Jewish sources. After considering the nature of salvation, he treats the need for salvation, the purpose of salvation, the basis for salvation, the application of salvation, the results of salvation, and the assurance of salvation.

G. CUSSON, *Biblical Theology and the Spiritual Exercises. A Method toward a Personal Experience of God as Accomplishing within Us His Plan of Salvation*, trans. M. A. Roduit and G. E. Ganss (St. Louis, MO: Institute of Jesuit Sources, 1988, cloth $24, paper $19.50) xv and 385 pp. Bibliography. Indexed. LCN: 87-81796. ISBN: 0-912422-01-7 (cloth), -00-9 (paper).

Based on the third edition (1986) of *Pédagogie de l'expérience spirituelle personelle: Bible et Exercices Spirituels* (1968), which was a reworking of a doctoral dissertation presented to the Gregorian University in Rome, this volume presents a biblical interpretation of the Spiritual Exercises of Ignatius of Loyola and a commentary on them in that light. It first analyzes the biblical origins and implications of Ignatius' spiritual experience at Loyola and

Manresa where the Exercises arose, and also the similar implications of his conception of Christian life that he expressed in his later writings. Then it applies the method of biblical interpretation to the Four Weeks of the Exercises: the starting point for the experience of salvation, the Christian situation in life, the readjustment of one's situation in life, our experience of the paschal mystery, and the contemplation to attain love and everyday life after the Exercises have ended.

I. DE LA POTTERIE, *Il mistero del cuore trafitto. Fondamenti biblici della spiritualità del Cuore di Gesù,* Studi Biblici 15 (Bologna: Dehoniane, 1988, paper 18,000 L) 183 pp. ISBN: 88-10-40715-6.

The seven papers in this volume concern a renewal of the spirituality of the heart of Jesus (1984); the thirst of the dying Jesus according to Jn 19:28 (1976); the obedience of Christ and Christian obedience (1979); the biblical basis for the theology of the heart of Jesus—the lordship of Jesus, his obedience to the Father, and his filial consciousness (1982); the symbolism of blood and water from the pierced side of Jesus in Jn 19:34 (1986); the sacrificial blood of Christ in Jn 19:37 [§ 31-197]; and the covenant of the hearts of Jesus and Mary.

R. DIPROSE, *Passato, presente e futuro nell'opera di Dio,* Lux Biblica 1/1 (Rome: Istituto Biblico Evangelico Italiano, 1990, paper 10,000 L) xv and 156 pp.

This volume first treats the gospel and the Law with special attention to Galatians 3: only one gospel, the Law in salvation history, and life according to the gospel. Then it discusses Israel and the new covenant with reference to Romans 9–11. Finally it deals with God's reign and the messianic reign in light of Revelation (especially 20:1-10).

D. FLUSSER, *Das Christentum - eine jüdische Religion* (Munich: Kösel, 1990, paper DM 24.80) 168 pp. ISBN: 3-466-20327-9.

The fourteen essays in this exploration of Christianity as a Jewish religion appear under four headings: the return to the common sources, the Jewish root of Christianity, Paul's struggle for Israel, and the common task of discovering fellowship. The topics include Mary and Israel, Christ-songs in the NT, Jesus' Jewish messianic expectation, the Lord's Prayer as a Jewish prayer, who founded the primitive church, what a Jew finds good about Paul, and Jesus the Jew and Christianity. Flusser is professor of NT and early Christianity at Hebrew University in Jerusalem.

J. GALOT, *Abba, Père! Cri du plus ardent amour* (Louvain: Sursum, 1990, paper 490 BFr) 133 pp.

After exploring the significance of God the Father for consecrated Christian life, this volume focuses on various parts of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4): the Father and the invocation "Abba," the petitions in honor of the Father, and the petitions to the Father on our behalf. Then it considers filial confidence and thanksgiving (in Christ and in us, eagerness, and the Eucharist). Galot is professor of theology at the Gregorian University in Rome.

G. A. GETZ, *A Biblical Theology of Material Possessions* (Chicago: Moody, 1990, $24.95) 438 pp., 2 figs., 9 maps. Bibliography. Indexed. ISBN: 0-8024-0891-5.

Getz, adjunct teacher in pastoral studies at Dallas Theological Seminary and senior pastor of the Fellowship Bible Church North in Plano, TX, investigates how NT Christians viewed and used their material possessions so as to determine principles that are supracultural and normative. He treats the pertinent NT passages according to the following order: the church in Jerusalem, the teachings of Jesus Christ, moving beyond Jerusalem, the Gentile church and its expanded mission, Paul's mission (second journey, third journey and imprisonment), and the final years of the NT era.

L. T. JOHNSON, *Faith's Freedom. A Classic Spirituality for Contemporary Christians* (Minneapolis, MN: Fortress, 1990, paper $10.95) xi and 188 pp. LCN: 90-32839. ISBN: 0-8006-2428-9.

Johnson, professor of NT and Christian origins at the University of Indiana and author of *The Writings of the New Testament* (1986), seeks to make connections between theology and life, thus outlining a biblical spirituality for today. Under "connections" he treats the One with whom we have to do, the human project, revelation as a process of interpretation, the basic drama (idolatry, grace, sin, faith), and the life of faith. Then under "connecting" he deals with the prayer of faith, faith embodied (power and possessions), doing the truth in love (anger and sexuality), Christian realism (evil and suffering), and the Spirit and freedom.

W. KIRCHSCHLÄGER, *Die Anfänge der Kirche. Eine biblische Rückbesinnung* (Graz—Vienna—Cologne: Styria, 1990, paper öS 198 or DM 29.80) 207 pp. Bibliography. ISBN: 3-222-11963-5.

After discussing various ways of describing the church, Kirchschläger, who teaches NT exegesis on the theological faculty at the University of Luzern, considers pre-Easter beginnings and Jesus' intention, Easter as the foundational event for the church, steps in church development after Easter, the Pauline communities, the church as a community, biblical images of the church, the biblical vision of the church, the ministry of Peter (before and after Easter), the church as ordered community (before and after Easter), women and men in the church, the spirit of the beginning, and the foundation of the church's preaching task.

G. KITTEL, *Der Name über alle Namen II. Biblische Theologie/NT,* Biblisch-theologische Schwerpunkte 3 (Göttingen: Vandenhoeck & Ruprecht, 1990, paper DM 29.80) 243 pp., plate. Bibliographies. Indexed. ISBN: 3-525-61284-2.

The first volume in Kittel's two-volume project on biblical theology concerned OT topics (1989). In this volume she deals with the following NT themes: God in Christ (Phil 2:6-11, the Easter appearances to the apostles, God who raised Christ from the dead), redemption (the prophecy of the Suffering Servant of God, the oldest report of the crucifixion, Jesus' death for our sins), faith in Christ (according to Paul, Mark, and John), and God's new world (Jesus' preaching of the in-breaking kingdom of God, the people of the new covenant, the beginning of a new creation).

B. KOLLMANN, *Ursprung und Gestalten der frühchristlichen Mahlfeier,* Göttinger Theologische Arbeiten 43 (Göttingen: Vandenhoeck & Ruprecht, 1990, paper DM 62) 296 pp. Bibliography. Indexed. ISBN: 3-525-87397-2.

The slightly revised version of a doctoral dissertation directed by H. Stegemann and accepted in 1989 by the theological faculty at Göttingen, this volume reviews scholarship on the origin and forms of early Christian meal celebrations, and examines Pauline statements about the Lord's Supper (1 Cor 10:1-5, 14-22; 11:17-34), the breaking of the bread in Acts, the Eucharist of *Didache,* the Johannine evidence for a cultic meal (Jn 6), the eucharistic data in Ignatius' letters, the character and modalities of the Eucharist according to Justin, the accounts of Jesus' Last Supper, Jesus' meals in common and the meal motif in his preaching, and the origin and modifications of the early Christian concept of the cultic meal. Kollmann concludes that the NT Last Supper accounts stand as the culmination of a complex history of development after Easter.

D. MARGUERAT, *Le Dieu des premiers chrétiens,* Essais Bibliques 16 (Geneva: Labor et Fides, 1990, paper) 223 pp. Bibliography. ISBN: 2-8309-0607-1.

Marguerat, professor of NT at the University of Lausanne, first explores the language used about God in the NT parables (change), miracle stories (protest against evil), judgment texts, use of the OT (old and new), and resurrection passages. Then he examines statements about God in various NT writings: the God of the crucified (Paul), the rise and fall of Christian women in the 1st century A.D. (Paul against women?), narrating God (Gospels), the divine and human encounter one another (Acts), a logic of hope (Revelation), and the Spirit and the word (Jesus, Paul, Luke, and John).

F.-W. MARQUARDT, *Das christliche Bekenntnis zu Jesus, dem Juden. Eine Christologie,* vol. 1 (Munich: Kaiser, 1990, DM 79) 308 pp. ISBN: 3-459-01837-2.

Taking Mt 25:14 as its starting point, this volume first considers non-Christian understandings of Jesus, the tendency toward separating Jesus from Israel, and the claim of Jn 4:22 that salvation is from the Jews. Then it situates Jesus in the world of the Bible: what we can know about Jesus of Nazareth, the meaning of the Hebrew Bible (the hermeneutical horizon for a Christology of Jesus the Jew), and the biblical understanding of existence and the proclamation of Jesus' death and resurrection. Marquardt, professor of Evangelical theology at the Free University of Berlin, plans to complete his Christology in a second volume.

T. NICHOL AND M. KOLDEN (EDS.), *Called and Ordained. Lutheran Perspectives on the Office of the Ministry* (Minneapolis, MN: Fortress, 1990, paper $14.95) xii and 226 pp. LCN: 89-78460. ISBN: 0-8006-2427-0.

Prepared for the Evangelical Lutheran Church in America, the thirteen papers in this volume deal with exegetical and historical issues (seven) as well as thematic perspectives (six) regarding official ministry. The papers most pertinent to the NT are by R. A. Harrisville on ministry in the NT and J. A. Nestingen on ministry in the early church.

A. SALAS (ED.), *La Religión Bíblica. Aporte a la inquietud trascendente del hombre,* Biblia y Fe, Revista de Teología Bíblica, vol. 16, no. 48 (Madrid: Escuela Bíblica, 1990, paper) 166 pp. ISSN: 0210-5209.

Of the five articles in this fascicle the one most pertinent to biblical study is by X. Pikaza on the relation between culture and biblical (OT)-Christian (NT) religion. The other articles are by J. J. Alemany on religion and faith, E. Gil on Christianity and religious typologies, L. Duch on Christianity and the religions yesterday and today, and A. Torres Queiruga on the actual encounter of religions.

L. SCHENKE, *Die Urgemeinde. Geschichtliche und theologische Entwicklung* (Stuttgart—Berlin—Cologne: Kohlhammer, 1990, paper DM 36) 358 pp. Bibliography. Indexed. ISBN: 3-17-011076-4.

Basing his work on the consensus of historical-critical exegesis, Schenke, professor of NT at the University of Mainz, traces the development of the primitive church in Palestine from the Jesus-movement to the Christian community centered in Jerusalem ca. A.D. 50. He deals with beginnings, the content of the first preaching, the hearers of the Jesus-kerygma, formation and organization of the primitive community, its self-understanding and worship, oldest christological perspectives, stance toward the Law and the Temple, the mission of the "Hellenists," Christian groups outside Jerusalem, early Christian traveling missionaries, the further development of the Jerusalem and Palestinian primitive community, instructions and exhortations, confrontation and polemic, and the community at Antioch.

G. SEGALLA, *Introduzione all'etica biblica del Nuovo Testamento. Problemi e storia,* Biblioteca Biblica 2 (Brescia: Queriniana, 1989, paper 30,000 L) 316 pp. Bibliography. Indexed. ISBN: 88-399-2002-1.

Segalla, author of *Panorama teologico del Nuovo Testamento* (1987), first considers problems related to NT ethics: epistemological, hermeneutical, and methodological. Then after discussing the issue of different ethical teachings in the NT and various approaches to it, he presents chapters on the ethical teachings of Jesus, Paul, and John, and concludes with a treatment of the specific unity of ethics in the NT. An appendix discusses the kingdom of God and juridical order in the NT.

D. E. SMITH AND H. E. TAUSSIG, *Many Tables. The Eucharist in the New Testament and Liturgy Today* (London: SCM, 1990; Philadelphia: Trinity Press International, paper $9.95) 144 pp. Indexed. LCN: 90-31941. ISBN: 0-334-02443-9.

After describing worship today as at a crossroad, this volume discusses the various kinds of banquets held in the Greco-Roman world and examines early Christian adaptations and interpretations of the banquet theme. Then it treats celebrating at many tables today, eucharistic theory (imaging eternal truth or nurturing social reality), and eucharistic liturgies for different social settings today. Smith drafted chapters 1–3 and Taussig chapters 4–6 before collaborative revisions were made. They suggest that the many different tables of the NT era can enliven liturgical practices for today.

M. L. STEMMELER AND J. M. CLARK (EDS.), *Homophobia and the Judaeo-Christian Tradition,* Gay Men's Issues in Religious Studies 1 (Dallas: Monument, 1990, paper $20) vi and 217 pp., 3 plates. Indexed. LCN: 90-46566. ISBN: 0-930383-18-4.

Of the nine articles in this volume those most pertinent to biblical studies are by T. M. Thurston on Lev 18:22 and the prohibition of homosexual acts, and L. J. Eron on early Jewish and Christian attitudes toward male homosexuality as expressed in *Testament of Naphtali.* The remaining seven articles deal with spiritual, social-scientific, and contemporary aspects of homosexuality.

J. E. M. TERRA (ED.), *Bíblia e Episcopado,* Revista de Cultura Bíblica, vol. 13, nos. 51-52 (São Paulo: Edições Loyola, 1989, paper) 175 pp.

The one NT article in this fascicle is by F. Amiot on the bishop in Scripture (origin and functions, required qualities). The other eleven articles concern the episcopacy in history and church life today.

J. E. M. TERRA (ED.), *A mulher na Igreja,* Revista de Cultura Bíblica, vol. 14, nos. 53-54 (São Paulo: Edições Loyola, 1990, paper) 175 pp.

The articles in this fascicle most pertinent to biblical studies are by Terra on men and women as created in God's image, P. Benoit on the origins of the episcopate in the NT, P. Vanzan on women in the church from biblical and feminist perspectives, G. Segalla on feminism and biblical hermeneutics, N. B. Pereira on women in Sirach, and Terra on redaction criticism.

T. VEIJOLA (ED.), *The Law in the Bible and in its Environment,* Publications of the Finnish Exegetical Society 51 (Helsinki: Finnish Exegetical Society, 1990, paper; Göttingen: Vandenhoeck & Ruprecht) vi and 186 pp. ISBN: 951-9217-06-1 (FES), 3-525-54000-0 (V&R).

Prepared in association with the 50th anniversary of the Finnish Exegetical Society, this volume contains papers by J. Barr on biblical law and the question of natural theology; L. Perlitt on "gospel" and law in Deuteronomy; M. Weinfeld on sabbatical year and jubilee in the pentateuchal laws and their ancient Near Eastern background; Veijola on the Decalogue according to Luther and in modern scholarship; H. Thesleff on divine and human law in early Platonism; G. Strecker on the law in the Sermon on the Mount and the Sermon on the Mount as law; K. Syreeni on Matthew, Luke, and the Law; H. Räisänen on Paul's break with Israel's covenant; and J. Neusner on the Jewish-Christian argument in the 1st century.

C. A. VOLZ, *Pastoral Life and Practice in the Early Church* (Minneapolis, MN: Augsburg, 1990, paper) 240 pp. Indexed. LCN: 89-15118. ISBN: 0-8066-2446-9.

Volz, professor of early church history at Luther Northwestern Theological Seminary, describes the evolution of the ordained ministry up to the 5th century. After reviewing changes in the pastoral office from the Pauline churches to the ante-Nicene period, he situates the pastoral office in the context of early Christian congregations, focuses on the office of teaching in catechesis and preaching, discusses the pastor's roles in the "care of souls," and considers the pastoral roles of women as widows, virgins, and deaconesses.

B. WITHERINGTON, *Women and the Genesis of Christianity*, ed. A. Witherington (Cambridge, UK—New York: Cambridge University Press, 1990, cloth $44.50, paper $14.95) xv and 273 pp. Bibliography. Indexed. LCN: 89-35681. ISBN: 0-521-36497-3 (cloth), -36735-2 (paper).

This volume condenses two previous monographs, *Women in the Ministry of Jesus* [*NTA* 29, p. 94; 32, p. 247] and *Women in the Earliest Churches* [*NTA* 33, p. 268], to make them accessible to a wider audience. After discussing women in 1st-century cultures (Jewish, Hellenistic, Roman), it considers Jesus' teachings on family and single life, women in Jesus' parables and judgment sayings, women in stories of help and healing, and women in Jesus' ministry. Then it treats Paul and women: the physical family, the household tables, the family of faith, female co-workers, and the Pastorals. Finally it deals with women and the Evangelists.

THE WORLD OF THE NEW TESTAMENT

L. J. ARCHER, *Her Price Is Beyond Rubies. The Jewish Woman in Graeco-Roman Palestine*, JSOT Supplement Series 60 (Sheffield, UK: JSOT Press, 1990, £27.50 or $46.50) iv and 335 pp. Bibliography. Indexed. ISBN: 1-85075-079-3.

Based on a doctoral dissertation accepted in 1983 by the University of London, this volume examines the social and legal position of Jewish women in Palestine during the intertestamental and mishnaic periods. It first treats the girl's life as a minor: attitude toward her birth, rites and ceremonies, *patria potestas* and maintenance, education and domestic duties, and seclusion. Next it deals with marriage: whom to marry, betrothal, marriage contract, and the ceremony. Then it considers the woman's life as wife and mother: subordination to husband, domestic duties, maintenance, property rights, and seclusion. The final chapter concerns the woman's death. The appendixes provide (1) texts and translations for marriage and divorce deeds from Murabbaʿat documents and (2) texts expressing images of women and womankind.

D. BAHAT WITH C. T. RUBINSTEIN, *The Illustrated Atlas of Jerusalem*, trans. S. Ketko (New York—London: Simon & Schuster, 1990, $95) 152 pp. Illustrated. Bibliography. Indexed. LCN: 90-675114. ISBN: 0-13-451642-7.

The English version of an atlas of Jerusalem published in Modern Hebrew in 1989 contains an entirely new section on Jerusalem in Jesus' time, a one-page bibliography, and a preface by E. M. Meyers. After a section on the topography of the city and the archaeological study of Jerusalem, it proceeds chronologically: ancient history (until ca. 1000 B.C.), the First Temple period (1000-586 B.C.), the Second Temple period (538 B.C.-A.D. 70), Jerusalem at the time of Jesus, Aelia Capitolina (A.D. 135-326), etc. Rubinstein contributed the chapters on divided Jerusalem (1948-67) and united Jerusalem (since 1967). Bahat, lecturer in the history of Jerusalem at Bar-Ilan University, was the official archaeologist for the city of Jerusalem for the past decade.

H. D. BETZ, *Hellenismus und Urchristentum. Gesammelte Aufsätze I* (Tübingen: Mohr-Siebeck, 1990, DM 168) viii and 303 pp. Indexed. ISBN: 3-16-145574-6.

After a nine-page introduction, this collection presents articles on Lucian of Samosata and Christianity (1959); creation and redemption in the Hermetic fragment *Kore Kosmou* (1966); the problem of the history-of-religions understanding of apocalyptic [§ 12-410]; the Mithras inscriptions of Santa Prisca and the NT [§ 13-404]; the Delphic maxim γνῶθι σαυτόν in Hermetic interpretation [§ 15-998]; a rare mystery-theology system in Plutarch (1972); the humanizing of humankind—Delphi, Plato, Paul (1973); some gnosticizing passages in Plutarch (1973); fragments from a κατάβασις ritual in a Greek magical papyrus [§ 25-352]; the Delphic maxim "know yourself" in the Greek magical papyri [§ 26-753]; the formation of authoritative tradition in the Greek magical papyri (1982); the oracle of Trophonius and the problem of apocalyptic genre in Greek and Hellenistic literature (1983); magic and mystery in the Greek magical papyri (1990); the problem of Jesus' resurrection in light of the Greek magical papyri; and the NT and Greek-Hellenistic tradition (1990).

R. Brooks, *The Spirit of the Ten Commandments. Shattering the Myth of Rabbinic Legalism* (San Francisco: Harper & Row, 1990, $21.95) xiv and 199 pp. Bibliography. Indexed. LCN: 89-45951. ISBN: 0-06-061132-4.

Focusing on early talmudic traditions from the land of Israel about the Ten Commandments, Brooks, assistant professor of theology at the University of Notre Dame, shows that for the rabbis studying the Law and uncovering ever new layers of meanings constituted genuine piety. After discussing the spirit of biblical law, he considers the Ten Commandments within nascent Judaism and deals with the searches for (1) the rabbinic agenda within Scripture, (2) the rabbinic meaning of Scripture, and (3) rabbinic authority for Scripture. Also included are a brief conclusion on the spirit of rabbinic law and a 25-page appendix of texts in Hebrew and Aramaic chiefly from the Mishnah and Jerusalem Talmud.

R. Brooks and J. J. Collins (eds.), *Hebrew Bible or Old Testament? Studying the Bible in Judaism and Christianity,* Christianity and Judaism in Antiquity 5 (Notre Dame, IN: University of Notre Dame Press, 1990, $22.95) xiv and 242 pp. Bibliography. Indexed. LCN: 89-40749. ISBN: 0-268-01090-0.

The fifteen papers in this volume were first presented at a conference held in 1989 at the University of Notre Dame. They appear under three major headings: What's in a name?—the problem of what we study (R. E. Murphy, J. M. Ford, J. A. Sanders, E. Ulrich); the theological costs of historical-critical study (R. Rendtorff, J. D. Levenson, J. Blenkinsopp, D. Levenson); and reading religious texts in community (J. L. Kugel, Brooks [two], A. Yarbro Collins [three], C. Kannengiesser). A twelve-page general bibliography is provided.

P. Bryder (ed.), *Manichaean Studies. Proceedings of the First International Conference on Manichaeism,* Lund Studies in African and Asian Religions 1 (Lund: Plus Ultra, 1988, paper $30) x and 294 pp. Indexed. ISBN: 91-86668-24-2.

Prepared for a conference held in 1987 at the University of Lund, the nineteen papers in this volume are by P. Beskow on the Theodosian laws against Manichaeism, U. Bianchi on Zoroastrian elements in Manichaeism (the question of evil substance), M. H. Browder on al-Bîrûnî's Manichaean sources, A. Böhlig on the history-of-religions classification of Manichaeism, H.-J. Klimkeit on the *Gestalt* principle in Manichaeism, S. N. C. Lieu on fact and fiction in *Acta Archelai,* L. Wushu on the joining between the two fragments of *The Compendium of the Teaching of Mani, the Buddha of Light,* P. van Lindt on the use of σχῆμα in the Coptic Manichaica, R. Merkelbach on the "Baptists" among whom Mani grew up, P. A. Mirecki on the Coptic Manichaean Synaxeis Codex, B. A. Pearson on the figure of Seth in Manichaean literature, N.-A. Pedersen on early Manichaean Christology (especially in western sources), K. Rudolph on Mani and gnosis, W. Sundermann on the Paraclete in the eastern Manichaean tradition, A. van Tongerloo on the Iranian elements in the Old Uygar Manichaean texts, P. Zieme on a spiritual drug-book of the Turkish Manichaeans, Merkelbach on the Manichaean Codex of Tebessa, S. Giversen on the Manichaean texts from the Chester Beatty collection, and T. Olsson on the Manichaean background of the eschatology in the Koran.

S. L. Derfler, *The Hasmonean Revolt. Rebellion or Revolution,* Ancient Near Eastern Texts and Studies 5 (Lewiston, NY—Lampeter, UK—Queenston, Ont.: Mellen, 1989, $49.95) vi and 115 pp., 4 maps. Illustrated. Bibliography. LCN: 89-12698. ISBN: 0-88946-258-5.

Derfler, director of the Jewish studies program in the department of religion at Hamline University, examines the Hasmonean revolt with reference to its background, social conditions, the political situation, events leading to the revolt, and the persecutions. He concludes that the Hasmonean revolution and the re-establishment of the Jewish state were undertaken by a protest movement that seized power and initiated a new order of things. The three appendixes provide (1) translations of the Zenon papyri, (2) maps, and (3) dynastic lists.

W. G. DEVER, *Recent Archaeological Discoveries and Biblical Research,* Samuel and Althea Stroum Lectures in Jewish Studies (Seattle, WA—London: University of Washington Press, 1990, $17.50) x and 189 pp. Illustrated. Indexed. LCN: 88-34386. ISBN: 0-295-96588-6.

Based on lectures given in 1985 at the University of Washington, this volume concerns artifacts, ecofacts, and textual facts (how archaeology today can illuminate the world of the Bible); the Israelite settlement in Canaan (new archaeological models); monumental art and architecture in ancient Israel in the period of the united monarchy; and how archaeology reconstructs the lost background of the Israelite cult. Dever, professor of Near Eastern archaeology and anthropology at the University of Arizona, concludes that the "new archaeology" can surpass the task of mere verification and lay the foundation for an altogether new approach to studying Israelite religion.

S. DIXON, *The Roman Mother* (Norman, OK—London: University of Oklahoma Press, 1988, $32.50) xviii and 286 pp., 8 plates. Bibliography. Indexed. LCN: 87-30027. ISBN: 0-8061-2125-4.

Based on a doctoral dissertation directed by B. M. Rawson and presented to the Australian National University, this volume seeks to determine the defining characteristics of the maternal role within the city of Rome among citizens from the early 2nd century B.C. to the early 3rd century A.D. After discussing sources and parameters, it treats Roman family relations, the maternal relationship and Roman law, the official encouragement of maternity, the Roman mother and the young child, mother substitutes, the Roman mother and the adolescent or adult son, and mothers and daughters. The appendixes deal with (1) the birth of a Roman child and (2) family trees. Dixon concludes that the Roman mother was viewed primarily as the transmitter of traditional morality and a firm disciplinarian.

B. DOMAGALSKI, *Der Hirsch in spätantiker Literatur und Kunst unter besonderer Berücksichtigung der frühchristlichen Zeugnisse,* Jahrbuch für Antike und Christentum, Ergänzungsband 15 (Münster: Aschendorff, 1990, cloth DM 98, paper DM 88) 198 pp. and 32 plates. Bibliography. ISBN: 3-402-08527-5 (cloth), -08526-7 (paper).

Prepared as a doctoral dissertation under the direction of E. Dassmann and accepted in 1987 by the Catholic theological faculty at Bonn, this volume examines depictions of the stag in pagan, Jewish, and early Christian texts and archaeological evidence from antiquity. After general observations about the stag, it discusses the stag in animal combats and hunts, and deals with the stag in mythology, legends, and stories. Then it reflects on the stag as a symbolic figure in these contexts. Domagalski insists that the early Christian representations of the stag must be interpreted with reference to pagan art. The plates present the artistic materials investigated in the body of the study.

Excavations and Surveys in Israel 1988/89, vols. 7-8 (Jerusalem: Israel Antiquities Authority, 1988-89, paper) x and 209 pp., 169 figs., 2 maps. Indexed. ISSN: 0334-1607.

This English version of the archaeological newsletter of the Israel Antiquities Authority [see *NTA* 33, p. 271] reports on large-scale and salvage projects as well as surveys and other research activities undertaken in Israel in recent years. Reports that pertain to the NT period include synagogues in the Judean Shephelah (Z. Ilan), Beth-shean (G. Foerster and Y. Tsafrir, G. Mazor), Caesarea and its harbor (A. Raban and R. Stieglitz, A. Engert), the synagogue at Horvat Ma'on (Z. Ilan and D. Amit), Sepphoris (E. Meyers, E. Netzer, and C. Meyers), and Yavneh-Yam (Y. Levy). The English edition was prepared by I. Pommerantz and A. Hurowitz.

G. Filoramo, *A History of Gnosticism,* trans. A. Alcock (Oxford—Cambridge, MA: Blackwell, 1990, $44.95) xxii and 269 pp. Bibliography. Indexed. LCN: 89-27513. ISBN: 0-631-15756-5.

The English version of *L'attesa della fine. Storia della gnosi* [*NTA* 28, p. 329], this introduction to gnosticism in antiquity presents chapters on sources, the age of revelations, the gnostic imagination, the world of the pleroma, the arrogance of the demiurge and the creation of the world, creation in God's image and likeness, *mysterium coniunctionis* and the gnostic savior, waiting for the end, Simon Magus and the origins of gnosticism, a history of gnosticism (visionaries, prophets, divines), and ascetics and libertines. Filoramo is professor of religious studies at the University of Turin.

Frankfurter Judaistische Beiträge, Heft 17 (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1989, paper) iv and 161 pp. ISSN: 0342-0078.

The five articles in this fascicle are by A. Goldberg on *Pesiqta Rabbati* 26 as a singular text in early rabbinic literature, Goldberg on the midrash sentence and the form analysis of rabbinic texts, H.-J. Becker on two new Yerushalmi manuscripts and the gemara of *'Eduyyot* with the commentary of Shlomo Sirillo, R. Reichman on the "water episode" in Hekhalot literature, and K. Herrmann and C. Rohrbacher-Sticker on magical traditions of the New York Hekhalot MS JTS 8128 in the context of their redaction in the work as a whole. Two reviews are included.

A. Galvano, *Artemis Efesia,* Il Mondo dell'Arte 5 (Turin: Il Quadrante, 1989, paper 19,500 L) 141 pp., 6 plates. Indexed. ISBN: 88-381-0091-8.

After reflecting on the identification of Ephesian Artemis with other figures and the basic features of her representation in art, this volume discusses the cult of Ephesian Artemis and the myth associated with it, the relation of the "Mediterranean" goddess to Ephesian Artemis, and the relation between Artemis and Mary in pagan and Christian representations. G. Carchia has supplied a four-page preface.

C. Goldscheider and J. Neusner (eds.), *Social Foundations of Judaism* (Englewood Cliffs, NJ: Prentice Hall, 1990, paper $13) xvi and 288 pp. Indexed. LCN: 89-16274. ISBN: 0-13-818683-9.

The fifteen articles in this anthology reflect on how in the case of Judaism religion relates to society in the formative and classical ages (500 B.C. to A.D. 1789), in the age of diversity and modernization (1789 to today), and in America and the state of Israel now and in the future. The chapters most pertinent to the NT world are by Neusner on religion and society in the formation of the Judaism of the Pentateuch (1987) and on religion and society in the law of the Mishnah (1985).

M. Grant, *The Fall of the Roman Empire* (New York—Oxford: Macmillan, Collier Books, 1990, paper $12.95) xv and 235 pp., 9 maps. Bibliography. Indexed. LCN: 90-34330. ISBN: 0-02-028560-4.

The revised version of a work published in 1976, this volume provides a historical survey of the Roman empire and identifies thirteen defects that combined to reduce it to final paralysis: the generals against the state, the people against the army, the poor against the state, the rich against the state, the middle class against the state, the people against the bureaucrats, the people against the emperor, ally against ally, race against race, drop-outs against society, the state against free belief, complacency against self-help, and the other world against this world. Grant concludes that each defect split the empire apart and damaged the Romans' capacity to meet external aggressions. The two appendixes concern (1) religious disunities and (2) why the eastern empire survived.

R. M. GRANT, *Augustus to Constantine. The Rise and Triumph of Christianity in the Roman World* (San Francisco: Harper & Row, 1990, paper $12.95) xiv and 334 pp. Bibliography. Indexed. LCN: 89-28524. ISBN: 0-06-250350-2.

The paperback edition of a 1970 work described in *NTA* 15, p. 128, this survey of the political, cultural, and religious development of Christianity in the Roman empire is divided into five parts: the rise of Christianity in the Roman world, Christianity in the 2nd century, Christianity in the 3rd century, the triumph of the Christian movement, and the continuity of the Christian movement. Some new items have been added to the bibliography. Grant is professor emeritus at the University of Chicago Divinity School.

P. GREEN, *Alexander to Actium. The Historical Evolution of the Hellenistic Age,* Hellenistic Culture and Society 1 (Berkeley—Los Angeles: University of California Press, 1990, $65) xxiii and 970 pp., 217 figs., 30 maps. Bibliography. Indexed. LCN: 86-4339. ISBN: 0-520-05611-6.

Intended as a comprehensive narrative history of the Hellenistic age, this volume presents thirty-seven chapters under five major headings: Alexander's funeral games (323-276 B.C.), the zenith century (276-222 B.C.), phalanx and legion (221-168 B.C.), the breaking of nations (167-116 B.C.), and Rome triumphant (116-30 B.C.). The topics include the new urban culture (Alexandria, Antioch, Pergamon); Polybius and the new era; the spread of Hellenism; ruler cults, traditional religion, and the ambivalence of Tyche; Hellenism and the Jews (an ideological resistance movement?); foreign and mystery cults, oracles, astrology, magic; and Stoicism. Also included are a 46-page chronology and five genealogical tables. Green is professor of classics at the University of Texas at Austin. The volume may be obtained for $45 prior to 1 March 1991.

E. S. GRUEN, *Studies in Greek Culture and Roman Policy,* Cincinnati Classical Studies, New Series 7 (Leiden—New York: Brill, 1990, 75 gld. or $37.50) x and 209 pp. Bibliography. Indexed. LCN: 89-9722. ISBN: 90-04-09051-7.

Gruen, author of *The Hellenistic World and the Coming of Rome* (1984), explores various aspects of the interaction between Hellenic culture and Roman values in the 3rd and 2nd centuries B.C.: the advent of the Magna Mater, the Bacchanalian affair, poetry and politics—the beginnings of Latin literature, Plautus and the public stage, and Roman attitudes and anxieties regarding Hellenic philosophy and rhetoric. The studies are based on lectures delivered at the University of Cincinnati in 1985.

G. HAMEL, *Poverty and Charity in Roman Palestine, First Three Centuries C.E.*, University of California Publications: Near Eastern Studies 23 (Berkeley—Los Angeles—Oxford: University of California Press, 1990, paper $32) xiii and 290 pp., 2 maps, 2 tables. Bibliography. Indexed. LCN: 89-4948. ISBN: 0-520-09715-7.

The seven chapters in this investigation of poverty and charity in Roman Palestine from the 1st to the 3rd century A.D. deal with daily bread, poverty in clothing, causes of poverty (physical environment and human labor), taxes and rents, the vocabulary of poverty, charity in Roman Palestine, and views on poverty and wealth in the Gentile church. The three appendixes concern weights and measures, minimum daily bread, and Palestinian sages. Hamel concludes that Christian Jews applied Jewish teachings on poverty and charity, eased and extended their applications, and taught Gentile Christians their views on poverty and the practice of charity.

C. W. HEDRICK (ED.), *Nag Hammadi Codices XI, XII, XIII,* Nag Hammadi Studies 28 (Leiden—New York: Brill, 1990, 380 gld. or $190) xxxiv and 566 pp. Bibliographies. Indexed. LCN: 88-10481. ISBN: 90-04-07825-8.

Following an introduction to Nag Hammadi Codex XI by J. D. Turner, this volume presents introductions, transcriptions and translations, and notes for *Interpretation of Knowledge* (by E. H. Pagels and Turner), *Valentinian Exposition* (Pagels and Turner), *Allogenes*

(A. C. Wire, Turner, and O. S. Wintermute), *Hypsiphrone* (Turner), and fragments (Turner). For Codex XII F. Wisse provides an introduction and treats *Sentences of Sextus, Gospel of Truth,* and fragments. After an introduction to Codex XIII Turner treats *Trimorphic Protennoia* and *On the Origin of the World.* Turner also has supplied various indexes.

G. H. R. Horsley, *New Documents Illustrating Early Christianity.* Vol. 5, *Linguistic Essays* (Sydney, NSW: Ancient History Documentary Research Centre, Macquarie University, 1989, cloth $52/42, paper $31/25) v and 214 pp. Bibliography. Indexed. ISBN: 0-85837-636-9 (cloth), -644-X (paper).

In this volume in the project [see *NTA* 27, pp. 114-115; 28, p. 104; 29, p. 228; 32, p. 129] Horsley presents essays on the fiction of "Jewish Greek," the misleading dichotomy between Koine and Atticism, the syntax volume of J. H. Moulton's *Grammar of New Testament Greek,* Greek documentary evidence and NT lexical study, and a fishing cartel in 1st-century Ephesus. The appendixes treat (1) G. P. Shipp's discussion of NT usage in the light of Modern Greek and (2) linguistics and ancient Greek. Also included are a select bibliography, addenda and corrigenda to volumes 1-4, and cumulative indexes.

Jahrbuch für Antike und Christentum 32 · 1989 (Münster: Aschendorff, 1989, cloth DM 118, paper DM 108) 241 pp. and 14 plates, frontispiece, 27 figs. ISBN: 3-402-08533-X (cloth), -08532-1 (paper).

The two articles in this fascicle [*NTA* 33, pp. 272-273] most pertinent to the NT world are by G. Schöllgen on P. Lampe's *Die stadtrömischen Christen in den ersten beiden Jahrhunderten* [§ 35-370r] and W. Myszor on Anthony's letters and certain Nag Hammadi writings [§ 35-498]. The other major articles are by H.-J. Diesner, S. Heid, W. H. C. Frend, M. Lausberg, J. Engemann (two), A. Arnulf, H.-G. Severin, G. Gabra, and K. C. Innemée. Also included are seventeen book-reviews and two reports. The volume is dedicated to C. Colpe.

J. Jantsch, *Die Entstehung des Christentums bei Adolf von Harnack und Eduard Meyer,* Habelts Dissertationsdrucke, Reihe Alte Geschichte 28 (Bonn: Habelt, 1990, paper DM 54) vii and 448 pp. Bibliography. Indexed. ISBN: 3-7749-2403-1.

Prepared as a doctoral dissertation under the direction of K. Christ, this volume compares the approaches to the origin of Christianity represented by Harnack and Meyer. After sketching the lives and works of Harnack (1851-1930) and Meyer (1855-1930), it discusses their respective understandings of history and then considers their pictures of the origin of Christianity. The appendix provides the texts of three letters from Harnack to Meyer written between 1920 and 1923. Jantsch concludes by reflecting on the similarities and differences between the two, and explaining them with reference to the German intellectual climate of the late 19th and early 20th centuries.

G. Langer, *Von Gott erwählt - Jerusalem. Die Rezeption von Dtn 12 im frühen Judentum,* Österreichische Biblische Studien 8 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1989, paper öS 328 or DM 48.80) xiv and 374 pp. Bibliography. ISBN: 3-85396-079-0.

Accepted as a doctoral dissertation by the Catholic theological faculty at Salzburg in 1988, this volume first discusses how Deuteronomy 12 is studied by exegetes today. Next it considers various treatments and uses of it in intertestamental literature (especially *Temple Scroll*), the Masoretic text and ancient versions, and Samaritan literature. Then it provides a detailed examination (pp. 122-302) of how individual verses and sections of Deuteronomy 12 are interpreted in the rabbinic corpus. Particular attention is given to the role of Deut 12:2-3, 29-31 in rabbinic reflections on Israel's attitude toward other peoples. The 22-page appendix contains a table of literary analyses of Deuteronomy 12, an outline of *Temple Scroll,* various texts of Deuteronomy 12, etc.

W. L. LIPSCOMB, *The Armenian Apocryphal Adam Literature*, University of Pennsylvania, Armenian Texts and Studies 8 (Atlanta: Scholars Press, 1990, $29.95) x and 288 pp. Bibliography. Indexed. LCN: 90-33527. ISBN: 1-55540-455-3.

Accepted in 1982 as a doctoral dissertation by Columbia University in New York City, this volume is devoted to a collection of short Armenian Adam books: *History of the Creation and Transgression of Adam, History of the Expulsion of Adam from the Garden, History of Abel and Cain the Sons of Adam, Concerning the Good Tidings of Seth, The Words of Adam to Seth,* and *History of the Repentance of Adam and Eve.* It first treats the background and character of these documents, their literary relationships, and sources and traditions. Then it provides for each document the Armenian text, a critical apparatus, an English translation, and brief notes. The appendix treats Recension II of the Armenian Adam cycle of four works.

C. MARCHESELLI-CASALE, *Risorgeremo, ma come? Risurrezione dei corpi, degli spiriti o dell'uomo? Per un contributo allo studio della speculazione apocalittica in epoca greco-romana: II sec. a.C.-II sec. d.C.*, Supplementi alla Rivista Biblica 18 (Bologna: Dehoniane, 1988, 72,000 L) 648 pp. Bibliography. Indexed. ISBN: 88-10-30206-0.

After an introduction to Jewish apocalypticism, this volume considers some OT texts pertinent to the theme of bodily resurrection: Ezek 37:1-14; Isa 53:8-12; Ps 16(15):9-11; Isa 26:19; and Dan 12:1-4, 13. Then it discusses bodily resurrection in various Jewish writings from between the 2nd century B.C. to the 2nd century A.D.: *1 Enoch, Testaments of the Twelve Patriarchs, Assumption of Moses, Life of Adam and Eve,* Qumran texts (1QS 4:19, 25; 1QH 3:19-21), *Jubilees,* 2 Maccabees, *Joseph and Aseneth,* ps.-Phocylides, *Sibylline Oracles, 2 Enoch, Testament of Job, Testament of Abraham, Psalms of Solomon, Life of the Prophets, Apocalypse of Abraham, 4 Ezra, 2 Baruch,* ps.-Philo's *Biblical Antiquities,* and *Paralipomena of Jeremiah.* J. Maier has provided a six-page preface.

R. MEYER, *Zur Geschichte und Theologie des Judentums in hellenistisch-römischer Zeit. Ausgewählte Abhandlungen,* ed. W. Bernhardt (Neukirchen-Vluyn: Neukirchener, 1989, DM 58) 226 pp. Indexed. ISBN: 3-7887-1314-3.

The eight studies in this collection concern the work-ethic in Palestine at the time of the early church (1935), the place of the *ʿam hā-ʾāreṣ* in the religious sociology of Palestine in the 1st and 2nd centuries A.D. (1947), figurative representations in the art of late Hellenistic Judaism (1949), the significance of Pharisaism for the history and theology of Judaism (1952), *Prayer of Nabonidus* from Qumran (1962), tradition and new creation in ancient Judaism in the history of Pharisaism (1965), Melchizedek of Jerusalem and Morezedek (Teacher of Righteousness) of Qumran (1966), and the literary-historical background of Josephus' theory of canon (1974). Meyer is professor emeritus of OT at Jena.

T. MURAOKA (ED.), *Melbourne Symposium on Septuagint Lexicography,* SBL Septuagint and Cognate Studies 28 (Atlanta: Scholars Press, 1990, cloth $19.95, paper $14.95) xvi and 136 pp. Indexed. LCN: 90-39741. ISBN: 1-55540-486-3 (cloth), -487-1 (paper).

Prepared for a symposium held in 1987 at the University of Melbourne, the four papers in this volume are by J. A. L. Lee on συνίστημι as a sample lexical entry, Muraoka on some general issues in Septuagint lexicography, S. P. Swinn on ἀγαπάω in the Septuagint, and E. Tov on Greek words and Hebrew meanings. The editor has provided an eight-page introduction.

J. NEUSNER, *Ancient Judaism. Debates and Disputes. Second Series,* South Florida Studies in the History of Judaism 5 (Atlanta: Scholars Press, 1990, $54.95) xiii and 230 pp. Indexed. LCN: 90-37009. ISBN: 1-55540-479-0.

After three disputes on issues and method (the organization of the Talmud, the documentary history of Judaism, G. Alon's *The Jews in their Land in the Talmudic Age*), this volume presents reviews of books by A. Steinsaltz, L. I. Levine (ed.), A. J. Saldarini, M. Fishbane, G. D. Newby, P. Sigal, G. Reeg, D. Zlotnick, R. Kalmin, S. D. Goitein, M. A. Meyer,

A. J. Mayer, C. S. Maier, H. Goldberg, and E. Pawel. Then it enters into debate with D. W. Halivni on whether the Talmud's authorship utilized prior "sources" and provides essays on the meaning of an "event" in Judaism and approaching the history of Judaism.

J. NEUSNER, *The Canonical History of Ideas. The Place of the So-called Tannaite Midrashim: Mekhilta Attributed to R. Ishmael, Sifra, Sifré to Numbers, and Sifré to Deuteronomy,* South Florida Studies in the History of Judaism 4 (Atlanta: Scholars Press, 1990, $54.95) xvi and 224 pp. Indexed. LCN: 89-48210. ISBN: 1-55540-436-7.

After defining and explaining the method known as the canonical history of ideas, this volume applies that approach to various topics in an attempt to situate the tannaitic midrashim in relation to one another and to the history of Judaism. Thus it deals with the dual Torah, the gnostic Torah, the messiah, the nations (Rome in particular), Israel, *zĕkût* ("the heritage of virtue and its consequent entitlements"), and woman. Then it treats the intellectual situation of the tannaitic midrashim and the dating of documents, and the relevance of the canonical history of ideas. Three appendixes are included.

J. NEUSNER, *The Economics of The Mishnah,* Chicago Studies in the History of Judaism (Chicago: University of Chicago Press, 1990, cloth $45, paper $14.95) xvi and 183 pp. Indexed. LCN: 89-5153. ISBN: 0-226-57655-8 (cloth), -57656-6 (paper).

Focusing on the Mishnah, this volume describes the economics of Judaism in its systemic context. Its eight chapters concern the economics of Judaism; the system of the Mishnah and its economics; economics in antiquity; the Mishnah's market economics (the household); the market; wealth; the Mishnah's distributive economics (householder, market, wealth); and theology, class ideology, and distributive economics (*cui bono?*). The appendixes deal with (1) the analysis of systems and the comparison of rationalities, and (2) the Mishnah in canonical context and the next stages in studying the economics of Judaism.

J. NEUSNER, *Lectures on Judaism in the Academy and in the Humanities,* South Florida Studies in the History of Judaism 1 (Atlanta: Scholars Press, 1990, $59.95) xi and 270 pp. Indexed. LCN: 89-70260. ISBN: 1-55540-413-8.

The fifteen lectures published in this volume concern the liberal arts and the social order; the task of religious studies; studying about and doing religion; the university as the new setting for Jewish learning; "being Jewish" and studying about Judaism; Jewish studies at universities; the diverse responsibilities of higher Jewish learning; the tasks of theology in Judaism; the university as a locus for the Judaic life of intellect; story as history in ancient Judaism; revelation and reason, Scripture and Mishnah; the Mishnah's philosophical method; religion and society in ancient Judaism; from Judaism to "Torah"; and the power of imagination.

J. NEUSNER, *Lectures on Judaism in the History of Religions,* South Florida Studies in the History of Judaism 2 (Atlanta: Scholars Press, 1990, $72.95) xi and 377 pp. Indexed. LCN: 90-37025. ISBN: 1-55540-480-4.

The seventeen articles in this collection concern the power and pathos of the humanities; thinking about "the other" in religion; Judaism and Christianity in the 1st century; ritual without myth—the use of law for the study of Judaism; the Talmud as anthropology; why no science in Judaism; why Judaism has an economics; whether Judaism is a traditional religion; whether Jews are "religious"; why some rites retain power in Judaism; politics and theology in talmudic Babylonia; history and purity in 1st-century Judaism; the Talmud as history; new perspectives on Babylonian Jewry in the tannaitic age; Rome and Israel in the 1st century of western civilization; what we mean by an "event" in Judaism; and methodology in talmudic history.

J. NEUSNER, *The Midrash: An Introduction* (Northvale, NJ—London: Aronson, 1990, $25) xii and 234 pp. LCN: 89-18274. ISBN: 0-87668-814-8.

After explaining why it is important to read each midrashic document on its own, this volume presents introductions and selections for each of the principal midrashic compilations of the formative age of Judaism. Thus it treats the compilations from the 2nd and 3rd centuries (*Mekilta deRabbi Ishmael, Sifra, Sifre to Numbers, Sifre to Deuteronomy*), the 4th and 5th centuries (*Genesis Rabbah*), and the 6th and 7th centuries (*Ruth Rabbah, Song of Songs Rabbah*). Neusner is now graduate research professor of religious studies at the University of South Florida and Martin Buber professor of Judaic studies at the University of Frankfurt.

J. NEUSNER, *A Midrash Reader* (Minneapolis, MN: Fortress, 1990, paper $9.95) vii and 176 pp. Bibliography. Indexed. LCN: 90-2995. ISBN: 0-8006-2433-5.

Serving as a companion-anthology to *What Is Midrash?* (1987), this volume places on display the principal documents that compile midrash-exegesis and shows how midrash works in philosophy, theology, and morality. After discussing reasons why we study midrash and when, where, and why the Judaic sages made midrash, it considers three approaches to midrash in the ancient documents: the amplification of Scripture in the context of the Torah (*Sifre, Sifra, Mekilta*), the clarification of Scripture in the light of the future (*Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana*), and the recapitulation of Scripture (*Songs of Songs Rabbah*).

J. NEUSNER, *Torah Through the Ages. A Short History of Judaism* (London: SCM, 1990; Philadelphia: Trinity Press International, $21.95) xiii and 178 pp. Indexed. LCN: 89-20645. ISBN: 0-334-02456-0 (cloth), -02440-4 (paper).

After chapters on the Torah through the ages and defining a Judaism, this volume considers the formation of the written Torah (Ezra and Pentateuchal Judaism), the initial system of the dual Torah (the Mishnah and Israel's sanctification), the formation of the dual Torah (Jerusalem Talmud and Israel's sanctification now and salvation in the end), the Hebrew Scriptures in the dual Torah (Midrash), the dual Torah in its unitary statement (Babylonian Talmud), the symbol of Torah, the dual Torah in reprise (from the Mishnah through the Babylonian Talmud), the world-view of the dual Torah and philosophy (Maimonides and Judah Halevi), the way of life of the dual Torah and mysticism (*Zohar*, Hasidism), the definition of the "Israel" of the dual Torah in an age of political change (Reform Judaism), beyond the dual Torah (Zionism), and the dual Torah in the history of religion.

B. OTZEN, *Judaism in Antiquity. Political Development and Religious Currents from Alexander to Hadrian*, trans. F. H. Cryer, Biblical Seminar 7 (Sheffield, UK: JSOT Press, 1990, cloth £35 or $55, paper £9.50 or $15.95) iv and 243 pp., map. Indexed. ISBN: 1-85075-197-8 (cloth), -090-4 (paper).

The revised English version of *Den antike jødedom* (1984), this volume describes Jewish society from the 4th century B.C. to the 2nd century A.D. with regard to political development and social patterns in Palestine and the Diaspora. Then it focuses on Jewish religion in antiquity: the basic religious structure, social groups and religious movements, and apocalyptic as the new religious manifestation. A ten-page appendix surveys Jewish writings from antiquity. Otzen is professor of OT exegesis at the theological faculty of the University of Aarhus in Denmark.

B. A. PEARSON, *Gnosticism, Judaism, and Egyptian Christianity*, Studies in Antiquity and Christianity (Minneapolis, MN: Fortress, 1990, $29.95) xix and 228 pp. Indexed. LCN: 89-48945. ISBN: 0-8006-3104-8.

The thirteen essays in this volume concern Alexandrian Judaism and gnostic origins [§ 19-353]; biblical exegesis in gnostic literature (1976); Jewish haggadic traditions in *Testimony of Truth* (1972); the figure of Seth in gnostic literature (1981); the figure of Norea in gnostic literature (1977); Cain and the Cainites; the figure of Melchizedek in gnostic literature; Jewish elements in gnosticism and the development of gnostic self-definition (1980); Jewish elements in *Poimandres* (Corpus Hermeticum 1) (1981); gnosticism as Platonism (1986); Philo, gnosis, and the NT (1983); anti-heretical warnings in *Melchizedek* and *Testimony of Truth* (1975); and gnosticism in early Egyptian Christianity. The previously published studies have been revised and updated. Pearson is professor of religious studies at the University of California, Santa Barbara.

P. PILHOFER, *Presbyteron Kreitton. Der Altersbeweis der jüdischen und christlichen Apologeten und seine Vorgeschichte,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 39 (Tübingen: Mohr-Siebeck, 1990, paper DM 78) xv and 339 pp. Bibliography. Indexed. ISBN: 3-16-145584-3.

Prepared as a doctoral dissertation under the direction of H. Lichtenberger and accepted in 1989 by the Evangelical theological faculty at Münster, this volume explores the use of the maxim "what is older is better" by Jewish and Christian apologists. After examining precedents in Greek literature (Hecataeus of Miletus, Herodotus, Aristophanes, Plato, etc.), it discusses contemporary parallels in Roman literature (early annalists, the Pythagorean renaissance, Cicero, etc.), the use of the principle in Jewish-Hellenistic writings (historians, Aristobulus, Philo, Josephus), and its use by the Christian apologists of the 2nd century A.D. (before Justin, Justin, Tatian, Athenagoras, Theophilus, Latin apologists).

K. A. RAAFLAUB AND M. TOHER (EDS.), *Between Republic and Empire. Interpretations of Augustus and His Principate* (Berkeley—Los Angeles—Oxford: University of California Press, 1990, $75) xxi and 495 pp. Illustrated. Indexed. LCN: 89-4788. ISBN: 0-520-06676-6.

Marking the 50th anniversary of R. Syme's *The Roman Revolution* (1939), the essays in this volume are by H. Galsterer on Syme's book and method; Z. Yavetz on the personality of Augustus; J. Linderski on Mommsen and Syme on law and power in the principate of Augustus; C. Meier on *C. Caesar divi filius* and the formation of the alternative in Rome; W. Eder on Augustus and the power of tradition; T. J. Luce on Livy, Augustus, and the Forum Augustum; Toher on Augustus and the evolution of Roman historiography; M. Reinhold and P. M. Swan on Cassius Dio's assessment of Augustus; H. P. Stahl on the death of Turnus (Augustan Vergil and the political rival); M. C. J. Putnam on Horace's *Carmina* 2.9 (Augustus and the ambiguities of encomium); S. G. Nugent on *Tristia* 2 (Ovid and Augustus); G. Williams on whether Maecenas fell from favor (Augustan literary patronage); B. A. Kellum on the programmatic display at the *aedes concordiae Augustae;* W. Mierse on Augustan building programs in the western provinces; J. Pollini on divine assimilation and imitation in the late republic and early principate; S. E. Ostrow on the *Augustales* in the Augustan scheme; G. W. Bowersock on the pontificate of Augustus; E. S. Gruen on the imperial policy of Augustus; and Raaflaub and L. J. Samons on opposition to Augustus. Most of these papers were presented in earlier versions at Brown University in 1987.

M. G. REDDISH (ED.), *Apocalyptic Literature. A Reader* (Nashville, TN: Abingdon, 1990, paper $24.95) 352 pp. Bibliography. LCN: 89-18342. ISBN: 0-687-01566-9.

After a general introduction to apocalyptic literature (nature, function, sources, relevance), this anthology presents Jewish apocalypses that contain no otherworldly journeys (*1 Enoch* 85–90; 93:1-10; 91:11-17; *4 Ezra; 2 Baruch*), those that contain otherworldly journeys (*1 Enoch* 1–36; 37–71; *T. Levi* 2–5; *T. Abraham*), and related works (*T. Moses;* 1QS 3–4; 1QM 1:15-19; 5Q15). Then it provides Christian apocalypses that contain no otherworldly journeys (*Apocalypse of Peter; Shepherd of Hermas; 5 Ezra* 2:42-48; *First Apocalypse of James*), those that contain otherworldly journeys (*Ascension of Isaiah* 6–11; *Apocalypse of Paul;* [*Gnostic*] *Apocalypse of Paul*), and related works (*Apocalypse of Thomas; Sibylline Oracles* 2:34-55, 149-347; *6 Ezra*). Reddish is associate professor of religion at Stetson University in Deland, FL.

G. Rinaldi, *Biblia Gentium. Primo contributo per un indice delle citazioni, dei riferimenti e delle allusioni alla bibbia negli autori pagani, greci e latini, di età imperiale* (Rome: Libreria Sacre Scritture, 1989, 80,000 L) 752 pp. Bibliography. Indexed. ISBN: 88-237-8100-0.

Rinaldi, researcher in the department of history at the University of Naples, has gathered 715 ancient texts that bear witness to the knowledge that pagans in the first centuries of the Christian era had about the biblical writings. His general introduction appears in both Italian and English. In each instance he provides the original text in Greek or Latin, Italian and English translations, and bibliographic information. After general judgments about Scripture, the material is arranged according to the order of the OT and NT books. There are forewords by C. M. Martini and J. de Waard.

C. Roueché and K. T. Erim (eds.), *Aphrodisias Papers. Recent work on architecture and sculpture,* Journal of Roman Archaeology Supplementary Series 1 (Ann Arbor, MI: University of Michigan, 1990, $29.95) 160 pp. Illustrated.

After Erim's report on recent work at Aphrodisias (1986-88), there are five papers on the temple of Aphrodite: J. Reynolds on inscriptions and the building, J. de La Genière on a coin of Tiberius, D. Theodorescu on restoring the Aphrodision, S. Doruk on the architecture of the temenos, and R. Cormack on the temple as the cathedral. Then there are six articles on sculpture: R. R. R. Smith on myth and allegory in the Sebasteion, P. Rockwell on finish and unfinish in the carving of the Sebasteion, N. de Chaisemartin on the Greek classical model of heads on the frieze of the Portico of Tiberius, M. Moltesen on the Aphrodisian sculptures in the Ny Carlsberg Glyptotek, K. Matthews and S. Walker on stable isotope analysis of the marble of the Esquiline group of sculptures in the Ny Carlsberg Glyptotek, and Erim on portrait sculpture of Aphrodisias. The papers were prepared for a colloquium held in 1987 at King's College, London.

E. P. Sanders, *Jewish Law from Jesus to the Mishnah. Five Studies* (London: SCM, 1990; Philadelphia: Trinity Press International, $29.95) xii and 404 pp. Bibliography. Indexed. LCN: 90-33392. ISBN: 0-334-02455-2 (cloth), -02102-2 (paper).

After surveying passages on the Jewish laws (Sabbath, food, purity, offerings, etc.) in the Synoptic Gospels, this volume argues that the special Pharisaic traditions did not have the same status as the written law did, that the Pharisees did not eat ordinary food in priestly purity, and that in the Diaspora Jews went their own way with regard to food, purity, and donations to the Temple rather than basing their behavior on Palestinian rules. It also presents a critical assessment of J. Neusner's concept of the "philosophy" of the Mishnah. Sanders is professor of NT at Duke Divinity School in Durham, NC.

P. Schäfer (ed.), *Übersetzung der Hekhalot-Literatur.* Band 3, §§ *335-597,* Texte und Studien zum Antiken Judentum 22 (Tübingen: Mohr-Siebeck, 1989, DM 98) xliii and 339 pp. ISBN: 3-16-145565-7.

This volume continues the project of providing German versions of the Hekhalot literature that was begun in the volume described in *NTA* 32, pp. 274-275. It presents the "macroforms" of *Hekhalot Zuṭarti* and *Ma'aśe Merkava,* which correspond to pericopes §§ 335-597 in *Synopse zur Hekhalot-Literatur* [*NTA* 26, pp. 348-349]. After general introductions to the two works, it offers German translations and brief notes below. Schäfer prepared this volume in collaboration with K. Herrmann, L. Renner, C. Rohrbacher-Sticker, and S. Siebers.

W. Schneemelcher (ed.), *Neutestamentliche Apokryphen in deutscher Übersetzung.* Band 1, *Evangelien* (6th ed.; Tübingen: Mohr-Siebeck, 1990, DM 98) x and 442 pp. Bibliographies. ISBN: 3-16-145606-8.

This edition of the apocryphal Gospels corrects misprints and minor errors in the 5th edition described in *NTA* 32, p. 275. The 5th edition of the second volume was noticed in *NTA* 34, p. 139.

W. R. Schoedel, *Die Briefe des Ignatius von Antiochien. Ein Kommentar,* trans. G. Koester (Munich: Kaiser, 1990, DM 139) vi and 472 pp. Bibliography. Indexed. ISBN: 3-459-01836-4.

The German version of the introduction, translation, and commentary for the seven letters in the middle recension of Ignatius' writings. The English original appeared in the Hermeneia series [*NTA* 30, p. 125].

D. R. Schwartz, *Agrippa I. The Last King of Judaea,* Texte und Studien zum Antiken Judentum 23 (Tübingen: Mohr-Siebeck, 1990, DM 138) xviii and 233 pp., maps, table. Indexed. ISBN: 3-16-145341-7.

This investigation of the life and significance of Herod Agrippa I (11/10 B.C.-A.D. 43/44) first presents a critical analysis of Josephus' sources about him (see *Ant.* 18:126–19:366). Then it considers Agrippa's life according to the following outline: from boyhood to his uncles' heir; Agrippa under Gaius Caligula; Agrippa, Claudius, and the Jews of the Diaspora; Agrippa I as king of Judea; and Agrippa's death, aftermath, and place in history. Eleven appendixes (three on Acts) are included. Schwartz views Herod Agrippa's career and brief reign as illustrative of the problems of Jewish existence in the Roman empire.

H. Shanks and D. P. Cole (eds.), *Archaeology and the Bible. The Best of BAR.* Vol. 1, *Early Israel;* vol. 2, *Archaeology in the World of Herod, Jesus and Paul* (Washington, DC: Biblical Archaeology Society, 1990, $35.95) x and 324 pp., x and 293 pp. Illustrated. Bibliographies. ISBN: 0-9613089-5-8 (vol. 1), -6-6 (vol. 2).

These two volumes reprint articles from *Biblical Archaeology Review* on topics in various periods of biblical history. The accompanying photographs and illustrations appear in black and white rather than color, and supplementary "afterwords" are included. The NT world is treated in the second volume under six general headings: Jerusalem—from Herod the Great to the Roman destruction (six articles); Caesarea and Herodium—reflections of Herod's other mighty works (four); the Dead Sea scrolls—Jewish texts from Jesus' time (two); by the Sea of Galilee where Jesus preached (three); the tomb of Jesus (four); and the world of Paul's missionary journeys (two).

J. Sievers, *The Hasmoneans and Their Supporters. From Mattathias to the Death of John Hyrcanus I,* South Florida Studies in the History of Judaism 6 (Atlanta: Scholars Press, 1990, $49.95) x and 171 pp., map. Bibliography. Indexed. LCN: 90-8194. ISBN: 1-55540-449-9.

Based on a doctoral dissertation directed by M. Smith and accepted by Columbia University in New York in 1981, this volume traces the history of the Hasmoneans from their small beginnings in Modein to their position in Jerusalem as high priests and leaders of an independent nation. After surveying the sources (1–2 Maccabees, Josephus, etc.) and the events leading to the Hasmonean revolt, it examines the pertinent material with reference to the beginning of the Hasmonean revolt, Judah Maccabee, Jonathan, Simon, and John Hyrcanus I. The goal of the study is to contribute to a more accurate understanding of the complex political, religious, and social situation in 2nd-century B.C. Judea.

D. Ulansey, *The Origins of the Mithraic Mysteries. Cosmology and Salvation in the Ancient World* (New York—Oxford: Oxford University Press, 1989, $24.95) xii and 154 pp. Illustrated. Bibliography. Indexed. LCN: 88-29426. ISBN: 0-19-505402-4.

Based on a doctoral dissertation directed by J. Gager and presented to Princeton University, this volume argues that the Mithraic bull-slaying scene was a star-map depicting the constellations with the spring equinox in Taurus and that Mithras represents the constellation Perseus [see §§ 31-1400–1401]. The major chapters concern the mysteries of Mithras, the bull-slaying and the stars, Mithras and Perseus, the Perseus cult of Tarsus, the celestial equator, the meaning of the bull-slaying, and Mithraic cosmic symbolism. Ulansey, assistant professor of religion at Boston University, relates the origins of Mithraism to Stoic intellectuals in Tarsus who attributed to their native god Perseus power over the newly discovered astronomical phenomenon of the precession of equinoxes and thus power over the entire cosmos.

P. W. van der Horst and G. Mussies, *Studies on the Hellenistic Background of the New Testament,* Utrechtse Theologische Reeks 10 (Utrecht: Faculteit der Godgeleerdheid, Rijksuniversiteit Utrecht, 1990, paper 30 gld.) vi and 242 pp. Indexed. ISBN: 90-72235-10-X. Distributed by T. Wever, Franeker.

First van der Horst examines parallels between the NT and Cornutus [§ 25-1133], Musonius Rufus [§ 19-1149], Hierocles [§ 20-330], Chariton [§ 28-804], and Macrobius [§ 18-1097], respectively. Next Mussies treats parallels to Mt 1:1-17 [§ 30-1041], name-giving after relatives [§ 32-1159], and Joseph's dream in Mt 1:18-23 and comparable stories (1988). Then van der Horst deals with οἱ δέ in Mt 28:17 [§ 31-127], whether a book can end with γάρ [§ 17-152], Hellenistic parallels to Acts 1–4 [§§ 28-171; 30-668; 33-1236], Peter's shadow in Acts 5:15 [§ 21-459], "breathing threats and murder" in Acts 9:1 [§ 15-570], "putting off the old man" [§ 17-1063], εὐτραπελία in Eph 5:4 (1978), and wordplay in 1 Jn 4:12 [§ 17-1073]. There are also articles by Mussies on συλλογίζεσθαι in Lk 20:5 (1978) and on pagans, Jews, and Christians at Ephesus, as well as a joint article on subtractive versus additive numerals [§ 33-1060].

A. Vivian, *Rotolo del Tempio,* Testi del Vicino Oriente antico 6, Letteratura giudaica 1 (Brescia: Paideia, 1990, paper 42,000 L) 302 pp. Bibliography. Indexed. ISBN: 88-394-0442-2.

After a brief introduction to *Temple Scroll* (discovery, edition, manuscripts, etc.), this volume presents an extensive bibliography, a detailed outline of content, an Italian translation of the text, and a 101-page commentary. Also included are appendixes on (1) the liturgical year and the festivals according to *Temple Scroll* and (2) the sacrifices prescribed in *Temple Scroll.*

E. Weiner and A. Weiner, *The Martyr's Conviction. A Sociological Analysis,* Brown Judaic Studies 203 (Atlanta: Scholars Press, 1990, $29.95) x and 159 pp. Bibliography. Indexed. LCN: 89-48209. ISBN: 1-55540-435-9.

After defining the basic elements in the ideal martyrological situation, this volume develops a typology of martyrdom with the help of material related to martyrs of the Maccabean period. Then it traces within the three basic components of classical martyrdom linkages that relate to conviction and its dilemmas: the martyrological confrontation and the impact of uncompromising conviction, the martyr's motive and the formulation of conviction, and the martyr's narrative and the manipulation of conviction. The final chapter discusses the predicament of people today with regard to conviction.

J. J. S. Weitenberg and A. de L. van Weenen, *Lemmatized Index of the Armenian Version of Deuteronomy,* SBL Septuagint and Cognate Studies 32 (Atlanta: Scholars Press, 1990, cloth $19.95, paper $14.95) xii and 96 pp. Bibliography. LCN: 90-39123. ISBN: 1-55540-486-3 (cloth), -487-1 (paper).

The first printed result of the activities of the Leiden Armenian Database, this volume is a lemmatized and morphologically analyzed index of all words and word forms that occur in the Armenian version of Deuteronomy according to C. Cox's 1981 edition. The lemmata are arranged in the order of the classical Armenian alphabet. Grammatical information about the form is presented, and the reference to the form within the text is given according to chapter and verse.

J. W. Wevers, *Notes on the Greek Text of Exodus,* SBL Septuagint and Cognate Studies 30 (Atlanta: Scholars Press, 1990, cloth $41.95, paper $27.95) xxvii and 678 pp. Indexed. LCN: 90-32274. ISBN: 1-55540-453-7 (cloth), -454-5 (paper).

In the course of preparing his Göttingen edition of the Septuagint of Exodus, Wevers made notes on the text and its interpretation of the Hebrew. The notes seek to help serious students of the Torah who would like to make use of the Greek text in an intelligent way but feel at a loss as to how to proceed or how to understand the Septuagint over against the Masoretic text. They place primary stress on the Greek text of Exodus, how it was put together, and how the translator did his work. The notes are presented for Exodus in verse-by-verse order.

L. M. WILLS, *The Jew in the Court of the Foreign King. Ancient Jewish Court Legends,* Harvard Dissertations in Religion 26 (Minneapolis, MN: Fortress, 1990, paper $14.95) xiii and 204 pp. LCN: 90-31690. ISBN: 0-8006-7080-9.

Prepared as a doctoral dissertation under the direction of J. Strugnell and presented to Harvard University, this volume seeks to understand Daniel 1–6 and Esther in the context of the genre of wisdom court legend. After discussing methodology in studying Jewish court legends and defining the genre, it examines examples of the wisdom court legend in ancient Near Eastern, Hebrew, and Greek literature. Then it analyzes the cycle of court legends in Daniel 1–6 (including Susanna, and Bel and the Dragon) and traces the development from court legend to novella in Esther. Wills is director of language studies and lecturer on Greek and Latin at Harvard Divinity School.

I. WILSON, *Are These the Words of Jesus? Dramatic Evidence from beyond the New Testament* (Oxford: Lennard, 1990, £14.95) viii and 191 pp., 9 figs. Bibliography. Indexed. ISBN: 1-85291-086-0.

Wilson, author of *Jesus: The Evidence* (1984), investigates whether any of Jesus' words have survived apart from the canonical Gospels. First he discusses the transmission of Jesus' words, learning to recognize his words, and the quest for his authentic words. Next he considers sayings of Jesus in Egyptian papyri, *Gospel of Thomas,* other Nag Hammadi documents, *Secret Gospel of Mark,* the letter of James, Jewish and Muslim sources, the Abgar correspondence, and other already found and yet to be discovered materials.

M. O. WISE, *A Critical Study of the Temple Scroll from Qumran Cave 11,* Studies in Ancient Oriental Civilization 49 (Chicago: Oriental Institute of the University of Chicago, 1990, paper $25) xvii and 292 pp., 2 figs., 8 tables. Bibliography. LCN: 90-61248. ISBN: 0-918986-63-X.

The entirely revised form of a doctoral dissertation directed by N. Golb and accepted in 1988 by the University of Chicago, this study of *Temple Scroll* (11QTemple) uses redaction criticism to clarify the compositional history and purpose of the work. After surveying research on *Temple Scroll,* it delineates four major sources: the Deuteronomy Source, the Temple Source, the Midrash to Deuteronomy, and the Festival Calendar. It also discusses the laws added to these basic sources. Then it focuses on the final form of *Temple Scroll* and its redactor, his motives, and identity. Wise concludes that *Temple Scroll* was intended as an eschatological law for the land, was redacted ca. 150 B.C. by the Teacher of Righteousness, and was not a product of the Qumran community. A 38-page appendix provides a compositional analysis of *Temple Scroll.*

T. ZAHAVY, *Studies in Jewish Prayer,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1990, $31.50) vii and 182 pp. Bibliography. Indexed. LCN: 90-35820. ISBN: 0-8191-7837-3.

The eight chapters in this volume concern methods for analyzing early Jewish prayer; textual evidence for the beginnings of rabbinic prayer; the synagogue in the Mishnah, Tosefta, and Jerusalem Talmud; the scribal influence on prayer (the Shemaʿ); priestly and patriarchal influences on prayer (the Eighteen Blessings); the Hallel in early rabbinic Judaism; the psychology of early rabbinic prayer; and the editorial structure of the Jerusalem Talmud's tractate *Berakot* (a rabbinic compendium on prayer). Zahavy teaches at the University of Minnesota in Minneapolis.

ADDITIONAL BOOKS RECEIVED

K. Arasola, *The End of Historicism. Millerite Hermeneutic of Time Prophecies in the Old Testament* (Uppsala: University of Uppsala Press, 1990, paper) x and 226 pp., 14 charts. Illustrated. Bibliography. ISBN: 91-630-0105-5.

J. B. Cobb and C. Ives (eds.), *The Emptying God. A Buddhist-Jewish-Christian Conversation,* Faith Meets Faith (Maryknoll, NY: Orbis, 1990, cloth $29.95, paper $14.95) xix and 212 pp. Bibliography. Indexed. LCN: 90-31442. ISBN: 0-88344-671-5 (cloth), -670-7 (paper).

M. H. Ellis, *Beyond Innocence and Redemption. Confronting the Holocaust and Israeli Power. Creating a Moral Future for the Jewish People* (San Francisco: Harper & Row, 1990, $21.95) xvi and 214 pp. Indexed. LCN: 89-45954. ISBN: 0-06-062215-6.

D. W. Ferm, *Contemporary American Theologies. A Critical Survey* (rev. ed.; San Francisco: Harper & Row, 1990, paper $14.95) viii and 184 pp. Bibliography. Indexed. LCN: 90-4595. ISBN: 0-06-062361-6.

M. P. Graham, *The Utilization of 1 and 2 Chronicles in the Reconstruction of Israelite History in the Nineteenth Century,* SBL Dissertation Series 116 (Atlanta: Scholars Press, 1990, cloth $25.95, paper $16.95) xi and 268 pp. Bibliography. LCN: 89-6336. ISBN: 1-55540-354-9 (cloth), -355-7 (paper).

J. Jarick, *Gregory Thaumaturgos' Paraphrase of Ecclesiastes,* SBL Septuagint and Cognate Studies 29 (Atlanta: Scholars Press, 1990, cloth $29.95, paper $19.95) vii and 375 pp. Bibliography. Indexed. LCN: 90-39125. ISBN: 1-55540-484-7 (cloth), -485-5 (paper).

M. Oeming, *Das wahre Israel. Die "genealogische Vorhalle" 1 Chronik 1–9,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 128 (Stuttgart—Berlin—Cologne: Kohlhammer, 1990, DM 79) 237 pp. Bibliography. Indexed. ISBN: 3-17-010771-2.

J. M. Sasson, *Jonah. A New Translation with Introduction, Commentary, and Interpretation,* Anchor Bible 24B (New York—London: Doubleday, 1990, $28) xvi and 368 pp. Bibliography. Indexed. LCN: 89-35970. ISBN: 0-385-23525-9.

P. Sims-Williams, *Religion and Literature in Western England 600–800,* Cambridge Studies in Anglo-Saxon England (Cambridge, UK—New York: Cambridge University Press, 1990, $65) xv and 448 pp., map. Bibliography. Indexed. LCN: 89-37968. ISBN: 0-521-38325-0.

S. J. Teubal, *Hagar the Egyptian. The Lost Tradition of the Matriarchs* (San Francisco: Harper & Row, 1990, cloth $29.95, paper $19.95) xliv and 226 pp., frontispiece, 4 maps. Illustrated. Bibliography. Indexed. ISBN: 0-06-250872-5 (cloth), -250873-3 (paper).

S. B. Thistlethwaite and M. P. Engel (eds.), *Lift Every Voice. Constructing Christian Theologies from the Underside* (San Francisco: Harper & Row, 1990, paper $15.95) v and 329 pp. Bibliographies. Indexed. LCN: 89-45558. ISBN: 0-06-067992-1.

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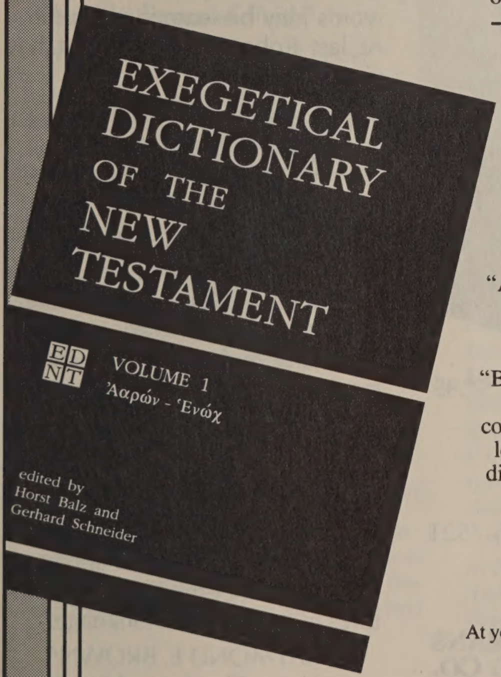
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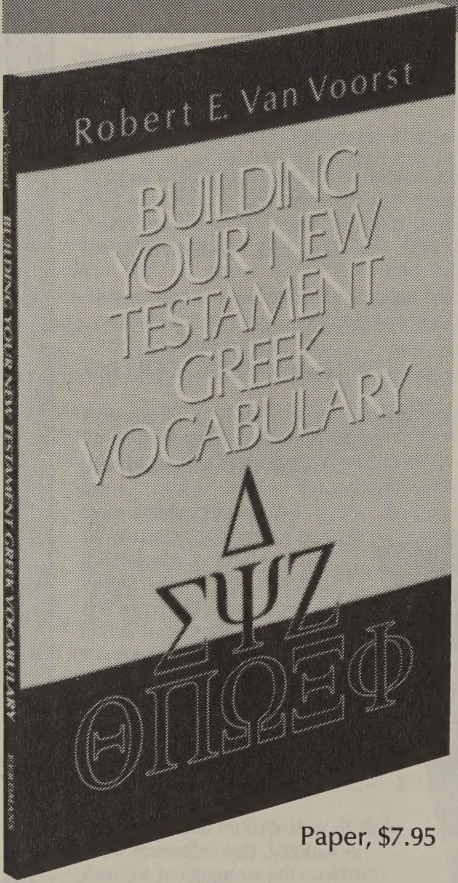

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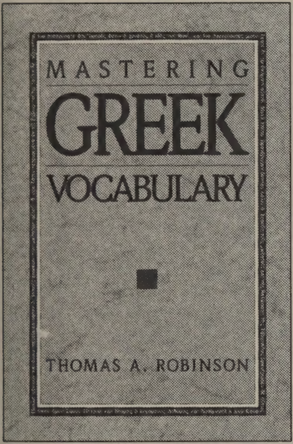

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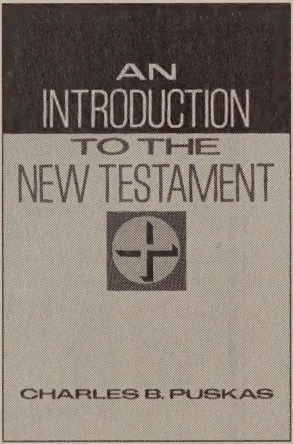

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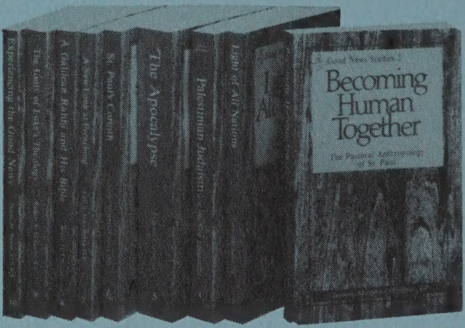

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

501. J. H. Charlesworth, "David Flusser's Vision," *Explorations* [Philadelphia] 4 (1, '90) 1, 4.

After biographical information about Flusser (1917-), the article focuses on his recent publications and indicates his contribution toward better understanding between Jews and Christians.—D.J.H.

502. K. Faschian, "Neue Studien zur Frage der Entstehung der neutestamentlichen Schriften," *WissWeis* 53 (1, '90) 66-72.

J. A. T. Robinson, C. Tresmontant, and J. Carmignac have shown the way toward an early dating of the NT books. They have built upon the theses of C. C. Torrey about the language and date of the Gospels. Their work has been confirmed to some extent by R. Laurentin's work on the infancy Gospels and B. E. Schein's book on John's Gospel as well as the discovery of NT fragments at Qumran.—D.J.H.

503. L. Gasque and W. Gasque, "Frederick Fyvie Bruce (1910-1990). An Appreciation," *Crux* 26 (4, '90) 2, 47.

Bruce was among a handful of the best known and most highly respected biblical authorities of any theological persuasion. He built bridges from the academy to the world where ordinary, intelligent but non-academic men and women lived. A generation of teachers and pastors will remember him as the man who almost single-handedly revived and rehabilitated evangelical biblical scholarship.—C.R.M.

504. E. A. Matter, "The Bible in All Ages?" *JournRel* 71 (1, '91) 79-90.

After an overview of the scope and organization of the eight volumes of *Bible de tous les temps* (Paris: Beauchesne, 1984-89) as a whole, the article briefly evaluates the contents of each volume before concluding with remarks about the strengths and weaknesses of this collection as a tool for teaching and scholarship. The series has set a new standard of cross-disciplinary vision and cooperation on a subject of broad interest. Historians of music, art, drama, literature, religious and social movements, politics, and economics have joined biblical scholars to consider the ways the Bible was received, used, and reflected on over a period of some 2,000 years.—C.R.M.

505. J. Roloff, "Neutestamentliche Einleitungswissenschaft. Tendenzen und Entwicklungen," *TheolRund* 55 (4, '90) 385-423.

The article first describes and evaluates introductions to the NT by A. F. J. Klijn, A. George and P. Grelot (eds.), H.-M. Schenke and K. M. Fischer, P. Vielhauer, H. Koester, D. E. Aune, E. Schweizer, R. F. Collins, B. S. Childs, F. J. Schierse, W. Grundmann, and D. Nestle. Then it discusses treatments of the Gospels (F. Zimmermann, W. Schmithals, H. Frankemölle), textual criticism (L. Vaganay and C.-B. Amphoux), chronology (R. Jewett, G. Lüdemann, J. A. T. Robinson), methodology (W. Egger, K. Berger), *Bibelkunde* (K. Berger), and the state of research (O. Merk, E. J. Epp and G. W. MacRae [eds.]).—D.J.H.

506. B. M. F. van Iersel, "In memoriam prof. dr. Willem Grossouw (6 nov. 1906 - 22 mei 1990)," *TijdTheol* 30 (3, '90) 229-233.

This memorial note concerning the late Professor Grossouw describes his academic career and scholarly achievements, and calls attention to the "breakthroughs" that he accomplished at the University of Nijmegen.—D.J.H.

Canon

507. S. Amsler, "La Bible judéo-chrétienne en tous ses états," *FoiVie* 89 (5, '90) 29-38.

After describing the 19th-century debate about the OT Apocrypha, the article discusses the enlarged OT canons of the Septuagint and Vulgate, the origin and fixing of the Hebrew canon, and the way toward an ecumenical Jewish-Christian canon.—D.J.H.

508. E. Aurelius, "Gamla testamentet i kristendomens bibel" [The Old Testament in the Christian Bible], *SvenskTeolKvart* 65 (3, '89) 97-108.

Christianity is not a "book religion" in the same sense as Judaism and Islam; for Christians God's creative Word is Christ. Whether this means that Christian preaching can only be based on the Gospels and not on OT texts is a debatable issue. There are essentially three different approaches to the OT: (1) that of the church, for which the OT is still "holy Scripture," (2) that of Judaism, and (3) that of the scientific "historical-critical" method. A proper approach to the OT in the church today must be both Christian ("typological") and informed by the results of scholarship. OT promises, pronouncements of judgment, narratives, etc., can be taken for what they were, and also for what they have to tell God's people now by way of commentary on what they also know from the gospel.—B.A.P.

509. C. E. Carlston, "The Canon—Problems and Benefits," *Bulletin of Christian Research Institute Meiji Gakuin University* [Tokyo] 23 ('90) 1-22.

The concept of canon has lost its scientific justification on purely historical grounds with respect to apostolic provenance, widespread use, and theological orthodoxy. The positive benefits of working with a canon include the following: its dialectical function as product and judge of the church, its utility in relating self-understanding and tradition, and its reasonably clear picture of Jesus.—D.J.H.

510. E. Zenger, "Unser Erstes Testament. Von der Bedeutung des Alten Testaments für die Christen," *BibLiturg* 63 (3, '90) 130-141.

The OT constituted the Bible of Jesus and the early church. The identification of the OT as promise and the NT as fulfillment is an oversimplification. The OT is important for its teaching about God, political engagement, and praxis in everyday life. It also has great ecumenical significance today.—D.J.H.

Interpretation

511. D. Banon, "Le rêve entre midrach et psychanalyse. Interprétation biblique et interprétation psychanalytique," *LumVie* 39 (198, '90) 35-45.

The article compares and contrasts the procedures and goals involved in the psychoanalytic interpretation of dreams and the midrashic interpretation of Scripture. It first reflects on interpretation as the production of meaning and then focuses on interpreting the dream of Jacob in Gen 28:12-13.—D.J.H.

512. W. **Brueggemann**, "The Preacher, the Text, and the People," *TheolToday* 47 (3, '90) 237-247.

In order for the "scandalous" texts of the Bible to be voiced and heard in the church, it may be useful to take strategic clues from the notion of "triangling" developed in family therapy and from the idea of an implied voice (W. C. Booth) that evokes an implied audience (W. Ong).—D.J.H.

513. D. **Carr**, "Synergy Toward Life: A Paradigm for Liberative Christian Work with the Bible," *Quarterly Review* [Nashville, TN] 10 (4, '90) 40-58.

Synergy with a biblical text is the interaction that happens when elements of the situation illumine—even transform—the text, while the text in turn brings new perspectives on the situation, even changing it. Feminist rewriting of the Bible is an example of synergistic mutual transformation of Scripture and situation. Not only do we need to look for justice and peace in the Bible but we must also seek images for reading the Bible justly and peacefully. Perhaps synergy toward life can be such an image.—D.J.H.

514. D. **Fergusson**, "Meaning, Truth, and Realism in Bultmann and Lindbeck," *RelStud* 26 (2, '90) 183-198.

Bultmann's theology combined contrasting theories of meaning and truth. His theory of meaning in which every theological statement must be a function of one's existential state points toward a non-realist, regulative understanding of religion. By contrast, his theory of truth holds that our language refers to the existence of a transcendent God and his decisive action in Jesus Christ. This framework underlies Bultmann's approaches to philosophy, the faith-history problem, and demythologizing. A similar combination of meaning, truth, and realism appears in G. Lindbeck's *The Nature of Doctrine* (1984).—D.J.H.

515. F. S. **Fiorenza**, "The Crisis of Scriptural Authority. Interpretation and Reception," *Interpretation* 44 (4, '90) 353-368.

After analyzing the crisis of scriptural authority not simply as a crisis of the Scriptures but as a crisis of modernity, the article describes two approaches to the problem of biblical authority: the functional approach and the canonical approach. Then it suggests that recent theories of "reception hermeneutics" provide an approach to interpretation that can help us to deal with the issue of scriptural authority and the modern reading of the Scriptures. The Scriptures function less as a classic than as a constitution—the constitution of an ongoing community.—D.J.H.

516. P. **Gibert**, "Le rapport à l'Écriture dans l'oraison: une naïveté seconde?" *Christus* [Paris] 37 (148, '90) 425-434.

The emergence of historical criticism has caused us to lose our first naïveté vis-à-vis the Scriptures; we can no longer read them in ignorance of their true nature and history. But now it is possible to achieve a second naïveté by sharing the profound religious experiences of the biblical redactors.—D.J.H.

517. P. Gibert, "Récit biblique de rêve et psychanalyse," *LumVie* 39 (198, '90) 23-33.

The article first reflects on the similarities and differences in the exegetical and psychoanalytic approaches to the interpretation of dreams. Then it examines the "true" dream of Jacob at Bethel (Gen 28:10-22) and the "false" dream of Judas Maccabeus (2 Macc 15:11-16). Finally it considers the contributions of the two approaches in understanding the meaning of dreams.—D.J.H.

518. J. Grimes, "The Contribution of the Study of Scripture to the Study of Religion," *RelStudTheol* 9 (2-3, '89) 47-54.

The article first reflects on the comparative study of "scripture," i.e. how sacred texts function in the various religions of the world. Then it explores the Vedas as scripture and seeks to enlarge the concept of "scripture."—D.J.H.

519. C. Gunton, "Using and Being Used: Scripture and Systematic Theology," *Theol Today* 47 (3, '90) 248-259.

The status of the biblical text and the epistemological respectability of theology have come into question side by side. Systematic theology is the rational dimension of the conversation that is initiated by God at the creation and continued in the history of God's dealings with the world. The Bible's authority is that it represents the heart of that conversation, both its initiation and the particular human response that is Israel, Jesus, and the church.—D.J.H.

520. D. Jodock, "The Reciprocity Between Scripture and Theology. The Role of Scripture in Contemporary Theological Reflection," *Interpretation* 44 (4, '90) 369-382.

Theological reflection attempts to make sense and order out of God's relationship to the community here and now. The Scriptures are an indispensable resource for theological thinking. (1) Theological reflection and scriptural study should be understood as activities of the community of faith. (2) Renewing a lively sense of transcendence is a high priority for any who would contribute to the well being of contemporary society. (3) In our day theological reflection is best understood as reciprocally related to the Scriptures. (4) In our day theological reflection requires dialogue among the various parts of the community of faith. —D.J.H.

521. W. Kasper, "Das Verhältnis von Schrift und Tradition. Eine pneumatologische Perspektive," *TheolQuart* 170 (3, '90) 161-190.

After posing the problem of the relation between Scripture and tradition, the article examines three approaches to it: Nicea II and the ancient church model (tradition and traditions), Trent and the post-Tridentine model (Scripture and church), and Vatican II and the present-day problematic (dogma and history). It concludes with theses about God's self-revelation through Jesus Christ in the Holy Spirit, the church, Scripture and the gospel, theological criteriology, and spiritual interpretation and the world.—D.J.H.

522. E. LaVerdiere, "Sowing the Seed," *Church* 6 (4, '90) 43-46.

The article provides recommendations to Catholic parishes that wish to foster Bible study among their members as well as suggestions about attitudes and procedures. [The same issue contains C. M. Martini's explanation of *lectio divina* (p. 47) as well as an outline of the "liberation theology" approach developed by the Conference of Latin American Religious (pp. 48-49).]—D.J.H.

523. E. Lerle, "Die Bibel irrt nicht. Streit um die Wahrheit," *Evangelische Kommentare* [Stuttgart] 23 (9, '90) 524-525.

The reduction of truth to the subjective and human characterizes some Christian theology (e.g. R. Bultmann), much as it did Marxist thinking. Belief in the objective truth of the Bible (e.g. Second Isaiah as genuine prophecy, Jesus' virginal conception) is based on Jesus Christ as the foundation of truth (see 1 Cor 3:11).—D.J.H.

524. T. G. Long, "The Use of Scripture in Contemporary Preaching," *Interpretation* 44 (4, '90) 341-352.

One of the hallmarks of recent biblical interpretation has been the discovery of the role of human imagination—both the imagination employed by those authors who composed or compiled the biblical text, and the imagination required of those who read and interpret it. The "meaning for today" of a biblical text is not lying there in the text itself, waiting to be uncovered. It is given only as the interpreter brings together the two poles, the ancient text and the present situation, and allows the spark of imagination to jump between them. [The same issue contains expository articles by W. J. Burghardt on Isa 60:1-7 (pp. 396-400), M. L. Soards on Lk 2:22-40 (pp. 400-405), and W. G. Thompson on 1 Cor 8:1-13 (pp. 406-409).]—D.J.H.

525. K. Nielsen, "Intertextuality and Biblical Scholarship," *ScandJournOT* 4 (2, '90) 89-95.

This paper traces some OT precursors to Mt 4:1-11 in order to see whether it is possible to use the insights of poststructuralists in a way that does not lead to chaos, irresponsible anarchism, and the end of communication. It is most worthwhile examining the intertextuality that comes out of the historical situation in which the text was written, used, and reused. —C.R.M.

526. S. E. Porter, "Why Hasn't Reader-Response Criticism Caught on in New Testament Studies?" *Literature and Theology* [Oxford] 4 (3, '90) 278-292.

After singling out five distinctives of reader-response criticism, the article suggests five reasons why it has not caught on in NT studies: (1) the difficulty of arriving at a firm definition, (2) the unwillingness of biblical scholars to free themselves of historical concerns, (3) a gross misunderstanding of reader-response criticism as a reading strategy, (4) the lack of a significant, cohesive group practicing the method, and (5) the movement of sympathetic scholars into other areas of criticism. Given the current climate of criticism, the chances of reader-response criticism coming into its own in NT studies are diminishing.—C.R.M.

527. J. Powell, "Social Theory as Exegetical Tool," *Forum* 5 (4, '89) 27-40.

After outlining a typology of social theories (naturalist, deep structure, anti-necessitarian), the article examines R. A. Horsley's application of deep-structure theory in *Jesus and the Spiral of Violence* (1987) and K. Wengst's anti-necessitarian approach in *Pax Romana and the Peace of Jesus Christ* (1987). Horsley's approach requires an initial leap of faith in his social theory, and without the theoretical underpinnings a great deal of his presentation seems forced or implausible. What Wengst does tell us does not depend on acceptance of a highly contestable theory about social necessity, and is therefore more satisfactory.—D.J.H.

528. R. D. PREUS, "The Unity of Scripture," *ConcTheolQuart* 54 (1, '90) 1-23.

The concept of the unity of Scripture developed by Luther and the Reformers and structured on the four pillars of divine authorship of Scripture, agreement between OT prophecy and NT fulfillment, christocentricity, and doctrinal agreement throughout Scripture is based squarely on the exegesis of Scripture. After describing modern theories about the unity of Scripture, the article provides comments relevant to the discussion of the topic today.—D.J.H.

529. J. M. RUSSELL, "Pittenger on Biblical Authority: A Processive Approach," *Encounter* 51 (4, '90) 359-376.

With the help of process thought N. Pittenger identifies the Bible as that literature which depicts how we evolved into Christians. The article explains Pittenger's approach to biblical authority with reference to four themes: the nature of the Bible, revelation, inspiration and literalism, and the Bible as tradition. Pittenger's process-rooted approach to the Bible illumines God's salvific activity in our world, though his description of the Bible as normative could obscure his processive approach.—D.J.H.

530. E. SCHÜSSLER FIORENZA, "Biblical Interpretation in the Context of Church and Ministry. A Perspective on 'Theology for Christian Ministry,'" *WordWorld* 10 (4, '90) 317-323. [§ 35-53.]

After describing her training in biblical studies in Germany, the author explains how coming to the USA in 1970 enabled her to define herself explicitly as a theologian rather than just a historian of religions and to understand herself as pioneering a different biblical and theological scholarship that empowers feminist ministry and church.—D.J.H.

531. D. STEIN, "Une lecture psychanalytique de la Bible. 'Le sacrifice interdit' de Marie Balmary," *LumVie* 39 (198, '90) 47-61.

The slightly abbreviated version of a review article on Balmary's *Le sacrifice interdit. Freud et la Bible* (1986) that appeared in *Revue des Sciences Philosophiques et Théologiques* [§ 33-18r].—D.J.H.

532. G. THEISSEN, "L'herméneutique biblique et la recherche de la vérité religieuse," *RevThéolPhil* 122 (4, '90) 485-503.

The article first shows that the three aspects of biblical truth (theological, historical, ethical) can be discussed with the help of three theories of truth (correspondence, coherence, consensus) provided these theories are reformulated somewhat. Then it outlines an evolutionist understanding of biblical truth in order to integrate the different aspects of truth, with attention to the questions of monism and dualism, religion and science, and mystical religion and kerygmatic religion.—D.J.H.

533r. *Tradition and Interpretation in the New Testament,* ed. G. F. Hawthorne with O. Betz [*NTA* 33, p. 102].

H. A. LOMBARD, "Tradition and interpretation: Twenty-five attempted approaches - in honour of E Earle Ellis," *HervTeolStud* 46 (1-2, '90) 120-143.—This review of the *Festschrift* honoring Professor Ellis focuses on ten articles that bring the Fourth Gospel into discussions of other issues and two articles (by P. Borgen and D. M. Smith) that treat the relation of John's Gospel to the Synoptics. The presentations do not reflect interpretation of traditions as spelled out in the NT but rather diverse interpretations by scholars of various versions/aspects of early Christian traditions within the NT.—D.J.H.

534. P. J. VISAGIE, "The beginning of the word: Introduction to a theory of archaeological grammar," *Neotestamentica* 24 (1, '90) 131-142.

Archaeological discourse analysis is directed to those discourses (or levels of discourse) that give expression to the specifically human competence to conceptualize in megacontexts, to think the ultimate in terms of beginnings or endings, centers or wholes, causes or conditions. After explaining this method and distinguishing it from positivist and deconstructionist interpretations, the article discusses the propositional structure of alpha-expressions, conceptualizing the beginning (remarks on operator-semantics), and sketching the surrounding context.—D.J.H.

535. W. WIEFEL, "Die Autorität der Schrift und die Autorität des Evangeliums," *Theol LitZeit* 115 (9, '90) 641-654.

M. Kähler's distinction between the Bible as revelation and the gospel as the living word of God is based on the NT, as an examination of the Synoptic Gospels, Paul's letters, and John's Gospel shows. From the early Christian perspective the authority of Scripture is defined by the authority of Christ. While the gospel discloses the presence of salvation and is open to the future, Scripture partakes of the actualized past.—D.J.H.

536. B. WILLMES, "'Extreme Exegese.' Überlegungen zur Reihenfolge exegetischer Methoden," *BibNotiz* 53 ('90) 68-99.

After surveying recent discussions about exegetical methods, the article reflects on problems encountered in arranging these methods in a logical order. Then it arranges the synchronic and diachronic methods in a sequence that will prove useful to those who study biblical texts: preparatory steps, linguistic analysis (predominantly synchronic), linguistic analysis (diachronic), return to history, exposition of the text, the history of the text's reception, and actualization.—D.J.H.

Textual Criticism

537. P. J. JOHNSTON, "The Textual Character of the Textus Receptus (Received Text) where it differs from the Majority Text in the Gospels of Matthew and Mark," *Bulletin of the Institute for Reformation Biblical Studies* [Fort Wayne, IN] 1 (2, '90) 4-9.

This study examines important readings of the Textus Receptus in Mt and Mk that are not supported by the Majority Text. A substantial number of the distinctive Textus Receptus readings are of very ancient origin. The conclusion addresses the question of Erasmus' manuscript sources.—C.R.M.

538. T. P. LETIS, "The Ecclesiastical Text *Redivivus?*" *Bulletin of the Institute for Reformation Biblical Studies* [Fort Wayne, IN] 1 (2, '90) 1-4.

This essay comments on recent assessments by D. B. Wallace [§ 34-56] and K. Aland [§ 33-1040] of the phenomenon of the revival of the Majority Text. The attempt by K. and B. Aland to project the impression that there is now but one standard text will not make a horizon filled with a multiplicity of theoretical original texts go away.—C.R.M.

539. D. C. Parker, "A Copy of the Codex Mediolanensis," *JournTheolStud* 41 (2, '90) 537-541.

The 6th-century Vulgate Gospel Codex Mediolanensis (Milan, Biblioteca Ambrosiana C. 39. inf.) contains in the middle of quire 39 a gathering of eight leaves (278-285b) written in 10th-century minuscule, containing Jn 13:1–18:36. These pages are not a restoration of the original codex (which has the passage complete) but a copy of it. They provide a glimpse of a 10th-century scribe at work. They may represent a trial copying by a novice, or may have been undertaken to reduce the over-use of an old and valued manuscript.—D.J.H.

540. J. H. Petzer, "A survey of the developments in the textual criticism of the Greek New Testament since UBS3," *Neotestamentica* 24 (1, '90) 71-92.

This survey of developments in NT textual criticism since 1975 discusses pocket editions, major editions and critical apparatuses, textual theory and history, methodology, and the return of the Textus Receptus. Three aspects stand out: the building of apparatuses, the use and development of the eclectic method, and the widening gap between Münster and the rest of the world. Urgent attention ought to be given to refining the representation of information in apparatuses, the history of the text and its reconstruction, and methodology.—D.J.H.

Textual Criticism, §§ 35-565, 580, 628, 630, 632, 647, 676, 681, 784.

Biblical Philology

541. J. L. Boyer, "Noun Clauses in the Greek New Testament: A Statistical Study," *GraceTheolJourn* 10 (2, '89) 225-239.

The second in a series of studies dealing with subordinate clauses in the Greek NT [see § 33-1051] looks at noun clauses that are introduced by conjunctions. It first classifies them according to noun function: as the subject of a sentence, as the object of verbs, and as epexegetic of or in apposition to another substantive. Then it considers the conjunctions used in noun clauses and the mood of the verbs. Finally it treats alternative forms of noun clauses.—D.J.H.

542. R. Buth, "Recommendations for a Reading Program in Greek Texts," *Notes on Translation* [Dallas] 4 (1, '90) 42-50.

The article outlines a program for reading Greek compositions nearest to the NT either in language or content: Apostolic Fathers, papyri, Septuagint, Josephus, etc.—D.J.H.

543. L. Cignelli and G. C. Bottini, "Il complemento d'agente nel greco biblico (LXX e NT)," *StudBibFranLibAnn* 39 ('89) 37-48.

In the Septuagint and NT the agent in passive verbal constructions is often identified by a preposition (ὑπό, ἀπό, παρά, ἐκ, πρός) with a noun in the genitive case, or by the dative of agent. After defining the phenomenon, the article classifies the various Septuagint and NT examples.—D.J.H.

544. J. K. Elliott, "τε in the New Testament," *TheolZeit* 46 (3, '90) 202-204.

In Koine τε steadily fell into desuetude. The article charts three NT uses in the order in which the word seems to have gone out of use: (1) "free τε," (2) the phrase τε καί, or τε . . . καί, and (3) οὔτε, μήτε, and εἴτε. The usage of Acts is clearly eccentric (free τε ca. 100 times versus the rest of the NT 13/14 times; τε . . . καί ca. 60 times versus 33/48). Doubtful instances of τε should be rejected as being due to Atticist correction, other things being equal, with the exception of Acts, where the frequent presence of the particle must have been an irritant to any Greek reader, even one trained in Atticist schools.—C.R.M.

545. W. GRUDEM, "The Meaning of Κεφαλή ("Head"): A Response to Recent Studies," *TrinJourn* 11 (1, '90) 3-72.

After summarizing his own article on the meaning of κεφαλή [§ 30-979], Grudem responds to R. S. Cervin's critique [§ 34-1059] on the grounds that Cervin has not used proper methodology, correctly evaluated the evidence, represented Grudem's article with complete fairness, or come to correct conclusions. It also interacts with studies of κεφαλή by other scholars, and concludes that the meaning "ruler, authority over" is well established whereas "source" is not.—D.J.H.

546. C. MACHOLZ, "Das 'Passivum divinum,' seine Anfänge im Alten Testament und der 'Hofstil,'" *ZeitNTWiss* 81 (3-4, '90) 247-253.

The use of passive verbs to avoid naming God did not originate in post-biblical Judaism. It was already common in the OT (especially its late phases) and intertestamental Jewish writings (Sirach). It arose not in apocalyptic circles but in the royal court. The divine passive was originally a royal passive.—D.J.H.

Biblical Translation

547. R. G. BRATCHER, "Translating for the Reader," *TheolToday* 47 (3, '90) 290-298.

Distinct translation philosophies are represented by the REB (dynamic equivalence) and the NRSV (literal). REB has drawn back significantly from many of the idiosyncratic textual decisions of NEB, while NRSV continues the conservative RSV textual policy with some significant changes. Both are excellent translations, and are to be received and used gratefully as improvements over NEB and RSV. But they could be better, and in time a second edition of both should be issued.—D.J.H.

548. E. A. CASTELLI, "Les belles infidèles/Fidelity or Feminism? The Meanings of Feminist Biblical Translation," *JournFemStudRel* 6 (2, '90) 25-39.

The feminist translator of the Bible wishes to produce "the Bible" itself, not a version or a mechanical production of it. In wishing to perform such a radical act of writing she encounters many obstacles related to the nature of translation, the highly engendered character of discourse about translation in the West, the concept of fidelity, the political origins and effects of biblical translation, and the idea of the feminist translator as collaborator. [The same issue contains responses to this article and that by C. J. Martin [§ 35-559] by J. Dewey (pp. 63-69), P. Hutaff (pp. 69-74), and J. Schaberg (pp. 74-85).]—D.J.H.

549. J. S. CLARKSON, "Inclusive Language and the Church," *Prism* 5 (2, '90) 37-49.

After explaining the function of metaphor as it pertains to naming the divinity in Scripture, the article reflects on questions raised by the inclusive language issue regarding authority, Scripture, and creeds. It concludes with thoughts about language in the church and in religious education.—D.J.H.

550. P. W. Comfort, "An Analysis of Five Modern Translations of the Gospel of John," *Notes on Translation* [Dallas] 3 (3, '89) 30-55.

After reviewing the philosophical and/or methodological stances of the translators of the RSV, NEB, TEV, NASB, and NIV as set out in the introductions to the respective versions, this article tests whether each translation adheres to its stated philosophy and methodology of translation by examining its rendering of Jn 1:1-18.—C.R.M.

551. R. C. Dentan, "The Story of the New Revised Standard Version," *PrincetonSemBull* 11 (3, '90) 211-223.

In spite of all the changes that have been introduced the NRSV is a revision in the line of the KJV, ASV, and RSV, not a new translation. The program of the NRSV was to update grammatical forms, to eliminate sex-biased vocabulary, and to incorporate the results of sound biblical scholarship into the translation.—D.J.H.

552. A. L. Farstad, "The New Revised Standard Version: A Review," *JournGrace EvangSoc* 3 (2, '90) 33-45.

The NRSV is well edited, smooth reading, and nicely produced. But the many tendentious readings proceeding from liberal, ecumenical, and feminist perspectives render it severely marred. It cannot be recommended for conservative evangelicals who believe in inerrancy and all the doctrines of the Bible.—D.J.H.

553. H. G. Grether, "Translators and the Gender Gap," *TheolToday* 47 (3, '90) 299-305.

The four recent English translations—NJB, NAB Revised NT, REB, NRSV—show a concern for gender-inclusive language. How and to what extent they do so is illustrated by their treatments of ἄνθρωπος, υἱός, ἀδελφός, and the third-person masculine singular pronoun. The "gender gap" has been greatly narrowed by them.—D.J.H.

554. C. Hargreaves, "Bibles in Modern English. Are Their Critics Right?" *ExpTimes* 102 (3, '90) 68-71.

The 1980s saw a marked growth of the literary approach to the Bible and of conservative attachment to the KJV as the only adequate version of the Bible in English. The article includes discussion of how mystery, wonder, spirituality, and the supernatural are best reflected in the language of biblical translation; the role of imagination in translation; the charge that modern versions have replaced the classic beauty of the KJV with a bleakness of language; directness and accuracy of meaning; and artificiality and reality in biblical translation.—C.R.M.

555. W. Harrelson, "Inclusive Language in the New Revised Standard Version," *PrincetonSemBull* 11 (3, '90) 224-231.

After noting that the committee responsible for producing the NRSV did not begin with a mandate to make the language inclusive, the article describes the process that led to the policy to remove all masculine language in referring to human beings apart from those texts that clearly referred to men. Then it offers examples of inclusive language that works particularly well and reflects on problems that remain.—C.R.M.

556. H. H. HESS, "Fidelity Equivalence," *Notes on Translation* [Dallas] 3 (3, '89) 1-30.

Differences in rendition by contemporary Bible translators generally result from different beliefs, assumptions, and theories regarding Scripture, language, translation, and communication. The article presents an alternative to the formal equivalence and dynamic equivalence models of biblical translation. It is the conviction of those who follow the "fidelity equivalence" approach to Bible translation that a well-informed message from one language can be faithfully reproduced in a second language only if it is a natural idiomatic rendering.—C.R.M.

557. S. KUBO, "The Revised English Bible," *AndUnivSemStud* 28 (2, '90) 137-146.

The REB is an improvement over the NEB in many respects. The basis (text) is sounder; its translations are more accurate; its language is more acceptable for pulpit reading; its style has been improved by the removal of pedantic translations; and it has been made fully contemporary by removing "thou" and related terms, by dropping "Jehovah," and by inclusive gender language. Some readers will miss the spiciness of the earlier translation, its boldness in selection of Greek variants, and its interpretive translations.—D.J.H.

558. K.-J. KUSCHEL, "Fridolin Stier als Theologe und Sprachkünstler. Zur Bedeutung einer neuen Übersetzung des Neuen Testaments," *StimmZeit* 208 (10, '90) 687-702.

The publication of Stier's translation of the NT [*NTA* 34, p. 239] is an important event for Bible specialists and readers as well as his circle of friends and co-workers. The article first provides information about Stier's "world," especially his literary and theological concerns. Then it describes the characteristics of his translation, with illustrations from Mt 11:29 and 1 Corinthians 13.—D.J.H.

559. C. J. MARTIN, "Womanist Interpretations of the New Testament. The Quest for Holistic and Inclusive Translation and Interpretation," *JournFemStudRel* 6 (2, '90) 41-61. [See § 35-548.]

For the womanist biblical interpreter holistic and inclusive translations and interpretations of the Bible must avoid euphemistic renderings of biblical terminology (e.g. δοῦλος as "servant" rather than "slave"). Euphemistic translation risks "masking" socioeconomic or political verities that are of fundamental significance in assessing historical and symbolic meaning. The quest for holistic and inclusive translations and interpretations must also include strategies for "amplifying the whisper" of all persons who by virtue of race, class, or other anthropological referents are assumed to be "morally bankrupt" or of negligible theological consequence within the narrative structure of biblical traditions.—D.J.H.

560. R. L. OMANSON AND P. C. STINE, "Exegesis: Finding Out What a Text Means," *BibTrans* 41 (4, '90) 401-409.

We can find the meaning of a biblical text by considering clues in the text itself, what the author assumes, the structure, the context, and parallel passages. Useful tools include Bibles with extensive notes, United Bible Societies' handbooks and guides, Bible dictionaries, and *Bible Translator* (with index).—D.J.H.

561. R. PRITZ, "The New Testament in Modern Hebrew," *Jerusalem Perspective* [Jerusalem] 3 (5, '90) 3-4.

The NT has been translated into Hebrew over ninety times in the past several centuries.

The Modern Hebrew version published in 1976 by the Bible Society in Israel has gradually replaced F. Delitzsch's translation (1877).—D.J.H.

562. C. S. Rodd, "Talking Points from Books," *ExpTimes* 102 (3, '90) 65-68.

The article considers the success of the NRSV in preserving the sense of the numinous, rendering ambiguous terms (e.g. "leper," "flesh"), and avoiding sexist language. Though the NRSV avoids sexist language with commendable sensitivity, its attempt at concealing the male-oriented society of the Bible is open to question. We no longer have Protestant (KJV, NEB) and Catholic Bibles (Douai, JB) but instead conservative evangelical (NIV), academic (RSV/NRSV), and popular (GNB) ones.—D.J.H.

563. M. Salmon, "The Function of Canon and the Quest for Inclusive Language," *Prism* 5 (2, '90) 50-56.

The canon of Scripture functions in the tension between stability and adaptability. The quest for inclusive language is constrained by the limits of the original text and community as context. At the same time, the concern for inclusiveness is a community concern and a primary consideration of adaptability. The NRSV provides a good example of the concept of canon located between the two poles of stability and adaptability.—D.J.H.

564. B. H. Throckmorton, "The *NRSV* and the *REB:* A New Testament Critique," *TheolToday* 47 (3, '90) 281-289.

(1) The NRSV not only adjusts RSV language but also greatly improves the translation. Language referring to human beings is almost without exception inclusive. But sufficient weight has not been given to the Greek distinction between durative and punctilear action. And the NRSV makes not the slightest gesture toward minimizing masculine pronouns for God and the "supra-historical" Christ. (2) The REB is clearly a translation of major import and an alternative to the NRSV. It repeats some but not all of the NEB paraphrases. It does not make as serious an attempt as the NRSV does to translate Greek words so as to permit them to address women as well as men. It often corrects inconsistencies in the NT, but some idiosyncracies remain.—D.J.H.

565. D. Wallace, "Textual Criticism: Is It Relevant for the Bible Translator?" *Notes on Translation* [Dallas] 4 (1, '90) 1-18.

This article (1) explains the relevance of textual criticism to the Bible translator, (2) calls for greater attention to textual criticism among translators, especially during training, (3) presents a brief introduction to textual criticism, including the Majority Text theory, and (4) recommends titles for further reading.—C.R.M.

Computer-Assisted Research

566. J. J. Hughes, "Beyond Word Processing," *Critical Review of Books in Religion* [Atlanta] ('90) 1-43.

The article seeks to give persons in religious studies an overview of some ways in which personal computers can be used for tasks beyond word processing. Thus it discusses fonts, bibliography programs, text retrieval programs, general-purpose concording programs, Bible concording programs, and computer-assisted language learning programs. A bibliography provides access to more extensive discussions.—D.J.H.

567. J. J. HUGHES, "Computers and the Bible," *BibArchRev* 16 (6, '90) 62-66, 68.

This overview of computer programs and resources that can enhance Bible study considers (1) Bible concording programs, (2) grammatical concording programs, (3) CD-ROM resources, (4) electronic Bibles, (5) Greek and Hebrew fonts, (6) machine-readable biblical texts, and (7) computer-assisted language learning programs.—C.R.M.

568. A. D. SCRIMGEOUR, "The Computer as a Tool for Research and Communication in Religious Studies," *Critical Review of Books in Religion* [Atlanta] ('90) 45-59.

After describing uses for computers beyond secretarial and editorial functions, the article calls attention to three advances in computer technology that will be valuable for those in religious studies: CD-ROM, online databases, and networks. It sketches a profile of each and lists examples in religious studies. A list of sources for further information concludes the guide.—D.J.H.

569. T. ZAHAVY, "CD-ROM Computer Resources: Rabbinic Literature and Bibles," *Council of Societies for the Study of Religion Bulletin* [Macon, GA] 19 (4, '90) 106-111; *Religious Studies News* [Atlanta, GA] 5 (5, '90) 40-45.

CD-ROM storage for rabbinic literature and computer Bibles is an exciting technological development for scholars. This article describes and evaluates five such packages: Computerised Tora Treasure, Master Bible Search, FABS Reference Bible, Bible Library, and CDWord Library.—D.J.H.

Bulletins

570. J. AUNEAU, "Bulletin biblique," *MaisDieu* 182 ('90) 139-152.

After discussing seven books on OT topics, this bulletin describes and evaluates eighteen books on NT matters: from Judaism to the church (three), the Synoptic Gospels and Acts (six), the Johannine literature (four), the letters of Paul and Peter (two), and various works (three).—D.J.H.

571. E. COTHENET, "Bulletin d'Écriture Sainte," *EspVie* 100 (50, '90) 673-680.

Descriptions and evaluations of eight recently published books, all in French, on various biblical and related topics.—D.J.H.

572. S. P. KEALY, "Bible Reading for the 1990s," *Furrow* 41 (11, '90) 639-644.

The article provides suggestions about modern English translations, works on the Bible as a whole, books on the OT, and overviews of the NT as well as books on the Gospels, Paul, and Revelation.—D.J.H.

573. D. SENIOR, "The New Testament in Review," *BibToday* 28 (6, '90) 380-385.

Descriptions and evaluations of twenty-six recently published books, all in English, on various aspects of the NT.—D.J.H.

574. D. Senior, "The New Testament in Review," *BibToday* 29 (1, '91) 59-62.

Descriptions and evaluations of eighteen recently published books, all in English, on NT and theological topics.—D.J.H.

575. L. Walter, "Bulletin d'Écriture Sainte," *EspVie* 100 (40, '90) 537-540.

The five books described in this bulletin include H. Bourgeois et al., *La cause des Écritures* (1989); M. Morgen, *Le Nouveau Testament* (1989); and J. Landier et al., *Voici l'homme* (1990).—D.J.H.

GOSPELS–ACTS

Gospels (General)

576. O. Betz, "Was John the Baptist an Essene?" *BibRev* 6 (6, '90) 18-25.

Correspondences between the life and teachings of the Qumran community and the life and teachings of John the Baptist are often extraordinary. It is reasonable to conclude that John was raised in the tradition of the Essenes and may well have lived at Qumran before taking his message to a wider public.—C.R.M.

577. P. J. J. Botha, "The task of understanding the Gospel traditions: Werner Kelber's contribution to New Testament research," *HervTeolStud* 46 (1-2, '90) 47-70.

This critical review of the work of W. H. Kelber first summarizes his research under the following headings: Mark and his traditions; orality; Paul, Q, and John; and parabolic logic and the narrativity of the Gospels. Then, after commending certain aspects of this research, it discusses the aims of interpretation, the issue of conflicting traditions in early Christianity, the immense problem of orality, the interpretation of Mk, and narrative and story. It closes with observations on the challenge of interdisciplinary research.—C.R.M.

578. M. A. Ferrando, "La misión de los discípulos de Jesús," *TeolVida* 31 (2-3, '90) 121-131.

The article first analyzes the various missionary discourses in the Gospels: Mk 6:6-13; Mt 10:1–11:1; 28:18-20; Lk 9:1-6; 10:1-16; 22:35-38; and Jn 20:19-23. Then it reflects on some recurrent themes: the trinitarian dimension of the mission, the ones sent, their role as witnesses, their mission to preach and heal the sick, the missionary's baggage, and the rejection of the gospel message.—D.J.H.

579. S. P. Kealy, "Gospel Studies Since 1970," *IrTheolQuart* 56 (3, '90) 161-169.

The basic trends in Gospel research since 1970 may be summarized as follows: a more confident approach to problems of historicity in the Gospels; constant questioning of so-called assured results and presuppositions; a variety of new interpretative approaches; interest in literary criticism; a more positive approach to the Jewish people; concern for community; greater emphasis on the political dimension; and restoration of the Bible to the heart of theology, ethics, and mission.—C.R.M.

580. K. LUKE, "Tatian's Diatessaron (ctd)," *IndTheolStud* 27 (2, '90) 175-191.

This installment [see § 32-647] first provides information about the Arabic, Persian, and Western versions of Tatian's *Diatessaron.* Then it discusses the influence that Tatian's harmony exercised on the ancient versions and manuscripts of the NT. Finally it describes L. Leloir's work on the Syriac original of Ephrem's commentary on Tatian's harmony. —D.J.H.

581. C. MINETTE DE TILLESSE, "Uma tradição batista?" *Revista Bíblica Brasileira* [Fortaleza] 7 (4, '90) 213-248.

After exploring the relationship of John the Baptist to Jesus in the light of NT texts, the article examines John's preaching with particular attention to Mk 1:2-3 and 6:14-29, the sayings-source Q and the Baptist tradition, and the Synoptic sayings about "this generation." Also included are a list of books and articles regarding John the Baptist as well as reviews of some recent publications.—D.J.H.

582. R. PRITZ, "Who Is a Jew in the Gospels?" *Jerusalem Perspective* [Jerusalem] 3 (5, '90) 5-6.

In translating 'Ιουδαῖοι and 'Ιουδαία in the Gospels (especially the Fourth Gospel) one must take account of references to geographical areas ("Judeans, Judea") and to representatives of the whole people ("the Jews").—D.J.H.

583. J. L. RESSEGUIE, "Defamiliarization and the Gospels," *BibTheolBull* 20 (4, '90) 147-153.

Defamiliarization ("making strange") is the creative deformation of an object or a linguistic and social convention so that the old and familiar appears new and unfamiliar. The article first identifies estranging devices on the levels of language, representation of reality, and literary conventions. Then it shows how the Gospels use estranging devices in their rhetoric, characterization, and plot to serve both literary and theological purposes.—D.J.H.

584. G. SÁNCHEZ MIELGO, "La historicidad de los evangelios en la 'Dei Verbum,'" *Teología Espiritual* [Valencia] 34 (101-102, '90) 197-230.

Vatican II's statement about the historicity of the Gospels in *Dei verbum* 19 was the result of a long and complicated process. With the aid of a five-column synopsis the article first traces the origin and development of the statement through its four drafts (1962, 1963, 1964 [two]) to the final text (1965). Then it examines the statement in the light of recent biblical research, with particular attention to redaction criticism, oral tradition, and new methodologies.—D.J.H.

585. G. SOARES-PRABHU, "Signs Not Wonders: Understanding the Miracles of Jesus as Jesus Understood Them," *Way* 30 (4, '90) 307-317.

The tradition that Jesus worked miracles is substantially true. Jesus did not appeal to his miracles as proofs of his divinity or messiahship. For him these events were signs making visible God's saving power (the kingdom) to those with faith to see it. The miracles do not compel faith but presuppose it.—D.J.H.

586. J. Alvarez Calderón, "Nazaret: su significado para Jesús y para la Iglesia," *Paginas* [Lima] 15 (105, '90) 15-31.

The Gospels and Acts insist in various ways on the "Nazarene" character of Jesus. The article first reflects on the place of Nazareth in Jesus' social identity and his mission of revealing the Father. Then it considers the significance of Nazareth for the post-Easter church, especially for the church in Latin America today.—D.J.H.

587. D. J. Antwi, "Did Jesus Consider His Death to be an Atoning Sacrifice?" *Interpretation* 45 (1, '91) 17-28.

This study investigates some NT texts that are often ignored in the discussion of the roots of NT soteriology. It considers Jesus' attitude toward the sacrificial cult, his attitude toward forgiveness of sins, and the relationship of Jesus to the Temple. By performing acts of forgiveness of sins without the cultic apparatus, Jesus was redefining the role of the cult as an institution for atonement. Thus it can be said that the roots of NT soteriological interpretation of the death of Jesus can be traced back to Jesus himself.—C.R.M.

588r. M. J. Borg, *Jesus: A New Vision* [*NTA* 32, pp. 368-369].

D. M. Smith, "A Review of Marcus J. Borg, *Jesus: A New Vision,*" *Forum* 5 (4, '89) 71-82.—After describing Borg's Jesus as the leader of a peace movement and the opponent of the Pharisees, the article compares his approach to Jesus with that of E. P. Sanders in *Jesus and Judaism* (1985). Then it raises questions about five issues: the kingdom of God; Spirit terminology; coherence, authenticity, and Luke's Gospel; Jesus and Israel; and the 1st-century Palestinian milieu.—D.J.H.

589. J. Botha, "Kom ons stem: Wat het Jesus regtig gesê? (Let us vote: What did Jesus really say?)," *HervTeolStud* 46 (1-2, '90) 15-35.

The article focuses on the Jesus Seminar founded in 1985 by R. W. Funk and others and its goal of popularizing the results of research on the Jesus tradition. After discussing Funk, the Westar Institute, and Polebridge Press, it examines the aims of the Jesus Seminar, its working procedures, and criteria of authenticity. Then it attempts to explicate the rhetorical situation of the Jesus Seminar (the myth of the American West, the power of language). Finally it comments on NT scholarship and the church: the new "red-letter Jesus."—C.R.M.

590. R. A. Horsley, "Jesus and the Spiral of Violence: A Summary," *Forum* 5 (4, '89) 3-17.

After discussing some problematic presuppositions (e.g. the false foil of "the Zealots"), the author summarizes his *Jesus and the Spiral of Violence* (1987) under the following headings: (1) the imperial situation, popular Jewish resistance, and the spiral of violence, and (2) Jesus' nonviolent social revolution. Once it is recognized that the religious cannot be separated from the political and economic dimensions of Jesus' situation and ministry, it is impossible to pretend that the concrete thrust of Jesus' preaching and practice held no implications for Roman imperial rule as well as for the Jewish governing apparatus.—C.R.M.

591r. R. A. Horsley, *Jesus and the Spiral of Violence* [*NTA* 32, p. 103].

D. E. Smith, "A Review of Richard A. Horsley, *Jesus and the Spiral of Violence," Forum* 5 (4, '89) 18-26.—After summarizing Horsley's argument the article presents a critique under five headings: hermeneutics, theory, the "trajectory" model, social history, and sayings criteria. Horsley's profile of Jesus is no more than a working hypothesis at this point. What is needed is a more rigorous analysis of the social realities of Jesus' day coupled with a more rigorous application of critical methodologies for the analysis of the sayings and actions of Jesus.—C.R.M.

592. R. Kampling, "Dämonismus und Exorzismus in der Jesusüberlieferung," *Diakonia* 21 (5, '90) 306-314.

The article first discusses Jewish and early Christian convictions about the existence of demons and demonic possession. Then it shows how the NT portrayal of Jesus as exorcist functions within the context of his proclamation of God's kingdom. Finally it reflects on the relation between the NT teaching and the experience of structural and personal evil today.—D.J.H.

593. C. D. Marshall, "Kingdom Come. The Kingdom of God in the Teaching of Jesus," *Journal of the Christian Brethren Research Fellowship* [Wellington, New Zealand] 120 ('90) 7-25.

The article first considers the background of Jesus' use of the "kingdom of God" in OT hopes and 1st-century Jewish expectations. Then it discusses various dimensions of the kingdom in Jesus' proclamation: present, hidden, non-nationalistic and non-militaristic, and his own central role. Finally it treats three fundamental components of Jesus' kingdom proclamation: eschatological power, the nearness of God, and a transformed community.—D.J.H.

594. B. F. Meyer, "How Jesus charged language with meaning: A study in rhetoric," *StudRel/SciRel* 19 (3, '90) 273-285.

This presidential address also appeared in *Canadian Society of Biblical Studies Bulletin* [§ 34-1092].—D.J.H.

595. C. Tassin, "Jésus, exorciste et guérisseur," *Spiritus* [Paris] 120 ('90) 285-303.

The article first discusses ancient Jewish and pagan ideas about demons, sickness, exorcisms, and healings. Then it considers Jesus as exorcist and healer according to the Gospel miracle stories and the sayings of Jesus. Finally it examines the accounts of miracles performed by Jesus' disciples and the narration of Jesus' miracles in the NT and later works. —D.J.H.

596. B. Wiebe, "Messianic Ethics. Response to the Kingdom of God," *Interpretation* 45 (1, '91) 29-42.

The subject presupposed by Jesus' ethical teaching is not the isolated individual person but restored Israel, a community of disciples. A well-grounded sketch of the character of Jesus' ethics notes that Jesus' teaching is not a negation of the Law; at the same time, more than providing an endorsement, Jesus' teaching clearly transcends the Law. To confirm and refine this conclusion, the article examines the parables that tell of a positive response to the kingdom, the place of repentance in Jesus' thought, and Jesus' ethical teaching as intended for the eschatological community.—C.R.M.

597. I. M. ZEITLIN, "Understanding the Man Jesus. A Historical-Sociological Approach," *Ultimate Reality and Meaning* [Toronto] 13 (3, '90) 164-176.

This essay argues that an authentic grasp of the meaning of Jesus' words and deeds is possible by employing a method that properly situates him in his sociohistorical context. It discusses the origin and ideology of the Pharisaic movement, the position of Jesus within this context, James the brother of Jesus, Peter's vision (Acts 10:9-15) and the decision of the Apostolic Council (Acts 15:13-20), Jesus and his critics, the issue of divorce (Mk 10:2-9), and the Sermon on the Mount (Mt 5:21-48). Nothing Jesus ever said or did took him outside the boundaries of the Judaism of his time.—C.R.M.

Passion and Death

598. F. J. MATERA, "The Trial of Jesus. Problems and Proposals," *Interpretation* 45 (1, '91) 5-16.

This essay first summarizes the different ways in which the NT presents the trial of Jesus (Mk 14:53–15:15; Mt 26:57–27:26; Lk 22:66–23:25) and defines the problems raised by the Gospel accounts. Then after discussing why Jesus was sentenced to death (the cleansing of the Temple), it offers seven proposals for understanding the events surrounding the historical trial of Jesus of Nazareth. Finally it points out that those primarily responsible for the death of Jesus were Pontius Pilate and the chief priests.—C.R.M.

599. J. M. PILÓN, "La inaceptabilidad del C-14 para la Santa Sábana de Turín," *RazFe* 222 (1103-04, '90) 228-234.

At the 5th National Congress of Sindonology held in April 1990 at Cagliari in Italy the results of the Carbon 14 tests on the Shroud of Turin were declared unacceptable as proof for the shroud's date of origin.—D.J.H.

600. V. SAXER, "Le Suaire de Turin aux prises avec l'histoire," *Revue d'Histoire de l'Église de France* [Paris] 76 (196, '90) 21-55.

The article first reviews the documentation regarding the Shroud of Turin between the 14th and 16th centuries A.D. Then it divides 20th-century scientific research on the shroud into four periods: reactions to the first photograph (1898-1931), research on the basis of new photographs (1931-72), textual and scientific studies (1973-78), and further historical research and Carbon 14 testing (1978-88). From a historical perspective the Shroud of Turin appears to be a forgery from ca. 1355. But the iconography of the Christ-figure and the production of the image on the shroud remain problematic.—D.J.H.

601. P. WELLS, "Entre ciel et terre. Les dernières paroles de Jésus," *RevRéf* 61 (4-5, '90) 5-177.

The seven words of Jesus from the cross summarize his person and work: the general pardon (Lk 23:33-34), the special grace (Lk 23:39-43), love for his people (Jn 19:25-27), isolation and abandonment (Mk 15:34), the "desire" to save (Jn 19:28-29), the work accomplished (Jn 19:30), and the return to the Father (Lk 23:46). The appendixes deal with (1) crucifixion and sacrifice, and (2) the scope of reconciliation.—D.J.H.

602r. N. L. Geisler, *The Battle for the Resurrection* (Nashville, TN: Nelson, 1989).
M. J. Harris, *From Grave to Glory* (Grand Rapids: Zondervan, 1990).

F. J. Beckwith, "Identity and Resurrection: A Review Article," *JournEvangTheolSoc* 33 (3, '90) 369-373.—Both of these books are scholarly treatments of the recent conflict within evangelicalism over the nature of Christ's resurrection. The review focuses on the two questions surrounding the dispute the authors have with each other: (1) What is the nature of Jesus' resurrection body? and (2) Does Harris really deny the literal physical resurrection of Jesus? [In the same issue further reflections on the debate between Geisler and Harris are offered by G. R. Habermas (pp. 375-378) and S. McKnight (pp. 379-382).]—C.R.M.

603. J. Kremer, "Wir alle werden leben. Die christliche Hoffnung auf die Auferstehung der Toten," *StimmZeit* 208 (11, '90) 733-744.

After discussing the reasons why many people today question hope in the resurrection of the dead, the article criticizes some traditional approaches to this matter. Next it considers the resurrection of the dead in the light of modern biblical scholarship with reference to the following topics: the biblical understanding of death and decay through sin, the symbolic significance of resurrection, and the certainty of hope in the resurrection. Then it reflects on hope in the resurrection as an affirmation rather than a devaluation of earthly life.—D.J.H.

Synoptics

604. G. Aichele, "The fantastic in the parabolic language of Jesus," *Neotestamentica* 24 (1, '90) 93-105.

The literary fantastic forms a significant dimension of the parabolic sayings of Jesus as they are represented in the canonical Gospels and *Gospel of Thomas*. This essay examines selected parables and enigmatic sayings attributed to Jesus in light of theories of the literary fantastic developed by T. Todorov and E. Rabkin. In Mark and *Thomas* the sayings of Jesus are often caught in an indeterminate reference between the marvelous and the uncanny. The same sayings in Mt, Lk, or Jn usually appear in a less fantastic form. Q may have de-fantasized the more original form of *Thomas* even as Mt and Lk de-fantasized Mk. Thus Q stabilized the sayings Gospel genre just as Mt and Lk stabilized the narrative Gospel genre.—C.R.M.

605. D. E. Aune, "Synoptic Gospels. Matthew, Mark and Luke," *BibRev* 6 (6, '90) 42-43.

Finding a satisfactory explanation for the similarities and differences among the first three Gospels is called the Synoptic problem. The Two-Source theory is the most widely accepted solution, though a strong minority holds the Griesbach hypothesis.—D.J.H.

606. A. J. Dewey, "The Synoptic Use of ΠΙΣΤΙΣ: An Appeal for a Context-Sensitive Translation," *Forum* 5 (4, '89) 83-86.

A survey of the uses of πίστις in the Synoptic Gospels indicates how dependent this term is on the miracle story traditions. The best translation of πίστις is "trust" or "confidence," to underline the social and shamanistic aspects of this material.—D.J.H.

607r. E. C. dos Santos and R. L. Lindsey, *A Comparative Greek Concordance of the Synoptic Gospels* [*NTA* 31, p. 229].

B. Young, "The First Comparative Concordance for the Synoptic Gospels," *Immanuel* [Jerusalem] 20 ('86) 38-44.—This comparative Greek concordance for the Synoptic Gospels is an indispensable reference tool for research on the three earliest Gospels. It is unfortunate that the concordance does not include variant readings. Regardless of one's approach to the Synoptic problem, this work clearly fills a vacuum in NT scholarship.—D.J.H.

608. W. R. Farmer, "The Passion Prediction Passages and the Synoptic Problem: A Test Case," *NTStud* 36 (4, '90) 558-570.

This study discusses the passion prediction passages (Mt 16:21-23 parr.; 17:22-23 parr.; 20:17-19 parr.) in detail and argues that the evidence indicates that there are serious difficulties with the view that Matthew and Luke independently copied Mk. There is no mystery to the compositional procedures evidently followed by the Evangelists in producing their respective texts, assuming that these texts were produced in the sequence Mt, Lk, Mk, and that each of the later Evangelists had available the work of his predecessor or predecessors. A specially prepared synopsis of the texts is included.—C.R.M.

609. A.-J. Levine, "Who's Catering the Q Affair? Feminist Observations on Q Paraenesis," *Semeia* 50 ('90) 145-161.

Form-critical analysis of the two principal strata of Q paraenesis combined with a critical application of V. Turner's categories of liminality and anti-structure offer both confirmation of and qualifications to the popular hypothesis that Q represents a discipleship of equals. That women were deliberately addressed by Q1 paraenesis and fully incorporated into the mendicant life-style that Q1 commends is not entirely clear. The full presence of women within the community is not acknowledged until the second stage of Q.—D.J.H.

610. B. Orchard, "*Dei Verbum* and the Synoptic Gospels," *DownRev* 108 (372, '90) 199-214.

Modern exegesis finds it exceedingly difficult to comply with Vatican II's insistence in *Dei verbum* on the full historicity of the Synoptic Gospels, the root cause of the conflict being the use of the Markan priority hypothesis. This conflict now leaves the Catholic academic world in dire need of a more realistic source hypothesis. It therefore has no option but to consider seriously and without prejudice the only viable alternative, the Two-Gospel hypothesis.—D.J.H.

611. J. M. Robinson, "The International Q Project. Work Session 17 November 1989," *JournBibLit* 109 (3, '90) 499-501.

The 1989 session of the International Q Project assigned the following passages (whole or in part) to Q: Lk 7:23, 26; 11:2-4, 10, 23, 32; 12:2-7; 16:13, 17-18.—D.J.H.

612. G. Sellin, "'Gattung' und 'Sitz im Leben' auf dem Hintergrund der Problematik von Mündlichkeit und Schriftlichkeit synoptischer Erzählungen," *EvangTheol* 50 (4, '90) 311-331.

The current critique of form criticism is directed primarily against the uncertain relation (1) between oral forms and written texts and (2) between the aesthetic and historical tendency within form criticism itself. This study thus investigates (1) orality and writing—or the relation of form criticism to redaction and literary criticism, and (2) the connection between *Gattung* and *Sitz im Leben*. The prospects for form criticism lie not so much in a reconstruction of the history and life behind fixed texts as in a grasp of the impulse to communication that comes to expression in the texts.—C.R.M.

613. D. Senior, "Listening to the Voices: A Gospel Precedent," *BibToday* 28 (6, '90) 358-363.

In the Synoptic Gospels the voices of marginal people often play a striking and instructive role. This phenomenon is illustrated by three anonymous women: the widow who gives everything (Mk 12:41-44; Lk 21:1-4), the woman who anoints Jesus for death (Mk 14:3-9; Mt 26:6-13), and the Canaanite woman who changes Jesus' mission (Mt 15:21-28; Mk 7:24-30). The Jesus of the Synoptic Gospels pays careful attention to those on the periphery of society.—D.J.H.

Synoptics, § 35-817.

Matthew

614. R. Buth, "Matthew's Aramaic Glue," *Jerusalem Perspective* [Jerusalem] 3 (5, '90) 10-12.

Matthew's frequent use of τότε reflects Aramaic *'ĕdayîn* [§ 34-1058]. Though he often used it to begin a new unit, he also employed it sometimes to mark an important event (e.g. Mt 3:15; 4:10, 11).—D.J.H.

615. R. A. Edwards, "Narrative Implications of *Gar* in Matthew," *CathBibQuart* 52 (4, '90) 636-655.

Of the 124 instances of γάρ in Matthew's Gospel 108 are causal, fourteen are explanatory, and two introduce an answer. The specific uses of γάρ in Matthew's story are important elements of the narrative and consistent with other features in the Gospel. The most striking feature is the prominence of the ideological γάρ clause with references to the future. The appendix (pp. 652-655) lists all 124 occurrences of γάρ in Mt with reference to speaker, use, antecedent, and time.—D.J.H.

616. J. Engelbrecht, "'n nuwe benadering tot die styl van Matteus" [A New Approach to the Style of Matthew], *Scriptura* 35 ('90) 26-34.

After discussing the nature of literary style and the need for attending to it, the article considers how Matthew's literary style has been treated by scholars, the role of sources in stylistic analysis, and the need for a broader view of Matthew's style in light of developments in general stylistics.—D.J.H.

617. M. Trimaille, "Citations d'accomplissement et architecture de l'Évangile selon S. Matthieu," *EstBíb* 48 (1, '90) 47-79.

The OT fulfillment quotations in Mt 8:17 (Isa 53:4), 12:17-21 (Isa 42:1-4), and 13:35 (Ps 78:2) provide the key to understanding the chiastic and thematic organization of major segments in the first part of the Gospel (Mt 4:12–8:17; 8:18–12:21; 12:22–16:20). The quotations in the second part (Mt 21:4; 26:56; 27:9) do not fulfill the same structural function.—D.J.H.

Mt, § 35-537.

618. [Mt 1:18-25] R. L. BRAWLEY, "Joseph in Matthew's Birth Narrative and the Irony of Good Intentions," *Cumberland Seminarian* [Memphis, TN] 28 (2-3, '90) 69-76.

Though the narrator tells the reader in Mt 1:18 that Mary is pregnant by the Holy Spirit, Joseph does not yet perceive the work of the Spirit and so operates out of a position inferior in knowledge. On an ironic interpretation readers can with the narrator approve Joseph's righteousness while simultaneously identifying his failure to act in concert with God.—D.J.H.

619. [Mt 1:18-25] R. N. LONGENECKER, "Whose Child Is This?" *ChristToday* 34 (18, '90) 25-28.

Despite the lack of explicit references to the virgin birth elsewhere in the NT, Mt 1:18-25 and Lk 1:26-38 clearly present Jesus' virginal conception in Mary's womb by the action of the Holy Spirit and without the involvement of a man. The virgin birth is neither the basis for nor the evidence of the incarnation. But it remains a sign that God's great gift to humanity is given entirely by grace.—D.J.H.

620. A. J. PETROTTA, "An Even Closer Look at Matt 2:6 and Its Old Testament Sources," *JournEvangTheolSoc* 33 (3, '90) 311-315. [§ 30-564.]

At Mt 2:6 one finds a quite deliberate transformation of the oracle found in Mic 5:1 (English 5:2) based on the aural reading rather than the graphic reading. The rendering of *b'lpy* as ἐν τοῖς ἡγεμόσιν affirms the superiority of Jesus over his predecessors in the Davidic dynasty.—C.R.M.

621. [Mt 4:1-11] W. R. STEGNER, "The Temptation Narrative: A Study in the Use of Scripture by Early Jewish Christians," *BibRes* 35 ('90) 5-17.

The Jewish Christians who composed the Q temptation narrative (Mt 4:1-11; Lk 4:1-13) quoted sentences, phrases, and words to refer to OT stories. The very structure of the narrative shows the interplay between Jesus' activity and OT stories. The wilderness generation furnished types, and exegetical traditions of the time gave background.—D.J.H.

Mt 4:1-11, § 35-525.

622. [Mt 5–7] N. J. MCELENEY, "The Sermon on the Mount—Then and Now," *Living Light* [Washington, DC] 27 (1, '90) 30-35.

After explaining why Matthew wrote his Gospel and what sources he used, the article focuses on Matthew's two basic principles regarding Christianity's relation to the Mosaic Law and to Jewish contemporaries: "not to abolish but to fulfill" (Mt 5:17), and the better righteousness (5:20).—D.J.H.

623. [Mt 5–7] J. G. WILLIAMS, "Paraenesis, Excess, and Ethics: Matthew's Rhetoric in the Sermon on the Mount," *Semeia* 50 ('90) 163-187.

The Matthean rites of passage or initiation introduce the disciples to a vision in which the passion of Christ and eschatological reward are translated into a new ethical mode that encourages concrete acts of love and nonviolence as the reenactment of redemption. The general and typical elements of paraenesis are subsumed by this transformational process into a rhetorical mode of "excess." The collection of the sage's teachings, which by its very character allows considerable flexibility for development, is thus changed into a passionate discourse that could be read or heard as the teacher's farewell even before he and his followers embark on their mission.—D.J.H.

624. [Mt 5:13] S. Hellestam, "Mysteriet med saltet" [The Mystery of the Salt], *Svensk ExegÅrs* 55 ('90) 59-63.

Various chemical-technological explanations have been adduced to clarify the cryptic words about salt losing its taste found in Mt 5:13; Mk 9:49; Lk 14:34. Two such proposals (advanced by E. H. Riesenfeld and A. Hedvall) involve the use of salt-substances in ovens. The explanation advanced here has to do with the common use of salt in flavoring food and the process involved in obtaining it. Cooking salt (sodium chloride = $NaCl$) could be derived from seawater in an evaporation process. But if the process were continued too long with the same batch of water, magnesium salt, which is more soluble than $NaCl$, would then also crystallize. Though this salt looks like $NaCl$, it is bitter and good only for use on roadways for weed and dust control, i.e. "to be trodden underfoot" (Mt 5:13).—B.A.P.

625. [Mt 5:38-39] L. Schwienhorst-Schönberger, "'Auge um Auge, Zahn um Zahn.' Zu einem antijüdischen Klischee," *BibLiturg* 63 (3, '90) 163-175.

The OT "eye for eye, tooth for tooth" passages (Exod 21:22-25; Deut 19:21; Lev 24:17-21) concern restitution rather than revenge. Mt 5:38-39 urges the renunciation of both restitution and revenge. It functions more as a radicalizing interpretation of the OT formula than as an antithesis in the strict sense.—D.J.H.

626. P. Papone, "Il regno dei cieli soffre violenza? (Mt 11,12)," *RivistBib* 38 (3, '90) 375-376.

The uses of βιάζω in the Septuagint suggest that notions of insistence, pressure, and force were more important than violence. In Mt 11:12a βιάζεται ought to be translated intransitively ("presses to come") rather than passively ("suffer violence"). The βιασταί in 11:12b refer to those who oppose the coming of God's kingdom and block access to it.—D.J.H.

Mt 11:28-30, § 35-993.

627. C. Tassin, "Matthieu 'targumiste?' L'exemple de Mt 12,18 (= Is 42,1)," *EstBíb* 48 (2, '90) 199-214.

In quoting the OT Matthew acted as a genuine targumist, though his interpretative translations were at the service of Christian faith. After reflecting on the nature and characteristics of targumism, the article examines Matthew's adaptation of Isa 42:1 in Mt 12:18 in order to produce a christological interpretation of the figure of God's Servant.—D.J.H.

628. J. O'Callaghan, "Dos variantes en la parábola del sembrador (Mt 13,4.7)," *EstBíb* 48 (2, '90) 267-270.

The article focuses on the verbs ἐλθόντα and κατέφαγεν in Mt 13:4 (cf. Mk 4:4; Lk 8:5) and ἔπνιξαν in Mt 13:7 (cf. Mk 4:7; Lk 8:7), giving the variant readings for each text and comparing the parallel texts.—D.J.H.

629. [Mt 19:3-9] M. J. MOLLDREM, "A Hermeneutic of Pastoral Care and the Law/Gospel Paradigm Applied to the Divorce Texts of Scripture," *Interpretation* 45 (1, '91) 43-54.

After surveying OT texts on divorce, the article reviews the sayings of Jesus on divorce in the Synoptic Gospels. Then it focuses on Mt 19:3-9 and Mk 10:2-12 with attention to the cultural context in which these texts appear and the context of Jesus' ministry. Next it applies a hermeneutic of pastoral care featuring the theological paradigm of law/gospel to these texts to take into account the varied, real-life situations of people. Finally it examines Paul's advice in 1 Corinthians 7. The gospel may be applied in new ways in changing times. The central concern to focus on is not a legalistic reading of the texts but the pastoral concern that lies behind them.—C.R.M.

630. C. MARUCCI, "Clausole matteane e critica testuale. In merito alla teoria di H. Crouzel sul testo originale di Mt 19,9," *RivistBib* 38 (3, '90) 301-325.

Contrary to the opinion of H. Crouzel [see §§ 17-906; 26-96], the generally accepted reading of Mt 19:9a, i.e. that which includes the clause "and marries another," constitutes the best reading according to the principles of textual criticism.—D.J.H.

631. [Mt 19:9-12] P. E. DINTER, "Disabled for the Kingdom. Celibacy, Scripture & Tradition," *Commonweal* [New York] 117 (17, '90) 571-577.

To his assurance that God calls some to celibacy after divorce (Mt 19:9) Jesus in 19:12 adds the permission to elect celibacy in the context of the eschatological demands of discipleship. Jesus regarded celibacy as a disability to be transcended in favor of the kingdom's coming to birth in the community of disciples. The article also reflects on the implications of this reading for clerical celibacy today.—D.J.H.

632. J. O'CALLAGHAN, "Nota crítica sobre Mt 19,30," *EstBíb* 48 (2, '90) 271-273.

The article considers the versions of the saying "the first will be last, and the last first" in Mt 19:30; 20:16; Mk 10:31; and Lk 13:30, with particular attention to the textual variants and their relationships.—D.J.H.

633. R. T. FORTNA, "'You have made them equal to us!' (Mt 20:1-16)," *JournTheolSAfric* 72 ('90) 66-72.

The parable of the laborers in the vineyard (Mt 20:1-16) very likely derived from Jesus' teaching. Everything in the first half (vv. 1-7) would have been recognizable and realistic to the original hearers. But in the second half (vv. 8-15) the unthinkable takes place. The parable has two poles: the sin of our divisiveness (the angry workers), and the God-given dignity of the human person (the vineyard owner).—D.J.H.

Mt 20:16, § 35-632.

634. [Mt 22:36-40] B. CLOUSE, "Jesus' Law of Love and Kohlberg's Stages of Moral Reasoning," *Journal of Psychology and Christianity* [Blue Jay, CA] 9 (3, '90) 5-15.

Conventional morality in L. Kohlberg's cognitive development theory mandates a genuine respect and appreciation for law. Post-conventional morality places love above law and justice for the individual above what is legal and sanctioned by society. Jesus' law of love (see Mt 22:36-40) combines the two into one moral code, the conventional "letter of the law" being subsumed within the post-conventional "spirit of the law."—D.J.H.

Mt 24:43-44, § 35-677.

635. D. MUÑOZ LEÓN, "'Iré delante de vosotros a Galilea' (Mt 26,32 y par). Sentido mesiánico y posible sustrato arameo del logion," *EstBíb* 48 (2, '90) 215-241.

The uses of the Aramaic verb *dbr* in *Targum Neofiti* of Exod 12:42 and other Jewish texts indicate that the Greek verb προάγω ("go before") in Mt 26:32 (see Mt 28:7; Mk 14:28; 16:7) had a messianic significance: "to gather the scattered flock" (see Zech 13:7). The occurrence of "Galilee" in Lk 24:6 may reflect a misreading of the Aramaic substratum. The original Aramaic *gālîl* as a noun ("sheepfold") or the name for a place in Jerusalem was understood as referring to the land of Galilee.—D.J.H.

636. R. H. SMITH, "Matthew 27:25. The Hardest Verse in Matthew's Gospel," *CurrTheolMiss* 17 (6, '90) 421-428.

When read alongside other Matthean references to "blood" (26:28; 27:3-10, 24), the people's cry in Mt 27:25 appears to be ironic. The blood of Jesus was on them—for their blessing. The blood of Jesus has awesome power to fulfill his calling as one sent to save his people.—D.J.H.

Mark

637. J. DEWEY, "Recent Studies on Mark," *RelStudRev* 17 (1, '91) 12, 14-16.

E. Best's method in *Disciples and Discipleship* (1986) is redaction criticism; his exegeses are always interesting and often insightful, though his historical inferences frequently seem arbitrary. In *Narrative Space and Mythic Meaning in Mark* (1986) E. S. Malbon makes systematic use of a particular variety of anthropological structuralism to study Markan space. D. O. Via in *The Ethics of Mark's Gospel* (1985) uses multiple methodologies to understand Mark's ethics as narrative ethics and to consider its relevance for constructive ethics. The conclusions about Mark in these three books show more similarity than either their aims or their methods. These and other studies suggest that the negative portrayal of the disciples is an indication not of Mark's opponents but rather of rhetorical, literary, or oral methods of teaching.—D.J.H.

638r. D. B. PEABODY, *Mark As Composer* [*NTA* 31, pp. 366-367].

S. J. SAMUEL, "Review Article," *BangalTheolFor* 22 (3, '90) 45-63.—Peabody has made an important contribution to the redaction-critical study of Mark's Gospel. From his work it is clear that redaction criticism on Mk can be carried out without assuming any source hypothesis for the Synoptic Gospels. The volume is a rich resource for future scholarship and a model for investigating redactional features in other Gospels.—D.J.H.

639. B. E. REID, "Recent Work on the Gospel of Mark," *NewTheolRev* 3 (3, '90) 98-103.

The eight books reviewed in this article are representative of some current trends in Markan studies: spirituality (K. A. Barta), various methods of literary criticism (J. D.

Kingsbury [two], W. Roth, A. Stock), and sociopolitical readings (F. Belo, C. Myers, H. Waetjen).—D.J.H.

640. V. K. Robbins, “Text and Context in Recent Studies of the Gospel of Mark,” *Rel StudRev* 17 (1, ’91) 16-23.

In *Sowing the Gospel* (1989) M. A. Tolbert interprets Mark’s Gospel with a literary method in a reader-response mode with its base in formalism and New Criticism. H. C. Waetjen’s *A Reordering of Power* (1989) emphasizes the importance of potential social locations both for the present reader and for the authorial or implied reader. With C. Myers’s *Binding the Strong Man* (1988) the reader is conscious at each point of being a reader in a particular social location as well as being a reader of a completely interwoven narrative document. B. Mack’s *A Myth of Innocence* (1988) is the most creatively synthetic work on Mark’s Gospel that we have received from an author in the latter half of the 20th century. These books raise the issue of our different contexts and the way we read our texts from these contexts.—D.J.H.

641. R. Schlarb, “Die Suche nach dem Messias: ζητέω als terminus technicus der markinischen Messianologie,” *ZeitNTWiss* 81 (3-4, ’90) 155-170.

(1) The redactor of Mk borrowed the Hellenistic-colored usage of ζητέω from the Septuagint wisdom literature in order to describe an objective and empirical search for an adequate understanding of the Messiah. (2) The traditional use of ζητέω in the pre-Markan passion tradition was taken over and so contributes nothing to the distinctive Markan theological understanding of ζητέω. (3) Matthew and Luke did not develop the Markan use of ζητέω. These theses are based on an investigation of ζητέω in Greek texts besides Mk as well as in Mk 1:35-38; 3:20-21, 31-35; 8:10-13; 11:18-19; 12:12; 14:1-2; and 16:6.—D.J.H.

642. G. Twelftree, “Discipleship in Mark’s Gospel,” *St Mark’s Review* [Canberra] 141 (’90) 5-11.

After noting that Mark intended what Jesus says to the disciples to be for his readers, the article examines what Mark says about disciples and discipleship: (1) a disciple is someone called by Jesus to leave something or someone to follow Jesus, (2) a disciple is someone called “to be with Jesus,” (3) discipleship also involves being sent out on mission, (4) the way of discipleship is the way of the cross, (5) the way of discipleship is a way of failure.—C.R.M.

Mk, § 35-537.

643. P. S. Pudussery, “‘Repent and Believe in the Gospel’ (Mk 1:15),” *Biblebhashyam* 16 (2, ’90) 95-113.

Mk 1:14 defines three circumstances of Jesus’ preaching ministry: time, place, and action. Mk 1:15 sums up the content of Jesus’ preaching in terms of God’s action in fulfilling the time for the coming of the kingdom and the human response of constant conversion and faith. —D.J.H.

644. R. Ross, “Was Jesus Saying Something or Doing Something? (Mark 2.8-9),” *Bib Trans* 41 (4, ’90) 441-442.

Translations of Mk 2:8-9 need to make clear that Jesus was healing the paralytic, not merely asking a question about sentence length or forcing him to do something hard.—D.J.H.

Mk 4:4, 7, § 35-628.

645. C. S. LAHURD, “Reader Response to Ritual Elements in Mark 5:1-20,” *BibTheolBull* 20 (4, ’90) 154-160.

To assess how Mk 5:1-20 guides reader response, this analysis examines the context within chapters 1–5, the gradual release of information to the implied audience, challenges to audience expectations, and the potential impact of ritual elements. It shows how the text guides audiences toward the episode’s eschatological significance, challenges readers’ attitudes toward “clean” and “unclean,” and invites them to accept for themselves the commissioning that Jesus extends to the healed demoniac.—D.J.H.

646. [Mk 5:21-43] L. FATUM, “En kvindehistorie om tro og køn” [A Woman’s Story about Faith and Gender], *DanskTeolTids* 53 (4, ’90) 278-299.

The woman and the twelve-year old girl in Mk 5:21-43 present contrasting and complementary models. The woman’s salvation illustrates the eschatological ideal of nonsexuality, whereas the resurrection of the girl implies the continuation of a female life of sexual and social commitment.—D.J.H.

647. T. C. SKEAT, “A Note on πυγμῇ in Mark 7:3,” *JournTheolStud* 41 (2, ’90) 525-527.

The word πυγμῇ in Mk 7:3 is totally otiose. It was the result of a very simple scribal error in which ἐὰν μή was repeated and partially blotted or crossed out and then mistakenly restored as πυγμῇ.—D.J.H.

648. [Mk 8:22-30] E. LAVERDIERE, “Jesus Christ, the Son of God,” *Emmanuel* 96 (9, ’90) 506-509, 524-526.

The cure of the blind man at Bethsaida (Mk 8:22-26) and Peter’s confession of Jesus as the Christ (8:27-30) function as a conclusion to the first part of the Gospel and an introduction to its second part. The second part (8:22–16:8) focuses on Jesus’ identity (Son of Man, Son of David, Son of God) and the cost of discipleship.—D.J.H.

649. [Mk 8:29] M. HESTER, “Foundationalism and Peter’s Confession,” *RelStud* 26 (3, ’90) 403-413.

Belief in some specific personal God such as Allah, Yahweh, or Jesus as the Christ in Peter’s confession (see Mk 8:29 parr.) as constituted by sacred texts is the form that belief takes for Christian believers. Belief in a particular personal God cannot be shown to be properly basic except to those who already believe in the reality of a particular personal God. —D.J.H.

650. [Mk 8:31-33] E. LAVERDIERE, “First Prophetic Announcement of the Passion,” *Emmanuel* 96 (10, ’90) 574-579.

Jesus’ first prophetic announcement of his passion and resurrection (Mk 8:31) challenged his disciples to accept him as the Son of Man who would suffer. Peter rejected the passion for what it implied for the life of Jesus’ followers.—D.J.H.

651. B. T. VIVIANO, “Rabbouni and Mark 9:5,” *RevBib* 97 (2, ’90) 207-218.

Mark’s use of ῥαββί (9:5; 11:21; 14:45) and ῥαββουνί (10:51) is pre-rabbinic, pre-Jamnian, and non-technical in character. In Qumran and targumic texts rabbi (and cognates) is roughly equivalent to "lord" and can be applied to an earthly human lord and to God. Thus in Mk 9:5 ῥαββί functions as a title of majesty ("lord" rather than "teacher"), as κύριε in Mt 17:4 indicates.—D.J.H.

Mk 9:49, § 35-624.

Mk 10:2-12, § 35-629.

Mk 10:31, § 35-632.

652. [Mk 10:46-52] S. G. SINCLAIR, "The Healing of Bartimaeus and the Gaps in Mark's Messianic Secret," *StLukeJournTheol* 33 (4, '90) 249-257.

Mark's Gospel is not theologically inconsistent when it portrays Jesus as sometimes attempting to keep a miracle from becoming known and other times not. For Mark there are two kinds of miracles: (1) those, such as the healing of Bartimaeus in 10:46-52, that reveal confident persistence, following, suffering, or faith, and (2) those that do not. Those of the first category are properly publicized.—C.R.M.

653. [Mk 12:18-27] M. REISER, "Das Leben nach dem Tod in der Verkündigung Jesu," *ErbAuf* 66 (5, '90) 381-390.

In Mk 12:18-27 Jesus affirms that there is life after death and bases it on the power and loving care of God. According to Lk 16:19-31 (and early Jewish texts) there are only two possibilities of life after death: painful suffering in the underworld, and happiness and peace with God in heaven.—D.J.H.

654. [Mk 13:33-37] M. LIMBECK, "'Bleibet wach! Rechnet mit dem Herrn!' Zur Verkündigung des Markusevangeliums," *BibLiturg* 63 (4, '90) 215-218.

Mark's Gospel demands a personal contact with the risen Lord. It urges constant watchfulness with regard to the Lord (see Mk 13:33-37).—D.J.H.

655. J. P. HEIL, "Mark 14,1-52: Narrative Structure and Reader-Response," *Biblica* 71 (3, '90) 305-332.

This study first illustrates the intricate narrative structure of Mk 14:1-52 with a schematic representation of the network of literary sandwiches formed by the passage's nine scenes (a^1—14:1-2; b^1—14:3-9; a^2—14:10-11; b^2—14:12-16; a^3—14:17-21; b^3—14:22-25; a^4—14:26-31; b^4—14:32-42; a^5—14:43-52), which divide themselves into three sets of intercalations (14:1-11, 12-25, 26-52). Then it examines each of these scenes in detail focusing upon the responses of the implied reader. The reader experiences a succession of alternating scenes that form a network of intercalations involving (1) "a" scenes: opposition to and separation from Jesus on the way to death, and (2) "b" scenes: close union with Jesus on his way to death. The "b" scenes offset and predominate over the "a" scenes and repeatedly and progressively reassure the reader.—C.R.M.

656. J. M. Strijdom and A. G. van Aarde, "Marcus 16: 1-8 in die konteks van 'n konstruksie van die Markaanse gemeente (Mark 16: 1-8 in the context of a construed Marcan setting)," *HervTeolStud* 46 (1-2, '90) 153-189.

The article first synthesizes modern scholarship about the Markan community in the form of twelve theses about time, place, conditions within the community, relations with other churches, and stance vis-à-vis Judaism and the Roman empire. Then it presents an interpretation of Mk 16:1-8 in light of this imagined community context.—D.J.H.

Luke

657. M. R. D'Angelo, "Women in Luke-Acts: A Redactional View," *JournBibLit* 109 (3, '90) 441-461.

Although Luke increased the number of stories about women in the Gospel, the roles in which they appear are more restricted than are the roles of women in Mk or Jn. Luke's ambiguous portrayal resulted from the tension between the necessity of catechizing women converts of real political importance and the anxiety that an expanded role for women would cause Christians to be seen as practitioners of un-Roman activities. Thus apologetic motives led to the distancing of women from prophecy and ministry in the Spirit-filled community. The female role models of the Third Gospel are a means both of edification and control. —C.R.M.

658. E. Larsson, "Det doble budskap" [A Twofold Message], *NorskTeolTid* 91 (2, '90) 66-83.

This critique of T. K. Seim's "A Twofold Message. Dependence and Distance between Women and Men in Luke-Acts," prepared for the public defence of her dissertation at the University of Oslo first gives a brief summary: parallel stories in Lk-Acts, women disciples, new roles for women, women prophets, and women and asceticism. It praises the dissertation as the first attempt to discuss Luke's portrayal of women in its totality, and criticizes its lack of interest in the traditions utilized by Luke and in history.—H.M.

659. W. C. Linss, "Example Stories?" *CurrTheolMiss* 17 (6, '90) 447-453.

The attempts by R. W. Funk, J. Breech, J. D. Crossan, and B. B. Scott to interpret the good Samaritan (Lk 10:30b-35), the rich fool (12:16b-20), the rich man and Lazarus (16:19-26), and the Pharisee and the publican (18:10-14a) as metaphorical parables that teach about God's kingdom are not successful. Luke understood these texts correctly when he read them as example stories, even granting that he made certain additions to them.—D.J.H.

660. B. E. Reid, "The centerpiece of Salvation History," *BibToday* 29 (1, '91) 20-24.

Luke's picture of Jerusalem catches both light and darkness in the grand scheme of salvation history. In Lk 1–2 Jerusalem is the locale of God's revelation. But from Lk 9:51 onward Jerusalem becomes the symbol of the faithless in Israel, who reject Jesus. Just when Jerusalem looks bleakest, Luke resumes a hopeful portrait with the appearance of the risen Lord in Lk 24 and the spread of the gospel in Acts.—D.J.H.

661. N. M. van Ommeren, “Was Luke an Accurate Historian?” *BiblSac* 148 (589, ’91) 57-71.

This consideration of the question of the historical reliability of Lk-Acts discusses the historical reliability of the Gospels, the historical reliability of Acts, the roots of the two scholarly traditions represented by F. F. Bruce and E. Haenchen, and views on historiography.—C.R.M.

Lk, §§ 35-611, 701.

662. [Lk 1–2] P.-M. Beaude, “Une théologie pratique et théorique,” *SémiotBib* 59 (’90) 30-35. [See § 35-663.]

L. Panier’s 1990 Lyon dissertation entitled “Une écriture à lire” reflects on the nature of written texts, provides a semiotic analysis of Lk 1–2, and offers a theological essay on these texts from an anthropological perspective. His approach shows interesting connections with those of H. de Lubac and R. Bultmann, and will surely touch off theological debate.—D.J.H.

663. [Lk 1–2] L. Panier, “La nomination du Fils de Dieu,” *SémiotBib* 59 (’90) 35-41. [See § 35-662.]

After reflecting on the nature of writing, the article focuses on three aspects of Lk 1–2: the relationship between John the Baptist and Jesus, the canticles, and the birth announcements. Jesus’ divine sonship is treated by Luke from the perspective of appointment rather than begetting.—D.J.H.

664. G. Schwarz, “ΕΞ ΕΦΗΜΕΡΙΑΣ ΑΒΙΑ? (Lukas 1,5),” *BibNotiz* 53 (’90) 30-31.

The word ἐφημερία in Lk 1:5 is better translated into German as *Dienstabteilung* than as *Dienstklasse* (H. Schürmann).—D.J.H.

Lk 1:26-38, § 35-619.

665. [Lk 1:46-55] G. Bernard, “Pondering over the Magnificat,” *Homiletic & Pastoral Review* [New York] 91 (2, ’90) 21-25.

Most English versions of Mary’s Magnificat (Lk 1:46-55) are rather monotonous and unemotional, due in part to its use of Hebrew parallelism. The new translation (something of a paraphrase) presented here seeks to express the spirit of the text: “Great and glorious is the Lord, sings my soul; rejoice my spirit, rejoice in God my pre-Redeemer! How graciously he takes note of his handmaid’s littleness. . . .”—D.J.H.

666. R. Robert, “Comment comprendre ‘leur purification’ en Luc II, 22?” *RevThom* 90 (3, ’90) 449-455.

The article first reflects on the text-critical choice among αὐτοῦ, αὐτῆς, and αὐτῶν as the modifier of καθαρισμοῦ in Lk 2:22. Then it analyzes R. Laurentin’s suggestion that αὐτῶν refers to the Jewish people as a whole. Finally it suggests that αὐτῶν was intended to include Joseph along with Mary as in Lk 2:27, 33, 34, 39.—D.J.H.

667. [Lk 2:28-35] R. Buth, “What Kind of Blessing Is That?” *Jerusalem Perspective* [Jerusalem] 3 (3, ’90) 7-10.

In Jewish culture anything that God does can be a reason for a blessing. Thus Simeon’s speech in Lk 2:29-32 would have been understood as a blessing. The blessing-prophecy in Lk 2:34-35 was spoken over both parents but had a special relevance for Mary.—D.J.H.

668. E. H. SCHEFFLER, "The social ethics of the Lukan Baptist (Lk 3:10-14)," *Neotestamentica* 24 (1, '90) 21-36.

After examining Luke's presentation of traditions of John the Baptist from Mk and Q in Lk 3:1-9, 15-20, this study focuses on the socioeconomic ethic of the Lukan Baptist as it emerges from the *Sondergut* in 3:10-14. The judgment of John's preaching is toned down and paraenetically employed to invoke a positive reaction of sharing. Compassion toward various kinds of suffering lies at the basis of the Lukan ethic.—C.R.M.

Lk 4:1-13, § 35-621.

669. [Lk 4:25-27] G. SCHWARZ, "Versuch einer Wiederherstellung des geistigen Eigentums Jesu," *BibNotiz* 53 ('90) 32-37.

When Lk 4:25-27 is arranged in sense-lines, two points become clear: The text has a rhythmic structure, and the rhythm has been destroyed by secondary additions. The original form probably read as follows: "There were widows in Israel at the time of Elijah. But to none of them was he sent except to a Gentile. And there were lepers in Israel at the time of Elisha. But none of them was cleansed except a Gentile."—D.J.H.

670. A. POPE, "More on Luke 5.8," *BibTrans* 41 (4, '90) 442-443.

The statement in Lk 5:8 that Peter "fell down at Jesus' knees" is best explained by presuming that Jesus was still sitting on a bench in the stern of the boat (see 5:3).—C.R.M.

671. [Lk 6:1-5] S. SAFRAI, "Sabbath Breakers?" *Jerusalem Perspective* [Jerusalem] 3 (4, '90) 3-5.

Jesus' disciples on the second Sabbath after Passover picked up a few heads of grain, rubbed them, and ate. Their action was considered inappropriate only to those who were more stringent in their Sabbath observance ("some Pharisees," Lk 6:2). Unfamiliar with halakic details, Luke added plucking to rubbing (6:1).—D.J.H.

672. O. HOFIUS, "Fusswaschung als Erweis der Liebe. Sprachliche und sachliche Anmerkungen zu Lk 7,44b," *ZeitNTWiss* 81 (3-4, '90) 171-177.

The words ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας in Lk 7:44b have this meaning: "You have not washed my feet." This was not a Jewish custom at meals, though some Jewish texts indicate that it could serve as a sign of respect and love. Lk 7:44-46 contrasts Simon's total lack of love with the woman's exuberant display of deep love.—D.J.H.

Lk 8:5, 7, § 35-628.

Lk 9:28-32, § 35-764.

673. S. R. GARRETT, "Exodus from Bondage: Luke 9:31 and Acts 12:1-24," *CathBibQuart* 52 (4, '90) 656-680.

Luke regarded the death, resurrection, and ascension of Jesus as an "exodus" (Lk 9:31) because in these events Jesus, "the one who is stronger," led the people out of bondage to

Satan. Although Luke has nowhere made the plot of this cosmic conflict between Christ and Satan explicit, he has alluded to it numerous times. Luke's typological use of the exodus account to interpret the events of Jesus' death and exaltation may find confirmation in the account of Peter's miraculous escape from prison and Herod's subsequent demise in Acts 12:1-24. Luke shaped this account to recapitulate the earthly and cosmic components of the passion event.—C.R.M.

674. [Lk 10:38-42] M.-F. LACAN, "Une présence dont je puis jouir," *LumVie* 39 (198, '90) 63-80.

After considering the context of Lk 10:38-42, the article discusses the contrast between Mary (the one who listens) and Martha (the one who troubles herself), as well as what Jesus says. Then it reflects on the nature of joy in relation to happiness, love, the mystery of presence, and truth.—D.J.H.

675. H.-J. VENETZ, "Die Suche nach dem 'einen Notwendigen.' Beobachtungen und Verdächtigungen rund um die Marta-Maria-Perikope (Lk 10,38-42)," *Orientierung* 54 (17, '90) 185-189.

The "one thing necessary" (Lk 10:42) is the kingdom of God, which relativizes all other things. The Martha-Mary story (Lk 10:38-42) must be read alongside the story of the good Samaritan (10:29-37). Both texts show the absurdity of expected behavior and fixed roles in the face of the "one thing necessary."—D.J.H.

676. T. BAARDA, "De korte tekst van het Onze Vader in Lucas 11:2-4: een Marcionitische corruptie? (The Short Text of the Lord's Prayer in Luke 11:2-4: A Marcionite Corruption?)," *NedTheolTijd* 44 (4, '90) 273-287.

J. W. Burgon and J. van Bruggen have argued that the "short text" of the Lord's Prayer in Lk 11:2-4 originated with Marcion's omission of certain phrases for theological reasons. But there is nothing in the "long form" as preserved in the Textus Receptus that conflicts with Marcion's theological system. It is very probable that Marcion and his later antagonist Tertullian both read the short text in their copies of Luke's Gospel.—D.J.H.

677. B. KOLLMANN, "Lk 12,35–38 — ein Gleichnis der Logienquelle," *ZeitNTWiss* 81 (3-4, '90) 254-261.

A tradition-historical comparison of Lk 12:35-40 with *Did.* 16:1 suggests with the highest probability that Lk 12:35 already stood in Q with Lk 12:39-40/Mt 24:43-44. Lk 12:36-38, in view of certain indications of an affiliation with Q, may be considered as part of Q with a higher degree of plausibility than has hitherto been possible.—C.R.M.

Lk 13:30, § 35-632.

Lk 14:34, § 35-624.

678. [Lk 16:1-12] D. FLUSSER, "Jesus and the Essenes," *Jerusalem Perspective* [Jerusalem] 3 (3, '90) 3-5, 13; (4, '90) 6-8.

Jesus' parable of the unjust steward (Lk 16:1-9) can best be understood as an attempt to teach his disciples not to behave as the Essenes did. The terms "sons of light" and "mammon of unrighteousness" in 16:8-9 were intended to be understood according to their Essene connotations. The application of the parable in Lk 16:10-12 further emphasized Jesus' warning not to emulate Essene separatism.—D.J.H.

679. I. J. du Plessis, "Philanthropy or sarcasm? - another look at the parable of the dishonest manager (Luke 16:1-13)," *Neotestamentica* 24 (1, '90) 1-20.

In Lk 16:8a the "master" (probably not Jesus) praises his manager because he acted "shrewdly" in the face of a crisis. His comment should be considered as irony or even sarcasm. Likewise the recommendation in 16:9 to make the same kind of friends as the manager tried to do could easily have been meant sarcastically rather than as an encouragement to philanthropy.—D.J.H.

Lk 16:19-31, § 35-653.

680. [Lk 22:63-64] D. Flusser, "'Who Is It That Struck You?'" *Immanuel* [Jerusalem] 20 ('86) 27-32.

The correct sequence of events from Jesus' arrest to his being turned over to the Romans was given by Luke. The game carried out by the Gentile slaves of the high priest in Lk 22:63-64 was probably played in prisons and even by children.—D.J.H.

John

681. P. W. Comfort, "The Greek Text of the Gospel of John according to the Early Papyri (as Compared to Nestle-Aland's *Novum Testamentum Graece,* 26th Edition–NA^{26})," *NTStud* 36 (4, '90) 625-629.

The article points out those places in Jn where a Greek text following the testimony of the papyri would differ from that found in NA^{26} and UBS^{3} and suggests improvements for the apparatuses of NA^{26} and UBS^{3} pertaining to the papyri.—C.R.M.

682. M. Gourgues, "Mary, the Mother of Our Faith. Part One: Mary, the 'Woman' and the 'Mother' in John," *Theology Annual* [Hong Kong] 2 ('87-'88) 93-117.

The English version of an article published in French in *Nouvelle Revue Théologique* [§ 31-176]. [The same issue (pp. 119-143) contains a response by L. M. Fedrigotti (the translator) regarding the structure of Jn 2:1-12, the nature of Mary's expectation, and Mary's faith response.]—D.J.H.

683. P. J. Hartin, "The role of Peter in the Fourth Gospel," *Neotestamentica* 24 (1, '90) 49-61.

After sketching the overall picture of Peter in the Fourth Gospel, the article focuses on those passages where Peter and the Beloved Disciple are mentioned together (Jn 13:23-26; 18:15-16; 19:25-27; 20:1-10; 21:1-24) in order to assess their roles. Each has a distinctive function to perform that is not lessened by the function given to the other: Peter exercises pastoral authority and the Beloved Disciple a discipleship of love and witness.—C.R.M.

684. V. Hasler, "Glauben und Erkennen im Johannesevangelium. Strukturale und hermeneutische Überlegungen," *EvangTheol* 50 (4, '90) 279-296.

The theological progression of the Fourth Gospel can be grasped by comparing Jn 4:1-54 and 9:1–10:21. It can also be recognized by tracing the theme of "believing and understanding" through the Gospel, giving particular attention to the various misunderstandings and to how Jesus' disciples and his Jewish contemporaries relate to him. In contrast to the Synoptic Gospels the Fourth Gospel presents the story of Jesus not as a historical problem but as a theological one.—D.J.H.

685. D. J. Hawkin, "Johannine Christianity and Ideological Commitment," *ExpTimes* 102 (3, '90) 74-77.

In Johannine theology to follow Christ is to reject the values of this world, but not the world itself. To embrace the Johannine paradox of Christ as both the judge of this world and its savior is to move beyond the dichotomy between a spiritual Christianity on the one hand and ideological Christianity on the other.—C.R.M.

686. C. R. Koester, "The Passion and Resurrection According to John," *WordWorld* 11 (1, '91) 84-91.

Comments on the exegesis and themes of the following texts in the Fourth Gospel are presented: preparations for the passion (12), Jesus washes his disciples' feet (13), the trial of the world (18:1–19:16), the crucifixion (19:17-42), and the resurrection (20:1-31).—D.J.H.

687. B. Lindars, "Some recent trends in the study of John," *Way* 30 (4, '90) 329-338.

The last ten years of Johannine research have produced the groundwork for what may well prove to be a great synthesis in the next decade. This review of recent research deals with commentaries, the question of sources, history and theology, the Johannine sect, literary techniques, women, and structural analysis. A three-page bibliography is included.—D.J.H.

688. C. Mercer, "'ΑΠΟΣΤΕΛΛΕΙΝ and ΠΕΜΠΕΙΝ in John," *NTStud* 36 (4, '90) 619-624.

There is a distinction in the Fourth Gospel between ἀποστέλλω and πέμπω. Most of the instances of the indicative form of ἀποστέλλω feature God as the sender. Many of these involve a special commission bound up with the act of sending. Identifying the sender(s) is the predominant way in which πέμπω is used.—D.J.H.

689. H. von Lips, "Anthropologie und Wunder im Johannesevangelium. Die Wunder Jesu im Johannesevangelium im Unterschied zu den synoptischen Evangelien auf dem Hintergrund johanneischen Menschenverständnisses," *EvangTheol* 50 (4, '90) 296-311.

The selection and formation of the miracle stories in the Fourth Gospel were related closely to the Johannine understanding of the human condition. After establishing that the Evangelist chose miracle stories from a broader tradition, the article compares the miracles in the Fourth Gospel and the Synoptic Gospels (with particular attention to the absence of exorcisms and the healings of lepers), discusses the characteristics of the Johannine miracle stories (signs of the revelation of God's glory, relation to christological concerns), focuses on the understanding of the human condition in the Johannine miracle stories (the "signs" as the Creator's dealings with creation), draws some consequences for Johannine anthropology, and offers general comments about the Johannine miracle stories.—D.J.H.

690. M. Waldstein, “The mission of Jesus and the disciples in John,” *Communio/IntCathRev* 17 (3, ’90) 311-333.

The English version of an article published in German in *IntKathZeit/Communio* [§ 35-191].—D.J.H.

Jn, §§ 35-533r, 802.

Jn 1:1-18, § 35-550.

691. [Jn 2:1-12] T. M. Rosica, “Mary at Cana and the Cross,” *BibToday* 29 (1, ’91) 47-50.

The Cana episode in Jn 2:1-12 emphasizes Mary as the mother not only of Jesus but also of God’s people. At the cross (19:25-27) Mary represents the whole people of God at the moment of their messianic fulfillment. Mary is both Mother Zion and the ideal disciple. —D.J.H.

692. S. Ó’Cearbhalláin, “What to me . . .? (Jn 2:4),” *Theology Annual* [Hong Kong] 2 (’87-’88) 145-154.

The word αὐτῇ in Jn 2:4 should be understood as a dative of instigation: “At Mary’s instigation Jesus reflected and said to himself: ‘What has what you are saying to do with me? Could it be that my hour has come?’” In Mary’s words and in the plight of the young couple Jesus heard the voice of the Father calling his attention to Israel’s plight.—D.J.H.

693. F. J. Moloney, “Reading John 2:13-22: The Purification of the Temple,” *RevBib* 97 (3, ’90) 432-452.

After indicating the importance of a proper understanding of what narrative critics mean by an author and a reader, the article sketches the larger literary setting of Jn 2:13-22, indicates its structure and general message, and presents a narrative critical reading of the text. This reading suggests that the canonical form of the passage and its present place in Jn portray “the Jews” as failing in faith and point the implied reader toward an eventual experience of true faith based on Scripture and the word of Jesus.—C.R.M.

694. J.-M. Auwers, “La nuit de Nicodème (Jean 3, 2; 19, 39) ou l’ombre du langage,” *RevBib* 97 (4, ’90) 481-503.

The close connection between the Nicodemus episode (Jn 3:1-21) and the Passover mentioned in 2:23-25 suggests that Nicodemus visited Jesus on the night of Passover. The fact that his visit was by night means that his faith was not yet mature. By contrast when Nicodemus came to Calvary before the end of the day in 19:39-40, his faith had reached adult stature. When Nicodemus and Joseph of Arimathea take the body of Jesus, their accepting the person of Jesus implies a full-grown faith and perhaps evokes the Eucharist. The night of 3:2 shows that adherence to Jesus is a journey from darkness to light (see 3:19-21).—D.J.H.

695. J. E. Botha, “Reader ‘entrapment’ as literary device in John 4:1-42,” *Neotestamentica* 24 (1, ’90) 37-47.

This reading of Jn 4:1-42 indicates that the implied readers are manipulated and entrapped mercilessly by the implied author. They are subjected to tension, apprehension, and suspense. They are cast alternatively as outsiders or insiders. Their beliefs regarding Jesus are seriously challenged as are their perceptions regarding the validity of traditional social and religious schisms. They are forced to associate with and dissociate from characters in the story, to make decisions, and even to evaluate their present position with respect to missionary work. Reader entrapment is a valid literary device which greatly enhances communication between author and reader.—C.R.M.

696. [Jn 4:1-42] E. Nielsen, "Mødet ved brønden. Nogle betragtninger over Joh.Ev. Kap. 4" [Meeting at the Well. Some Reflections on John 4], *DanskTeolTids* 53 (4, '90) 243-259.

The OT well-episodes in Genesis 24; 29; and Exodus 2 seem to have influenced the description of Jesus' encounter with the Samaritan woman at the well of Sychar in Jn 4. This influence sheds light on the relation between the OT and the Fourth Gospel.—D.J.H.

697. E. Botha, "John 4:16: A Difficult Text Speech Act Theoretically Revisited," *Scriptura* 35 ('90) 1-9.

After debating the question of water/living water in Jn 4:7-15, Jesus in Jn 4:16 suddenly commands the Samaritan woman to fetch her husband. Speech-act theory suggests that the character Jesus does not want to pursue the issue (which the woman is clearly misunderstanding) and indicates this to her in a way that forces her to arrive at this by means of implicature.—D.J.H.

698. B. W. Henaut, "John 4:43-54 and the ambivalent narrator. A response to Culpepper's *Anatomy of the Fourth Gospel*," *StudRel/SciRel* 19 (3, '90) 287-304.

Using as a test case Jesus' return to Galilee and the healing of the royal official's child (Jn 4:43-54), the article compares R. A. Culpepper's method and results with representatives of the historical-critical approach. The tension or ambivalence toward signs is at the heart of the problems in the text. Culpepper's focus on the thematic unity of the text does not appear to be radically different from the historical-critical scholar's emphasis on the presumed unity of the final redactor's theology. Literary criticism needs to be used in conjunction with historical criticism and not as a substitute for it.—D.J.H.

699. G. Bienaimé, "L'annonce des fleuves d'eau vive en Jean 7, 37-39," *RevThéolLouv* 21 (3, '90) 281-310.

Scholarship on Jn 7:37-39 has focused on the punctuation of vv. 37b-38a, the delimitation of the OT quotation, from whose κοιλία the waters flow (the believer's or Christ's), and the viewpoint of the comment in v. 39 and the composition of vv. 37-39 as a whole. The main objections to taking ὁ πιστεύων εἰς ἐμέ (v. 38a) as the subject of πινέτω (v. 37b) disappear if πινέτω is interpreted in the light of Semitic syntax (see Jn 7:52) not as an invitation to "drink" but as a promise concerning the effect of a behavior in faith: "and he will drink, he who believes in me!" [To be continued]—D.J.H.

700. A. Nugent, "What Did Jesus Write? (John 7, 53-8, 11)," *DownRev* 108 (372, '90) 193-198.

Jn 8:6b; Exod 31:18; and Deut 9:10 are the only passages in the Bible where the expression "writing with the finger" is used. The whole context in the story of the adulteress (Jn 7:53–8:11) is precisely the comparison between what Jesus was doing in the Temple and what Yahweh did on Sinai. This comparison also explains why Jesus wrote a second time.—C.R.M.

701. M. GOURGUES, "'Moi non plus je ne te condamne pas': Les mots et la théologie de Luc en Jean 8,1-11 (la femme adultère)," *StudRel/SciRel* 19 (3, '90) 305-318.

By its style and theology the episode of the woman taken in adultery (Jn 8:1-11) can easily be integrated into Luke's Gospel. After establishing that the text is a "foreign body" in John's Gospel and offers many affinities with Luke's Gospel, the article focuses on the structure and content of Jn 8:3-11: the initial situation (8:3), Jesus put to the test (8:4-6), the reversal of roles (8:7-8), and Jesus and the woman (8:9-11). Then it offers hermeneutical reflections on the text with reference to Lukan and other NT texts.—D.J.H.

702. M. RODRÍGUEZ RUIZ, "El discurso del Buen Pastor (Jn 10,1-18). Coherencia teológico-literaria e interpretación," *EstBíb* 48 (1, '90) 5-45.

Research on the Good Shepherd discourse in Jn 10:1-18 has raised questions about the theological-literary unity of the text and its relation to the Gospel as a whole. Examination of the various exegetical-literary solutions and analysis of the discourse's structure lead to the conclusions that Jn 10:1-18 constitutes a redactional unity made up of materials originating in the tradition and that it belonged to the original plan of the Fourth Gospel. —D.J.H.

703. F. MANNS, "Lecture midrashique de Jean 11," *StudBibFranLibAnn* 39 ('89) 49-76.

The article first reviews recent scholarship on the literary structure of Jn 11, with attention to its place in the Gospel as a whole and to the outline of the passage. Then it explores some Jewish traditions underlying the Johannine account: the gathering of those who are scattered (v. 52), the third day, Ephraim (v. 54), and the divine power of Jesus.—D.J.H.

704. N. CALDUCH BENAGES, "La fragancia del perfume en Jn 12,3," *EstBíb* 48 (2, '90) 243-265.

After considering the function of Jn 12:1-11 in the Fourth Gospel, the article discusses the symbolic action of Mary and focuses on 12:3c ("the house was filled with the fragrance of the perfume"). Examination of οἰκία and πληρόω in the Fourth Gospel and of the expression ἡ ὀσμὴ τοῦ μύρου in the OT, intertestamental writings, and rabbinic tradition suggests that the aroma of the perfume was the fragrance of the dead and risen Christ that spreads over the world and communicates life and salvation.—D.J.H.

705. J. BEUTLER, "Greeks Come to See Jesus (John 12,20f)," *Biblica* 71 (3, '90) 333-347.

The coming of the Greeks in Jn 12:20-22 does not stand apart from the following verses as some have claimed but has been influenced along with 12:23-43 (44-50) by Isaiah. The article examines the influence of Isaiah in the larger context (12:37-43), in the immediate context (12:23-36), and in Jn 12:20-22. It offers five arguments to show that John had Isa 52:15 LXX in mind when he wrote 12:20-22. The Suffering Servant seems to be the leading figure behind the Christology and soteriology of 12:20-50. The passage offers a final invitation to belief in Jesus, contains a theological argument for the unbelief of the Jewish leaders, and encourages readers to follow Jesus until death in fearless confession of faith.—C.R.M.

706. J. A. DU RAND, "Narratological perspectives on John 13:1-38," *HervTeolStud* 46 (3, '90) 367-389.

The article first considers Jn 13:1-38 as text: the hermeneutical point of departure, as narrative, and its unity (coherence and progression). Then it discusses reading Jn 13:1-38 as a structured and narrated story, from an ideological point of view, in a sociohistorical context, and by using rhetorical criticism. Finally it reflects on the communicative meaning of the text.—D.J.H.

Jn 13:1–18:36, § 35-539.

707. [Jn 18:1-11] J. D. M. DERRETT, "Peter's Sword and Biblical Methodology," *BibOr* 32 (3, '90) 180-192.

What is Johannine in Jn 18:1-11 is the thoroughness with which John has exposed the underlying themes to be exploited in his passion narrative. In the garden where the Messiah meets his bride (the new Israel), it was necessary for the Messiah to be guarded against the menace of swords, that a sword be drawn against his enemies, and that the Jews of Jerusalem led by the Aaronic priesthood (and represented by Malchus) be disqualified before the Lamb slaughtered by the world takes upon himself all its guilt.—D.J.H.

Jn 19:25-27, § 35-691.

Jn 19:39, § 35-694.

708. M. R. D'ANGELO, "A Critical Note: John 20: 17 and *Apocalypse of Moses* 31," *Journ TheolStud* 41 (2, '90) 529-536.

There are a number of noteworthy points of contact between the prescriptions Adam gives for the treatment of his body in *Apocalypse of Moses* 31:3-4 and Jesus' address to Mary in Jn 20:17. In both cases the touching of Jesus' or Adam's body in some way would constitute a violation or danger not only to Mary or Eve but also to Jesus or Adam in their strange state. Jn 20:17 emphasizes that the state of Jesus is different when he encounters Mary from when he meets the disciples and Thomas and invites the latter's touch.—C.R.M.

709. A. PITTA, "*Ichthys* ed *opsarion* in Gv 21,1-14: semplice variazione lessicale o differenza con valore simbolico?" *Biblica* 71 (3, '90) 348-364.

Two words for "fish" appear in Jn 21:1-14: ἰχθύς (vv. 6, 8, 11) and ὀψάριον (vv. 9, 10, 13). After surveying the uses of the two terms in the Septuagint and the NT, the article considers the connections and discontinuities between Lk 5:1-11 and Jn 21:1-14, concluding that the Johannine narrative shows more interest in the symbolism of the fish. Then it focuses on the various symbolisms in Jn 21:1-14: the participants in the expedition (v. 2), the unbroken net (v. 11), the provenience of the fish (v. 6), the 153 fish (v. 11), and the food (προσφάγιον) consisting of fish. The number 153 for the fish corresponds by gematria to the spring of ʿ*Eglayîm* (see Ezek 47:10). While ὀψάριον simply designates the material fish, ἰχθύς refers to the redeemed who enter the unbroken net and thus carries a soteriological and ecclesiological sense.—D.J.H.

710. K. CARDWELL, "The Fish on the Fire: Jn 21:9," *ExpTimes* 102 (1, '90) 12-14.

When Peter drags the miraculous catch of fish ashore in Jn 21:11, the narrative indicates a total of 154 fish on the shore—the 153 from the net plus the one on the fire in 21:9. Gematria provides an attractive equivalent to 154, the common Greek word ἡμέρα, also an early title ("Johannesque" if not Johannine) for Jesus.—C.R.M.

711. [Jn 21:11] P. TRUDINGER, "The 153 Fishes: a Response and a Further Suggestion," *ExpTimes* 102 (1, '90) 11-12.

The interesting notes by O. T. Owen [§ 33-697] and J. M. Ross [§ 34-222] on the 153 fish of Jn 21:11 fail to mention the significant contribution of J. A. Emerton [§§ 3-119; 6-82] to this issue. The article restates Emerton's argument that John's choice of 153 represents a subtle allusion to Ezek 47:10 where the numerical values of Gedi and *'Eglayîm,* 17 and 153, were observed to be mathematically related.—C.R.M.

Acts of the Apostles

712r. M.-É. BOISMARD AND A. LAMOUILLE, *Les Actes des Deux Apôtres* [*NTA* 35, p. 100].

J. TAYLOR, "The Making of Acts: A New Account," *RevBib* 97 (4, '90) 504-524.—The scale of Boismard and Lamouille's work invites comparison with the five volumes of *The Beginnings of Christianity.* The article presents their theory and discusses its value under the following headings: redactions and sources, the authors of Acts, and the value of the method. Boismard and Lamouille's treatment of Luke's text allows it to be reread with fresh eyes, which will now see behind Luke's work the accounts of his predecessors. The effect is rather like looking at a familiar picture, but this time seeing it in three dimensions.—C.R.M.

713. P. R. HOUSE, "Suffering and the Purpose of Acts," *JournEvangTheolSoc* 33 (3, '90) 317-330.

The motif of suffering undergirds the entire book of Acts and cannot be separated from its purpose. There are at least five basic functions of suffering in Acts. Thus the article discusses suffering in relation to (1) the expanding gospel, (2) the defense of Christianity, (3) the defense of Paul, (4) the foundations of Christianity, and (5) Luke's portrayal of Paul.—C.R.M.

714. D. E. JOHNSON, "Jesus Against the Idols: The Use of Isaianic Servant Songs in the Missiology of Acts," *WestTheolJourn* 52 (2, '90) 343-353.

The article examines the application of texts, terms, and concepts from the servant songs in Isaiah 42–53, 61 to the church and its mission in Acts with particular attention to (1) Acts 13:47; (2) 1:6-8; and (3) 22:14-15, 18-21; and 26:16-18. Then it reflects on the implications of this OT background for understanding Luke's missiology: the blind witness healed, the gospel in antithesis to other religious options, and the only savior is the only God.—C.R.M.

715. E. LARSSON, "Apostlagärningarnas historiska värde: Synpunkter på den aktuella debatten" [The Historical Worth of Acts: Observations on the Current Debate], *Svensk TeolKvart* 65 (4, '89) 145-155.

The history of scholarship on Acts from F. C. Baur to G. Lüdemann has shown how complicated it is to assess the historical value of Acts. While Luke intends to present a trustworthy historical narrative, he informs it with a theological point of view, although he does provide information that does not fit his *Tendenz.* Further, Acts contains historical errors, and its presentation of Paul's activities sometimes contradicts Paul's letters. Even so, Acts is indispensable as a source for historical information on the early church. The task of delineating the author's sources is complicated by the skill with which they have been integrated into the work as a whole. Nevertheless seams and units of tradition are visible in the text. One can conclude that Luke is a historian, as measured both by his own stated goals and by the prevailing standards of his time.—B.A.P.

Acts, §§ 35-657-658, 660–661.

716. R. L. OMANSON, "How Does It All Fit Together? Thoughts on Translating Acts 1.15-22 and 15.19-21," *BibTrans* 41 (4, '90) 416-421.

The article first suggests a restructured translation of Acts 1:15-22 to clarify the sense of the paragraph (v. 15—Luke's comments; vv. 16-17—Peter's speech; vv. 18-19—Luke's comments; vv. 20-22—Peter's speech). Then it discusses 15:19-21 with attention to (1) the meaning of πορνεία in v. 20, and (2) the relation of v. 21 to v. 20.—C.R.M.

717. [Acts 2:1-13] C. GRAPPE, "A la jonction entre Inter et Nouveau Testament: le récit de la Pentecôte," *FoiVie* 89 (5, '90) 19-27.

This essay suggests that the Pentecost account in Acts 2:1-13 when read in the light of *Jubilees* 6:15-22 and various Qumran texts dealing with the Feast of Weeks (4QD^b; 1QS 1:16–3:12; 1QH 14:8-22; 1Q 34; CD 15:5-16) may be seen as an elaboration of traditions highly valued by the Essenes. Other traditions utilized in Acts 1–5 also testify to the influence of Essene practice at Qumran (e.g. 1:15-26; 4:36-37; 5:1-11).—C.R.M.

718. C. UKACHUKWU MANUS, "The Community of Love in Luke's Acts: A Sociological Exegesis of Acts 2:41-47 in the African Context," *West African Journal of Ecclesial Studies* [Ile-Ife, Nigeria] 2 (1, '90) 11-37.

After reviewing recent studies on sociology and the NT and surveying five sociological models, the article presents exegetical comments on Acts 2:41-47 and reflects on its sociological significance. Then it considers its relevance for the African context today, with particular attention to the sense of community.—D.J.H.

719. [Acts 8:26-40] Y. RAPUANO, "Did Philip Baptize the Eunuch at Ein Yael?" *Bib ArchRev* 16 (6, '90) 44-49.

A number of observations suggest that the spring at Ein Yael [§ 35-880] was the place where Philip paused to baptize the Ethiopian eunuch (Acts 8:26-40): (1) Ein Yael has abundant water and is located along the most direct Roman road between Jerusalem and Gaza, (2) the road may have been paved and thus suitable for chariot travel, (3) the site was not far outside ancient Jerusalem, and (4) it was known and apparently inhabited in the 1st century A.D.—C.R.M.

720. J. J. KILGALLEN, "Did Peter Actually Fail to Get a Word in? (Acts 11,15)," *Biblica* 71 (3, '90) 405-410.

The article raises six points to argue that M. Dibelius's view that the two reports of Peter's speech in Acts 10:34-44 and 11:15 allow no room for the speech in the second passage is dubious. Dibelius's understanding of the clause ἐν δὲ τῷ ἄρξασθαί με λαλεῖν in 11:15 as meaning that Peter was just beginning to speak ignores a very reasonable alternative.—C.R.M.

Acts 12:1-24, § 35-673.

Acts 13:16, § 35-881.

721. M. de Burgos Núñez, "Asamblea de Jerusalén (Hch XV) y Gal 2,1-14 en la obra *Les Actes de Deux Apôtres* de M.-É. Boismard y A. Lamouille," *Communio* 23 (3, '90) 405-428.

This examination of M.-É. Boismard and A. Lamouille's *Les Actes des Deux Apôtres* [*NTA* 35, p. 100] first sketches their understanding of the redactional levels of Acts (redactional activity of stages I and II; literary work of stage III; the text of Acts). Then it focuses on their treatment of the Council of Jerusalem in Acts 15 (and its connection with the Cornelius episode in 10:1–11:18 [see § 33-1239]), since it typifies the historical and literary problems encountered in Acts. Finally it comments on the sources and redactions of Acts according to Boismard and Lamouille, and the results of applying their stages of redaction to the concrete case of the Apostolic Council.—C.R.M.

Acts 15:19-21, § 35-716.

722. F. Martin, "Le geôlier et la marchande de pourpre. Actes des Apôtres 16,6-40 (Première partie)," *SémiotBib* 59 ('90) 9-29.

Acts 16 represents a significant reorientation of the story of Acts as it recounts the conditions and effects of the open proclamation of the gospel in pagan society. After dividing the text, the article first comments on the spatial organization of 16:6-10 (Paul's itinerary) and 16:12-40 (preaching in Philippi). Then, after brief remarks on the actors in 16:6-40, it examines in more detail the conversion of Lydia (16:13-15) and the divining serpent (16:16-19).—C.R.M.

Acts 18:7, § 35-881.

723. T. J. Leary, "The 'Aprons' of St Paul—Acts 19: 12," *JournTheolStud* 41 (2, '90) 527-529.

Although commentators on Acts 19:12 typically take σιμικίνθια (from the Latin *semicinctium*) to mean "aprons" and connect these garments with Paul's leather-working, a consideration of the surviving instances of *semicinctium* indicate that it was not a specialist garment but something worn generally. In short, "belt" seems highly probable.—C.R.M.

724. [Acts 19:23-41] P. T. Crocker, "Ephesus: its Silversmiths, its tradesmen, and its riots," *Buried History* [Melbourne] 23 (4, '87) 76-78.

The Greek inscription from Ephesus that mentions the silversmith M. Antonius Hermeias and the "association of silversmiths" sheds light on Acts 19:23-41 and confirms the accuracy of Acts.—D.J.H.

725. K. G. Dolfe, "The Greek Word of 'Blood' and the Interpretation of Acts 20:28," *SvenskExegÅrs* 55 ('90) 64-70.

Authors of the classical or Hellenistic period used αἷμα as a word denoting kinship (relationship of blood). περιποιέομαι in Acts 20:28 is not "acquire" but rather "preserve." The end of the verse should be rendered: ". . . the congregation of God, the existence of which he preserved by means of the one nearest to him(self)."—C.R.M.

726. D. DAUBE, "On Acts 23: Sadducees and Angels," *JournBibLit* 109 (3, '90) 493-497.

The controversy reflected in Acts 23:8 concerns two phenomena: (1) resurrection, and (2) the span between death and resurrection, which, in widespread belief, a good person spends in the realm or mode of angel or spirit. The idea of a wholesale rejection of celestial beings by the Sadducees is utterly alien to the story. This thesis is supported by evidence from Josephus, *1 Enoch*, and rabbinic literature. It is reinforced by Lk 16:22 and 20:36, consistent with Acts 23:9, and further corroborated by Lk 24:36-43 and Acts 12:15.—C.R.M.

727r. [Acts 27–28] H. WARNECKE, *Die tatsächliche Romfahrt des Apostels Paulus* [*NTA* 32, pp. 112-113; §§ 34-1231r–1233r].

C. SANT AND J. SAMMUT, "Paulus war doch auf Malta!" *TheolGlaub* 80 (3, '90) 327-332.—Warnecke situates the events described in Acts 27–28 on Kefallinía, not Malta. But he builds many of his theories on speculations and on insufficient knowledge of the geographical, climatic, and historical facts about Malta. If he had spent more time in studying on Malta and had been less dependent on guides, he would have come to different results. The one positive result of his book has been to contribute to the rediscovery of the final chapters in Acts.—D.J.H.

728. [Acts 28:30-31] D. L. MEALAND, "The Close of Acts and its Hellenistic Greek Vocabulary," *NTStud* 36 (4, '90) 583-597.

In Acts 28:30-31 the author made use of three terms (μίσθωμα, διετία, ἀκωλύτως) that regularly appear in ancient papyri dealing with the leasing of property. In their present context not all of these terms retain this sense. Nevertheless, the technical background of this vocabulary in civil law suggests an inference about the historical circumstances of Paul's time in Rome: For two years (a normal span) Paul rented accommodation and this gave him unrestricted use of it.—C.R.M.

EPISTLES–REVELATION

Epistles (General)

729. J. N. VORSTER, "Toward an interactional model for the analysis of letters," *Neotestamentica* 24 (1, '90) 107-130.

An interactional model concerning itself with the analysis of argumentation in NT letters should take cognizance of the processes involved in the *inventio* phase of the rhetorical process, namely the determination of the "need" of the rhetorical situation, the corresponding status, the roles of persons within the rhetorical situation as well as the identification of *topoi* and their relation to the status of the rhetorical situation, because these are all aspects pertaining to the persuasive force of a letter.—D.J.H.

Paul

730. A. J. BANDSTRA, "Paul and the Law: Some Recent Developments and an Extraordinary Book," *CalvTheolJourn* 25 (2, '90) 249-261.

The article first surveys the views of Luther and Calvin on the question of the Law/gospel dichotomy and the so-called "uses" or functions of the Law. Next it outlines five basic elements in the "new perspective" on Paul and the Law advocated by E. P. Sanders. Then it examines S. Westerholm's *Israel's Law and the Church's Faith* (1988) and judges it to be lucid and witty, up-to-date in the discussion of issues, fundamentally correct in presenting Paul's theology on the Law as a power from which Christians have been freed, but incongruent with Paul's theology on the relationship of the Law to Christian behavior.—C.R.M.

731. B. D. EHRMAN, "Cephas and Peter," *JournBibLit* 109 (3, '90) 463-474.

From the 2nd century A.D. on, a number of sources maintain that Cephas and Peter were two different persons (despite Jn 1:42). This tradition derives most likely from Paul, who when he mentioned Cephas (1 Cor 1:12; 3:22; 9:5; 15:5; Gal 1:18; 2:9, 11, 14) apparently did not mean Simon Peter (Gal 2:7, 8).—D.J.H.

732. J. K. HOWARD, "The New Eve: Paul and the Role of Women," *Journal of the Christian Brethren Research Fellowship* [Wellington, New Zealand] 122 ('90) 19-26.

On the basis of Gal 3:28 a case can be made for the full participation of women in all aspects of the church's life and ministry. Moreover, Paul clearly respected certain women and accepted them as co-workers and leaders in various congregations (Phil 4:2-3; Rom 16:1-16; 1 Cor 16:19). The apparent restrictions on women in some Pauline texts (1 Cor 11:2-17; 14:34-35; 1 Tim 2:11-12) reflect particular local problems and do not carry universal significance. According to 1 Tim 3:11 women held the office of deacon.—D.J.H.

733. N. HYLDAHL, "Paulus og loven. Nogle bøger fra det sidste årtis Paulus-forskning," *DanskTeolTids* 53 (3, '90) 183-192.

The article reviews and discusses the following works on Paul and the Law: H. Hübner, *Paulus und das Gesetz* (3rd ed.; 1982); E. P. Sanders, *Paul, the Law, and the Jewish People* (1983); and H. Räisänen, *Paul and the Law* (2nd ed.; 1987).—C.R.M.

734. L. LEGRAND, "L'itinéraire spirituel de saint Paul," *Spiritus* [Paris] 31 (121, '90) 415-435.

In the course of thirty years of missionary activity Paul underwent a spiritual voyage. The article considers Paul's spiritual itinerary according to the following outline: the suffering of the apostle (context, the "signs of the apostle," letters of recommendation, the cross, death and resurrection, sacrifice), discovery of the Christ (life experiences, the Servant of God), discovery of God (in Christ and in missionary experience; all from, through, and for him), and discovery of humankind. In his missionary experiences, in contact with the various aspects of the human reality, Paul discovered the grace, love, power, and glory of God. —D.J.H.

735. L. LÓPEZ DE LAS HERAS, "El optimismo paulino," *Studium* 30 (2, '90) 195-229.

After defining and clarifying the term "optimism," the article considers various aspects of Pauline optimism: the gospel of Christ as the good news of universal salvation, Paul as the herald of the gospel of Christ, the church as the body of Christ with the faithful, the joyful hope of glory and the day of the manifestation of Jesus, and evil as the occasion of good and the dialectic of the cross. Then it discusses the structure and content of Pauline optimism: the world and redemption, the eschatological goods in the present and the practice of virtue, the place of the virtues in Paul's optimistic moral teaching, and the glory and trinitarian shape of Pauline optimism.—D.J.H.

736. P. M. MEAGHER, "More and More of Pauline Studies," *Vidyajyoti* 54 (7, '90) 353-368, 336, 349, 372.

This bulletin of recent Pauline studies describes and evaluates five general introductions to Paul and twelve commentaries on Pauline letters.—D.J.H.

737. J. MURPHY-O'CONNOR, "Pauline Studies," *RevBib* 97 (2, '90) 286-296.

Descriptions and evaluations of eight recent books: J. D. G. Dunn, *Romans* (1988); L. Gaston, *Paul and the Torah* (1987); A. J. M. Wedderburn, *Baptism and Resurrection* (1987); L. J. Kreitzer, *Jesus and God in Paul's Eschatology* (1987); B. Fiore, *The Function of Personal Example in the Socratic and Pastoral Epistles* (1986); T. Schmeller, *Paulus und die "Diatribe"* (1987); M. Prior, *Paul the Letter-Writer and the Second Letter to Timothy* (1989); and P. Borgen, *Philo, John and Paul* (1987).—D.J.H.

738. R. PENNA, "Il problema della legge nelle lettere di s. Paolo. Alcuni aspetti," *RivistBib* 38 (3, '90) 327-352.

After outlining the principal difficulties involved in dealing with the Law in Paul's letters, the article examines eight hermeneutical approaches to this topic from Jewish-Christian and patristic perspectives to modern scholars. Then it offers clarifications on four topics: the historical significance of the Torah, the relation between the Mosaic Law and Christ, the distinction between the Law and paraenesis, and the Law and Christian freedom.—D.J.H.

739. J. THURUTHUMALY, "Renewal of Life in St Paul," *Biblebhashyam* 16 (2, '90) 114-128.

After surveying the pertinent vocabulary, the article examines the concept of "renewal" in the Pauline writings: various aspects, newness, the renewed life as life in the Spirit, the characteristics of renewal, the role of Christians and of the apostles, different expressions to denote renewal, renewal and growth, and ways and means of renewal.—D.J.H.

740. P. TREBILCO, "Women as Co-Workers and Leaders in Paul's Letters," *Journal of the Christian Brethren Research Fellowship* [Wellington, New Zealand] 122 ('90) 27-36.

With reference to Rom 16:1-16; Phil 4:2-3; Phlm 1-2; and Col 4:15 the article considers what can be known about Phoebe; Prisca; Mary, Tryphaena, Tryphosa, and Persis; Junia; Euodia and Syntyche; Apphia; and Nympha. The overall impression of these Pauline texts is that women shared with men in the life, leadership, and upbuilding of the early Christian communities.—D.J.H.

741. M. WOLTER, "Der Apostel und seine Gemeinden als Teilhaber am Leidensgeschick Jesu Christi: Beobachtungen zur paulinischen Leidenstheologie," *NTStud* 36 (4, '90) 535-557.

The article first indicates Paul's distinctive approach to the relation between his sufferings as an apostle, those of his communities, and the sufferings of Christ. Then it focuses on Pauline texts that present the suffering apostle as participating in the fate of the suffering Christ. Finally it considers Pauline texts that portray the suffering communities as sharing the fate of the suffering apostle. Just as Paul interpreted his sufferings as an apostle in the light of Christ's sufferings, so he related the community's sufferings to his own sufferings as an apostle and thus to Christ's sufferings.—D.J.H.

Romans, 1–2 Corinthians

742. A. J. GUERRA, "Romans: Paul's Purpose and Audience with Special Attention to Romans 9–11," *RevBib* 97 (2, '90) 219-237.

In writing to the Romans Paul sought to win the sympathy of Jewish Christians by convincing them that he was not inimical to Jewish traditions (monotheism, Scripture, the patriarchs). He also wished to dispel fear that his presence at Rome might exacerbate conflicts between Christians and Jews as well as between Gentile and Jewish Christians, and thus possibly lead to repressive imperial measures. In chapters 9–11 Paul was answering Jewish-Christian objections to his apostleship to the Gentiles and particularly to his gospel as contradicting the Scripture. Paul hoped that the Roman community would conclude that his ministry was ordained by God and that they ought to support his forthcoming mission to the West.—D.J.H.

743. D. B. GARLINGTON, "The Obedience of Faith in the Letter to the Romans. Part I: The Meaning of ὑπακοὴ πίστεως (Rom 1:5; 16:26)," *WestTheolJourn* 52 (2, '90) 201-224.

In Rom 1:5 and 16:26 Paul chose to coin an ambiguous phrase that expresses two ideas at the same time: the obedience that consists in faith, and the obedience that is the product of faith. The adjectival genitive πίστεως is descriptive of ὑπακοή in a manner to be defined by the larger context and in keeping with the most pertinent exegetical data. The translation "faith's obedience" (or, "believing obedience") best preserves the intention (and ambiguity) of the original.—D.J.H.

744. [Rom 1:19-21] D. NOVAK, "Before Revelation: The Rabbis, Paul, and Karl Barth," *JournRel* 71 (1, '91) 50-66.

Barth's reading of Rom 1:19-21 is a highly plausible exegesis in the light of one major trend in rabbinic theology regarding the Noachic commandments. These minimal commandments, all rooted in the prohibition of idolatry, cleared the ground for accepting God's Law revealed from above. The rabbis were not doing anything like what the Stoics were doing in their natural theology and natural law theories. For both the rabbis and Paul the acceptance of the prohibitions against idolatry, homosexuality, and murder was the necessary human precondition for receiving God's self-presentation in revelation.—D.J.H.

745. E. KRENTZ, "The Name of God in Disrepute: Romans 2:17-29 [22-23]," *CurrTheol Miss* 17 (6, '90) 429-439.

Passages in contemporary Jewish writings suggest that Paul's description of Jewish claims in Rom 2:17-20 is in general fair. In 2:21-24 Paul mounts a fiercely satirical attack on the description, and in 2:25-29 he draws out the implications. The framework for Paul's thought in 2:22-23 was the Hellenistic-Jewish tradition that recognized the "sanctity" of non-Jewish temples. The sins of Jews, especially temple robbing, transgress the Law and so defile God's name.—D.J.H.

746. D. Biju-Duval, "La traduzione di Rm 5,12-14," *RivistBib* 38 (3, '90) 353-373.

The description of Adam in Rom 5:14 as the τύπος τοῦ μέλλοντος is generally read in a christological sense. But a chronological reading taking τοῦ μέλλοντος as neuter avoids some problems, gives a coherent version of Rom 5:12-14, and fits perfectly into what Rom 5:12-21 says about Adam and Christ.—D.J.H.

747. [Rom 9–11] D. E. Demson, "Israel as the Paradigm of Divine Judgment: An Examination of a Theme in the Theology of Karl Barth," *JournEcumStud* 26 (4, '89) 611-627.

According to Barth's explication of Romans 9–11 Paul spoke of Jews who refuse the gospel as the paradigmatically disobedient creatures. But since the letter was sent to largely Gentile-Christian congregations, Paul spoke of Jewish disobedience only to cast light on Gentile-Christian disobedience to the gospel. This Gentile-Christian disobedience is the declaration that Israel is cut off, which denies the message of the fulfillment of God's word of promise. —D.J.H.

Romans 9–11, §§ 35-742, 813.

748. J. Moiser, "Rethinking Romans 12–15," *NTStud* 36 (4, '90) 571-582.

Romans 12–15 should be read as an exhortation aimed at Roman Christians in A.D. 57. Having outlined the importance of harmony in Christ (12:1-13), Paul proceeded to apply the principle to three urgent problems racking the Roman churches: civil disobedience (12:14–13:7), the Law (13:8-10[11-14]), and the conflict between meat-eaters and vegetarians (14:2-23). Then he stressed the need for change of heart among Gentile Christians (15:1-6) and Jewish Christians (15:7-13). He concluded by reminding the Roman Christians of the need to provide him with a harmonious base for the Gentile mission (15:14-33). —D.J.H.

749. W. Munro, "Romans 13:1-7. Apartheid's Last Biblical Refuge," *BibTheolBull* 20 (4, '90) 161-168.

Rom 13:1-7 should be interpreted as part of the overall redaction of the Pauline letters undertaken in the 2nd century A.D. (perhaps by Polycarp) in connection with the Pastorals and the household codes. For the Pastoral writer/redactor the legitimacy of the Roman empire was a prior assumption integral to his life situation. For the prophetic, activist church in South Africa Rom 13:1-7 does not apply because the governmental authorities lack legitimacy.—D.J.H.

750. R. R. Schulz, "A Case for 'President' Phoebe in Romans 16:2," *LuthTheolJourn* 24 (3, '90) 124-127.

The Greek word προστάτις applied to Phoebe in Rom 16:2 is best translated "leader" or "president." It serves as a precedent for labelling female office-bearers in the church today.—D.J.H.

Rom 16:26, § 35-743.

751. [1 Cor] M. Harding, "Church and Gentile Cults at Corinth," *GraceTheolJourn* 10 (2, '89) 203-223.

In 1 Corinthians Paul addressed issues in which the Gentile cultic heritage of the readers intruded. The two most significant were the eating of meat offered to idols and believers' participation in temple banquets. But the drawing of cultic analogies in the following areas is precipitate: the "body" metaphor, sacral manumission, delivering to Satan (5:5), and glossolalia. The athletic imagery in 9:24-27 is a possible case of Paul using local color to make his point. Though Paul may have used "mystery" terminology, one cannot assume that Paul saw believers as engaged in a Christian cult as worshipers.—D.J.H.

752. [1 Cor] D. R. Nichols, "The Problem of Two-Level Christianity at Corinth," *Pneuma* [Gaithersburg, MD] 11 (2, '89) 99-111.

The Corinthian "pneumatics" had a false view of Christian maturity based on a completely realized eschatology. Thus they came to an incorrect two-level Christianity that Paul replaced with a correct two-level understanding, not qualitative but realizing that some Christians are more mature than others.—D.J.H.

1 Cor 7:10-16, § 35-629.

753. E. Best, "1 Corinthians 7:14 and Children in the Church," *IrBibStud* 12 (4, '90) 158-166.

According to 1 Cor 7:14 the unbelieving spouse and the children became "holy" when the spouse was converted and continued to be so. Paul was influenced by two currents of thought, one associating holiness with people, and the other viewing people as affecting one another by their actions and way of life.—D.J.H.

754. G. W. Dawes, "'But if you can gain your freedom' (1 Corinthians 7:17-24)," *CathBibQuart* 52 (4, '90) 681-697.

In 1 Cor 7:17-24 a general rule (vv. 17, 20, 24) is illustrated by the cases of circumcision and slavery. As in 1 Cor 3:5-7 and 15:35-44a the two illustrations modify and complement one another. Paul's advice in 1 Cor 7:21c should be understood as follows: "but if in fact you can become free, make use [of this opportunity]." The case of circumcision illustrates perfectly the rule that each should remain in the state in which he was called. The second case illustrates both the ultimate indifference of one's state of life (v. 21a) and the possibility of having a preference where circumstances allow (v. 21b).—D.J.H.

755. B. W. Winter, "Theological and Ethical Responses to Religious Pluralism—1 Corinthians 8–10," *TynBull* 41 (2, '90) 209-226.

After describing the religious pluralism of Roman Corinth which took for granted the legitimacy of all its "many gods and many lords," the article examines its impact on Jews living amidst such pluralism and notes rabbinic advice on how to live as pious Jews in such a situation. Then it assesses the different reactions to religious pluralism by Corinthian Christians, outlines Paul's solutions to the related pastoral problems in 1 Corinthians 8–10, and evaluates that church's theological and ethical responses to its world of religious pluralism. —D.J.H.

756. T. Söding, "Eucharistie und Mysterien. Urchristliche Herrenmahlstheologie und antike Mysterienreligiosität im Spiegel von 1Kor 10," *BibKirch* 45 (3, '90) 140-145.

1 Cor 10:16 represents the attempt at expressing the saving-event of the Lord's Supper in a language that was originally at home in the mystery religions. Examination of the problems connected with the Lord's Supper in light of the cultic meals in the mystery religions reveals 1 Corinthians 10 as a NT effort at aggiornamento and inculturation.—D.J.H.

757. W. A. Sebothoma, "Κοινωνία in 1 Corinthians 10:16," *Neotestamentica* 24 (1, '90) 63-69. [See § 34-742.]

After general remarks on the meaning of κοινωνία, the article analyzes the term in 1 Cor 10:16-22 with particular attention to the uses of its cognates and μετέχω in this context, and to the contribution of κοινωνία to Paul's idea of the eschatological community conjured up by the breaking of bread.—D.J.H.

758. D. W. J. Gill, "The Importance of Roman Portraiture for Head-Coverings in 1 Corinthians 11:2-16," *TynBull* 41 (2, '90) 245-260.

The article explores the issue of head coverings and hair styles in 1 Cor 11:2-16 against the background of Roman portraiture and forms a response to C. L. Thompson [§ 33-754]. It discusses men covering their heads, women covering their heads, Paul's appeal to nature, and Roman portraits for a Roman colony. In this passage Paul counteracts the desire of men to draw attention to their social status by covering their heads and urges women not to flout social conventions by not wearing veils in the church meeting purely for the sake of being contentious.—C.R.M.

759. [1 Cor 11:10] D. R. Hall, "A Problem of Authority," *ExpTimes* 102 (2, '90) 39-42.

The commonly accepted meaning of ἐξουσίαν ἔχειν in the NT is "to have authority, to have the right to control or to do something." Paul's purpose in 1 Cor 11:10 was to establish the right of a woman prophet to do what she wished with her own head, i.e. in this context to keep it covered.—D.J.H.

760. M. Karrer, "Der Kelch des neuen Bundes. Erwägungen zum Verständnis des Herrenmahls nach 1 Kor 11,23b-25," *BibZeit* 34 (2, '90) 198-221.

After considering the literary structure of 1 Cor 11:23b-25 and its tenuous relation to Passover, the article discusses the beginning of the text and the saying over the bread (11:23b-24) with particular attention to the idea of God's wrath and judgment assumed by Jesus for us. Next it argues that the "cup of blessing" in 1 Cor 10:16 refers to the experience of the blessing of God. Finally it contends that καινὴ διαθήκη (11:25) does not imply a disavowal of God's previous activity in history but rather focuses on Jesus as the definitive ground of salvation. The expression does not sanction a fixed breach between Judaism and Christianity.—D.J.H.

761. T. K. Sanders, "A New Approach to 1 Corinthians 13. 1," *NTStud* 36 (4, '90) 614-618.

The particle ἤ in 1 Cor 13:1 should be taken in its comparative rather than disjunctive sense: "If I speak in the tongues of men and angels, but do not have love, I am a dinging piece of bronze rather than a joyfully sounding cymbal." Speaking without love makes the same impression as performing on a hunk of bronze, whereas speech which bears love can touch lives as effectively as a sweetly sounding cymbal.—D.J.H.

762. [1 Cor 15:4] J. CHRISTENSEN, "'And that He Rose on the Third Day According to the Scriptures,'" *ScandJournOT* 4 (2, '90) 101-113.

That Hos 6:2 provided the background for the claim in 1 Cor 15:4 that Christ rose on the third day according to the Scriptures is dubious. The more likely scriptural connection is the third day of creation (Gen 1:11-13) and its contemporary interpretation: the garden of Eden created on the third day, and Isa 11:1, 10 understood as the resurrected Christ in the image of the tree of life, related to Paul's theology of the new creation in Christ (see Gal 6:15 and 2 Cor 5:17). The tree of life planted on the third day of creation is the type for Christ's resurrection on the third day.—D.J.H.

763. H. BINDER, "Zum geschichtlichen Hintergrund von I Kor 15,12," *TheolZeit* 46 (3, '90) 193-201.

Those at Corinth who said that "there is no resurrection of the dead" (1 Cor 15:12) sought not to deny the resurrection of Christ but rather to assert that the proclamation of hope for eternal life could prosper without the apocalyptic concept of the world's end. Paul regarded their position to be opposed to the truth of the gospel (see 1 Cor 15:19).—D.J.H.

1 Cor 15:45-47, § 35-997.

764. H. KAYAMA, "The Doxa of Moses and Jesus (2 Cor. 3: 7-18 and Luke 9: 28-32)," *Bulletin of the Christian Research Institute Meiji Gakuin University* [Tokyo] 23 ('90) 23-48.

The concept of δόξα plays an integral role in the Lukan transfiguration story (Lk 9:28-32) and in 2 Cor 3:7-18, both of which are related to Moses' Sinai experience. Luke portrayed Jesus as the one who is in glory even prior to his death and resurrection by inserting the motif of δόξα and the content of the conversation of Moses and Elijah with Jesus concerning the ἔξοδος. Behind Paul's critical interpretation of the Moses tradition one can discern the opponents' interest in "Moses in δόξα" as a prototype of the earthly Jesus in δόξα and their understanding of themselves after the pattern of these divine men.—D.J.H.

765. K. ROMANIUK, "Résurrection existentielle ou eschatologique en 2 Co 4,13-14?" *BibZeit* 34 (2, '90) 248-252.

The eschatological interpretation of the resurrection in 2 Cor 4:13-14 remains more convincing than the existential interpretation proposed by J. Murphy-O'Connor [§ 33-763]. In 2 Cor 4:13-14 we meet the same pre-Pauline catechetical formula that is found in Rom 8:11 and 1 Cor 6:14. Paul's use of "Lord" or "Christ" in addition to or in place of the primitive version, which probably read "Jesus," shows he is not thinking of the earthly Jesus.—C.R.M.

766. J. MURPHY-O'CONNOR, "Another Jesus (2 Cor 11:4)," *RevBib* 97 (2, '90) 238-251.

What did Paul intend to convey by using "Jesus" alone (without "Christ") in 2 Cor 11:4? The name "Jesus" carried the connotation not only of an earthly, historical existence but also of one marked by weakness, humiliation, and suffering. Paul used it to counteract the propaganda of those whose distaste for a crucified Christ led them to invent "another Jesus." —D.J.H.

767. S. Gallas, "'Fünfmal vierzig weniger einen. . . .' Die an Paulus vollzogenen Synagogalstrafen nach 2Kor 11,24," *ZeitNTWiss* 81 (3-4, '90) 178-191.

The scourgings suffered by Paul five times according to 2 Cor 11:24 were based on Deut 25:2-3. With particular attention to *m. Mak.* 3, the article discusses the place of scourging, the officials who ordered it, the grounds on which a Jew could be scourged, the number of lashes, the procedure, the instrument of punishment, and the physical effects. Then it discusses the *makkat mardût* as a punishment for rebellion. Finally it observes that Paul's scourgings have implications for understanding the relation between synagogue and church in the 1st century A.D.—D.J.H.

Galatians–Philemon

768. R. T. H. Dolamo, "Rhetorical Speech in Galatians," *Theologia Viatorum* [Sovenga, South Africa] 17 ('89) 30-37.

Some scholars (H. D. Betz, J. D. Hester) argue that Galatians represents judicial rhetoric, and others (R. G. Hall, J. Smit) contend that it is deliberative speech. The deliberative approach seems more likely, though some problems remain.—D.J.H.

769. K. F. Ulrichs, "Grave verbum, ut de re magna. Nochmals Gal 1,18: ἱστορῆσαι Κηφᾶν," *ZeitNTWiss* 81 (3-4, '90) 262-269.

Structural, grammatical, and contextual observations centering on the phrase ἱστορῆσαι Κηφᾶν in Gal 1:18 confirm and make more precise O. Hofius's view [§ 29-218] that the motive of Paul's visit to Cephas was to become acquainted with him personally and not to gain information concerning the gospel or the apostolate.—C.R.M.

770. G. Hallbäck, "Jerusalem og Antiokia i Gal. 2. En historisk hypotese" [Jerusalem and Antioch in Gal. 2. A Historical Hypothesis], *DanskTeolTids* 53 (4, '90) 300-316.

Paul's deliberative letter to the Galatians sought to dissuade Gentile Christians from being circumcised. In chapters 1–2 Paul reinforced his authority by depicting his independence from Jerusalem and describing himself as a stable figure in contrast to Cephas. The result of the Jerusalem meeting had been a compromise according to which Gentile Christians were to be accepted unconditionally but not to be integrated with Jewish Christians. The incident in Antioch can only be explained as an enforcement of this non-integration, which Paul protested as endangering the esteem of the Gentile Christians.—D.J.H.

Gal 2:1-14, § 35-721.

771. B. Holmberg, "Sociologiska perspektiv på Gal 2:11-14(21)" [Sociological Perspectives on Gal 2:11-14(21)], *SvenskExegÅrs* 55 ('90) 71-92.

An obvious difficulty in applying sociological analysis to NT texts is our lack of sufficient direct information. In the case of the events in Antioch after the Jerusalem conference described by Paul (Gal 2:11-21), there are several unanswered questions: How did it happen that Jewish Christians began meal fellowship with Gentiles? What happened between Cephas and the men from James? What happened between Cephas and the Gentile Christians thereafter? What finally happened between Paul and the Antiochian church? Two different sociological models have been used in attempting to answer such questions, the "church-sect" model (F. Watson, P. F. Esler, et al.) and an institutional-organizational model that focuses on the institutionalization of authority (W. Meeks, B. Holmberg). The latter model appears most useful for reconstructing the historical events in question.—B.A.P.

772. C. D. Stanley, "'Under a Curse': A Fresh Reading of Galatians 3. 10-14," *NTStud* 36 (4, '90) 481-511.

A proper interpretation of Gal 3:10-14 can be achieved only when every part of it is examined with a view to determining how it leads the reader forward through understanding toward a change in ideas, values, and/or behavior. Where vv. 10-12 argue against Gentiles pursuing the way of Torah on the basis of "first principles" and point out the disastrous consequences of that course of action, vv. 13-14 make the same point by considering the present status of salvation history: The way of "faith" is now the sole legitimate means by which Gentiles can share in God's "blessing" in the present era. The logic of v. 10 is that those who choose to abide by the Jewish Torah to secure participation in Abraham's blessing are threatened instead with a "curse," since the Law (see Deut 27:26) pronounces a curse on those who fail to live up to every single one of its requirements.—D.J.H.

773. D. B. Wallace, "Galatians 3:19-20: A *crux interpretum* for Paul's View of the Law," *WestTheolJourn* 52 (2, '90) 225-245.

This paper seeks to interpret Gal 3:19-20 in light of the current debate over Paul's view of the Law. It aims in particular to arrive at an understanding of v. 19 through detailed exegesis. The following general conclusions are offered: (1) Romans is a refinement and articulation of the seminal thought of Galatians, but is not in conflict with Galatians; (2) Paul presents a coherent picture, though not one that is always easy to grasp; (3) Paul did view the Law as impossible to obey and as something brought in precisely to cause Israel to reflect on the total inadequacy of a works-righteousness; (4) for the believer at least the Law in some sense has apparently been done away with by the coming of the Messiah.—C.R.M.

774. F. F. Bruce, "One in Christ Jesus. Thoughts on Galatians 3:26-29," *Journal of the Christian Brethren Research Fellowship* [Wellington, New Zealand] 122 ('90) 7-10.

The logic of Paul's argument in Gal 3:26-29 insists that in the Christian fellowship no discrimination or inferiority in status or function can be admitted on the ground of sex, race, or class. Paul's practice shows how he put the logic of his argument into effect.—D.J.H.

775. W. H. Harris, "'The Heavenlies' Reconsidered: Οὐρανός and 'Επουράνιος in Ephesians," *BiblSac* 148 (589, '91) 72-89.

This study of the words οὐρανός and ἐπουράνιος in Ephesians (1:3, 10, 20; 2:6; 3:10, 15; 4:10; 6:9, 12) discusses difficulties connected with the background of the two terms as well as the relation between them, especially whether they have been used interchangeably. The NT uses of ἐπουράνιος outside of Ephesians are also reviewed. It concludes that where earth and heaven are described in a bipolar relationship οὐρανός is the preferred term, while ἐπουράνιος retains some degree of a local sense, especially as the locus of the ascended Christ. —C.R.M.

776. H. R. Lemmer, "A multifarious understanding of eschatology in Ephesians: A possible solution to a vexing issue," *HervTeolStud* 46 (1-2, '90) 102-119.

Whereas some scholars find it impossible to accept traditional futuristic eschatology in

Ephesians, others find it unnecessary to deny futuristic eschatology in Ephesians. The eschatology in Ephesians is proleptic, in the process of realization, analeptic, and praesentic. If a more pertinent or nuanced eschatology is allowed to exist in Ephesians, and that eschatology represents the adaptation rather than the aberration of traditional Pauline eschatology, then Ephesians does not represent a "foreign body" when compared with the rest of the Pauline corpus.—D.J.H.

777. J. H. Barkhuizen, "The strophic structure of the eulogy of Ephesians 1:3-14," *HervTeolStud* 46 (3, '90) 390-413.

The article first discusses the five most important approaches to the structure of the eulogy in Eph 1:3-14: trinitarian, isometric, formulaic, linguistic, and rhetorical. Then it proposes that the eulogy consists of three stanzas (vv. 3-6, 7-12, 13-14) in which the theme (v. 3)—the praise of God for all his spiritual blessings in Jesus Christ—is expressed and explained by various motives: election and adoption as children; deliverance and forgiveness of sins, the unity of all things in Christ, and sharing in his inheritance; and the Holy Spirit as seal and as pledge of our inheritance and deliverance.—D.J.H.

778. S. E. Porter, "ἴστε γινώσκοντες in Ephesians 5,5: Does Chiasm Solve a Problem?" *ZeitNTWiss* 81 (3-4, '90) 270-276.

Eph 5:3-5 forms a clear chiastic structure, with the two verbs of knowing, ἴστε and γινώσκοντες, forming the central points (C and C') of the construction. The word ἴστε is better understood as an indicative (though the imperative is possible), and γινώσκοντες represents the standard adverbial usage of the participle with a following ὅτι clause. The demonstrative τοῦτο refers to what goes before it.—D.J.H.

779. P. Rolland, "La structure littéraire et l'unité de l'Épître aux Philippiens," *RevSciRel* 64 (3-4, '90) 213-216.

There are so many similarities in structure and vocabulary between the prologue (1:1-11) and epilogue (4:10-23) and between the two main sections (1:12–2:30; 3:1–4:20) that the hypothesis of Philippians as a compilation of independent letters is extremely unlikely. —D.J.H.

780. [Col 1:12-20] D. Tripp, "The Colossian 'Hymn': seeking a version to praise with," *OneChrist* 26 (3, '90) 231-237.

After discussing the genre of Col 1:12-20 (address of congratulations), the article considers questions of text and translation in Col 1:11-22, offers suggestions for its liturgical adaptation, and presents a new translation for liturgical use. It proposes that v. 12 be translated "counted us worthy to share with his people their heritage of light" and v. 15b be rendered "the First-born before all creation."—D.J.H.

781. J. Reumann, "Colossians 1:24 ('What is Lacking in the Afflictions of Christ'): History of Exegesis and Ecumenical Advance," *CurrTheolMiss* 17 (6, '90) 454-461.

This history of the interpretation of Col 1:24 gives particular attention to the views of John Chrysostom, Augustine, Thomas Aquinas, and the Reformers. Opinions still differ as to whether Col 1:24 refers to the author's vicarious sufferings for the "saints" or the "church," or to the Jewish apocalyptic idea of a quota of endtime afflictions. But opinions scarcely follow confessional lines.—D.J.H.

782. W. Allen, “The English for ἀγῶνα at Colossians 2.1,” *Bulletin of the Institute for Reformation Biblical Studies* [Fort Wayne, IN] 1 (2, ’90) 10-12.

The article recounts the process by which the translators of the KJV came to translate ἀγῶνα at Col 2:1 by “conflict,” while offering “fear” and “care” in the margin for readers to gather in the full sense of a Greek word that has no English equivalent.—C.R.M.

783. J. P. T. Hunt, “Colossians 2:11-12, the Circumcision/Baptism Analogy, and Infant Baptism,” *TynBull* 41 (2, ’90) 227-244.

The patristic evidence does not suggest that the analogy between circumcision and baptism gave rise to the practice of infant baptism, or that Col 2:11-12 was initially understood to imply infant baptism. The earlier patristic understanding of circumcision as a figure for our response to the gospel that is expressed in baptism is closer to Paul’s meaning in Col 2:11-12 than the later patristic understanding of circumcision as a type of the outward rite of baptism. Col 2:11-12 does not support the deduction that because infants in the OT were circumcised so in the early church they were baptized.—D.J.H.

784. D. B. Wallace, “A Textual Problem in 1 Thessalonians 1:10: ’Εκ τῆς ’Οργῆς vs. ’Από τῆς ’Οργῆς,” *BiblSac* 147 (588, ’90) 470-479.

An examination of the external and internal evidence for the readings ἐκ τῆς ὀργῆς/ἀπὸ τῆς ὀργῆς demonstrates, primarily on the basis of strong internal evidence, that ἀπό is the original preposition. This reading may add support for a pretribulational rapture.—C.R.M.

785. J. L. Sumney, “The Bearing of a Pauline Rhetorical Pattern on the Integrity of 2Thessalonians,” *ZeitNTWiss* 81 (3-4, ’90) 192-204.

Parallels in the arrangement, themes, vocabulary, and movement of thought between 2 Thess 1:3-12 and 2:13–3:5 show that the A B A rhetorical pattern often employed by Paul is present in 2 Thessalonians. Thus the literary integrity of the epistle may be maintained against hypotheses of secondary redaction or literary dependence on 1 Thessalonians. The pattern’s presence significantly diminishes the strength of the argument for pseudonymity based on the form of 2 Thessalonians.—C.R.M.

786. G. Krodel, “The ‘Religious Power of Lawlessness’ (*Katechon*) as Precursor of the ‘Lawless One’ (*Anomos*) 2 Thess 2:6-7,” *CurrTheolMiss* 17 (6, ’90) 440-446.

The verb κατέχω in 2 Thess 2:6-7 has a hostile sense and implies “you” (the recipients) as its object. The κατέχον (-ων) refers to the religious/political powers within the Roman empire. History prior to the Day of the Lord has two periods: the present time of the κατέχων, and the future period of the ἄνομος.—D.J.H.

787. J. D. Quinn, “Paraenesis and the Pastoral Epistles: Lexical Observations Bearing on the Nature of the Sub-genre and Soundings on its Role in Socialization and Liturgies,” *Semeia* 50 (’90) 189-210.

The Pastorals fit well ps.-Libanius’ description of the paraenetic epistolary style and represent the instruction of a community by an apostle entrusted with their care. The social functions of the paraenesis involved socialization, legitimation of a new world, and reinforcement of identity. Liturgical and ritual settings of paraenesis included baptism (primary social role) as well as ordination and marriage (secondary socialization). Yet Christian paraenesis in these settings was subversive, for it came into conflict with both the Jewish and Greco-Roman cultures and their supporting world-views.—D.J.H.

788. G. D. FEE, "Issues in Evangelical Hermeneutics, Part III: The Great Watershed - Intentionality & Particularity/Eternality: 1 Timothy 2:8-15 as a Test Case," *Crux* 26 (4, '90) 31-37. [See §§ 35-30–31.]

Since God spoke his word in historically particular circumstances, how much of the particularity itself is a part of the eternal word? The article addresses this hermeneutical problem by taking up the issue of the role of women in ministry in light of Paul's intent in 1 Tim 2:8-15. It suggests that a variety of kinds of statements are made in Paul's letters with differing kinds of particularity and intentionality. The instructions in 1 Tim 2:8-15 were ad hoc responses to the waywardness of the young widows in Ephesus and not instructions intended to address all Christians in all churches universally.—C.R.M.

789. G. D. FEE, "Women in Ministry: The Meaning of 1 Timothy 2:8-15 in Light of the Purpose of 1 Timothy," *Journal of the Christian Brethren Research Fellowship* [Wellington, New Zealand] 122 ('90) 11-18.

The point of Paul's instructions in 1 Tim 2:8-15 was to rescue the women and the church from the clutches of the false teachers. Their rescue included proper demeanor in dress and in the assembly as well as getting married and bearing children. It cannot be demonstrated that Paul intended 1 Tim 2:11-12 as a rule in all churches at all times.—D.J.H.

790. [1 Tim 2:11-15] T. J. HARRIS, "Why did Paul Mention Eve's Deception? A Critique of P. W. Barnett's Interpretation of 1 Timothy 2," *EvangQuart* 62 (4, '90) 335-352.

This critical response to Barnett's study of 1 Tim 2:11-15 [§ 34-307] discusses the social context of 1 Timothy, the immediate context of 1 Timothy 2, the exegesis of 2:11-15, other exegetical approaches, and implications. Barnett's "profoundly creational" interpretation accounts neither for the choice of language and flow of the argument in 1 Timothy 2 nor the context and stated purpose of the letter. In suggesting the unacceptable conclusion that males, following Adam, should be the teachers because of their capacity to resist sin, it fails to account for the reference to Eve's deception in v. 14.—C.R.M.

791. [1 Tim 3:11] R. LÜLSDORFF, "Das Zusammenwirken von Weihe- und Ehesakrament im Neuen Testament," *TheolGlaub* 80 (3, '90) 333-340.

The advice to the "women" in 1 Tim 3:11 is directed more likely to the wives of deacons than to deaconesses. Not only are the counterarguments weak, but also the vocabulary (especially ὡσαύτως in vv. 8 and 11) and the context indicate that the γυναικές shared in their husbands' ministry.—D.J.H.

Hebrews

792. H. W. ATTRIDGE, "Paraenesis in a Homily (λόγος παρακλήσεως): The Possible Location of, and Socialization in, the 'Epistle to the Hebrews,'" *Semeia* 50 ('90) 211-226.

The genre of Hebrews is best described as a "word of exhortation" or παράκλησις (Heb 13:22). The exhortation is grounded in exposition and application of traditional materials, here Scripture and christological imagery. It serves to confirm the values and commitments of a community suffering social ostracism, while it insists that those values require engagement in, not separation from, the opposing society.—D.J.H.

793. M. BACHMANN, "'. . . gesprochen durch den Herrn' (Hebr 2,3). Erwägungen zum Reden Gottes und Jesu im Hebräerbrief," *Biblica* 71 (3, '90) 365-394.

Contrary to the usual interpretation of διὰ τοῦ κυρίου in Heb 2:3, κύριος here refers not to Jesus but to God. The article discusses the difficulties of the traditional understanding and how the view adopted here resolves them. The mention of miracles in Heb 2:4 and the tradition represented in 2:3-4 connect to OT contexts and not to NT "parallels" such as Mk 16:20 and Acts 14:3. The interpretation of Heb 2:3 in the context of the OT prophetic discourse of God clarifies questions of structure in Hebrews in both the immediate (1:1–4:13) and larger context (1:1–12:29). Of note is the correspondence of 2:1-4 to 3:7–4:11 and the relation of both of these blocks to 10:26-30 and 12:18-28.—C.R.M.

794. R. E. SMITH, "Hebrews 10:29: By Which Was Sanctified," *Notes on Translation* [Dallas] 4 (1, '90) 32-37.

The article contends that the implied subject of ἡγιάσθη in Heb 10:29 is the covenant. There is considerable support for the original Berkeley translation: "the blood of the Covenant, by which it was made holy."—C.R.M.

795. J. H. GREENLEE, "Hebrews 11:11—Sarah's Faith or Abraham's?" *Notes on Translation* [Dallas] 4 (1, '90) 37-42.

This discussion of whether Sarah's faith or Abraham's is the subject of Heb 11:11 discusses the following significant points: (1) the context, (2) the grammatical case of Σάρρα, (3) the textual problem, and (4) the meaning of the phrase εἰς καταβολὴν σπέρματος. Only with Sarah as the subject of the verb are the first three issues adequately dealt with, while the fourth can be harmonized with this interpretation as follows: "by faith even Sarah herself received ability with respect to the laying down of seed (in her body by Abraham)."—C.R.M.

Catholic Epistles

796. H. FRANKEMÖLLE, "Das semantische Netz des Jakobusbriefes. Zur Einheit eines umstrittenen Briefes," *BibZeit* 34 (2, '90) 161-197.

The real coherence of the letter of James resides in the semantic-thematic area, and is strengthened by syntactic and pragmatic dimensions. This investigation of the semantic network of James first discusses the notion of textual unity, the relation between syntax and semantics, and the rhetorical formation of NT authors. Next it considers the language and literary style of the letter of James. Then by way of semantic analysis it demonstrates the close relations between the *exordium* (Jas 1:2-18) and the *peroratio* (5:7-20), and shows how the *exordium* supplies the keywords for the various parts of the letter-body, giving particular attention to the semantic-oppositional structure and to the amplifications of the *exordium* in the letter-body. A folding chart illustrating the formal and thematic unity of the letter is provided inside the back cover of the fascicle.—D.J.H.

797. D. J. SMIT, "'Show no partiality . . .' (James 2:1-13)," *JournTheolSAfric* 71 ('90) 59-68.

According to Jas 2:1-13 conflict among Christians is caused by and demonstrated in the fact that they show partiality. After making the basic claim (v. 1), the text gives an illustration (vv. 2-4), provides three arguments (vv. 5-6a, 6b-7, 8-11), and draws conclusions (vv. 12-13). Hermeneutical and homiletical observations are included.—D.J.H.

798. S. McKnight, "James 2:18a: The Unidentifiable Interlocutor," *WestTheolJourn* 52 (2, '90) 355-364.

Jas 2:18b-26 (and perhaps 2:14-17) provide the response of James to the interlocutor's statement of 2:18a, which asserts the separation of faith and works as two unconnected items. It is probable that in Jas 2:18a two positions are in view: "You have faith, I have works; or, you have works, I have faith—what do they have in common?"—D.J.H.

799. G. L. Green, "The Use of the Old Testament for Christian Ethics in 1 Peter," *TynBull* 41 (2, '90) 276-289.

The author of 1 Peter utilized the OT in the development of Christian ethics by (1) considering the adverse situation and moral crisis of his readers, (2) appealing to sections of the OT that reflected analogous situations in the life of the ancient people of God, (3) adopting the ethical teaching of the OT in light of the correspondences between God's saving history in the past and in the present, and (4) developing this material in his own terminology to show its relevance for the suffering Christian communities in Asia Minor.—C.R.M.

800. T. K. Seim, "Hustavlen 1 Pet 3.1-7 og dens tradisjonshistoriske sammenheng" [The Household Code in 1 Pet 3:1-7 and its Tradition-historical Context], *NorskTeolTid* 91 (2, '90) 101-114.

After an overview of some recent interpretations of 1 Pet 3:1-7, the article shows that this household code follows traditional patriarchal ideas about subordination, supported by moral stereotypes. At the same time, however, by terminology and arguments of a different and contrasting type it strengthens women's identity as elect and holy.—H.M.

801. H.-J. Klauck, "Zur rhetorischen Analyse der Johannesbriefe," *ZeitNTWiss* 81 (3-4, '90) 205-224.

After surveying recent developments in the rhetorical analysis of NT texts and *4 Maccabees*, the article discusses proposals about the rhetorical disposition of 1 John on the macrostructural (*Gattung* and outline) and microstructural (with particular attention to 1 Jn 2:12-24 [see § 33-1303]) levels. Then it focuses on D. F. Watson's rhetorical analyses of 2 John [§ 33-806] and 3 John [§ 34-321].—D.J.H.

802. [1-3 Jn] B. Olsson, "Johannes och den s k framgångsteologin" [John and the So-Called Theology of Success], *Religion och Bibel* [Lund] 45-47 ('86-'88) 3-15.

3 John is the earliest attestation to a crisis that broke out in the Johannine movement ca. A.D. 100. In it the presbyter, possibly writing from Syria, laments to Gaius the refusal of Diotrephes—both of them are leaders in the Johannine community in Asia Minor—to receive certain itinerant brethren who represent the truth as proclaimed by the presbyter. In 2 John the crisis has progressed to the point of schism, something that has already occurred by the time of 1 John. Ironically, both parties in the conflict based their respective positions on the Gospel of John. The schismatics, however, took Johannine theology too far and lost the balance thought necessary by the presbyter. In Sweden's "theology of success" one can see a similar development: a stress on realized eschatology at the expense of a more balanced, traditional religiosity.—B.A.P.

803. A.-M. ENROTH, "The Hearing Formula in the Book of Revelation," *NTStud* 36 (4, '90) 598-608.

The "hearing formula" ὁ ἔχων οὖς ἀκουσάτω in Rev 2:7, 11, 17, 29; 3:6, 12, 22 underlines the necessity of hearing aright, of being faithful and strong in preserving what one has. The paraenesis is directed to the whole church. Its function is to strengthen the community and encourage it to hold fast to what it has. In the same way εἴ τις ἔχει οὖς ἀκουσάτω in Rev 13:9 is an encouragement: One must remain in the situation determined by God for everyone. —D.J.H.

804. R. MORTON, "The 'One Like a Son of Man' in Daniel 7:8-13 Reconsidered in Revelation 1:13-18," *Kardia* [Portland, OR] 5 (1, '90) 23-27.

Rev 1:13-18 incorporates the language of Dan 7:8-13 (and 10:5-7) into a vision of "one like a Son of Man" and transforms it to signify the heavenly and exalted status of the resurrected Christ.—D.J.H.

805. [Rev 2–3] F. MANNS, "L'évêque, ange de l'Église," *EphLiturg* 104 (2-3, '90) 176-181.

The "angels" of the seven churches addressed in Revelation 2–3 were the bishops of the local communities. This interpretation is suggested by biblical and Jewish apocalyptic comparisons of priests to angels and applications of star-symbolism to priests (see Rev 1:20).—D.J.H.

806. R. G. HALL, "Living Creatures in the Midst of the Throne: Another Look at Revelation 4.6," *NTStud* 36 (4, '90) 609-613.

In Rev 4:6 ἐν μέσῳ τοῦ θρόνου means exactly what it says. Like Josephus, *Pirqe Rabbi Eliezer,* and *Shir Rabbah,* John drew on traditions that patterned the heavenly throne on the ark. He conceived of the four living creatures as an integral part of the throne. Since the living creatures are in the midst of the throne not as occupants but as components of it, ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου is fully intelligible. Once this imagery is clarified, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζῴων in 5:6 can be understood to locate the Lamb on the throne.—C.R.M.

Rev 5:6, § 35-806.

807. C. KELLER, "Die Frau in der Wüste: ein feministisch-theologischer Midrasch zu Offb 12," *EvangTheol* 50 (5, '90) 414-432.

After reflecting on the nature of "open apocalyptic," the article develops various aspects of Revelation 12 into a theological midrash for feminists and others who are open to the post-patriarchal orientation. Then it relates eschatology to creation and anthropology, considers the nature of hope, and identifies the woman of Revelation 12 as Wisdom.—D.J.H.

808. [Rev 21:1–22:5] S. A. SHARKEY, "A Vision of Hope," *BibToday* 29 (1, '91) 25-31.

The final vision of the new Jerusalem in Rev 21:1–22:5 is the author's climactic effort to fortify the hearts of a suffering people. It consists of the announcement of a new creation (21:1-8) and the description of the glorious new Jerusalem (21:9–22:5).—D.J.H.

809r. P. BEAUCHAMP, *L'un et l'autre Testament.* Vol. 2, *Accomplir les Écritures* (Paris: Seuil, 1990).

Y. SIMOENS, "Accomplir les Écritures. À propos d'un livre récent," *NouvRevThéol* 112 (6, '90) 888-891.—Fourteen years after the first volume in his project [*NTA* 21, p. 341], Beauchamp has given us what can be greeted as the most complete biblical theology of our time. The article describes the second volume under three headings: word-writing, the foundational account, and creation and end.—D.J.H.

810. P. J. GRÄBE, "Ansatzpunkte für eine Theologie des Neuen Testaments bei Oscar Cullmann und Leonhard Goppelt," *HervTeolStud* 46 (1-2, '90) 85-101.

After considering Cullmann's place in the history of NT theology, the article explains his concept of salvation history and reviews the criticisms of it. Then it discusses Goppelt's hermeneutical point of departure in the unfolding of the words and deeds of the earthly Jesus rather than merely in a general Easter kerygma.—D.J.H.

Christology

811. A. J. HULTGREN, "The Gospel and the Gospel Traditions in Early Christianity," *WordWorld* 11 (1, '91) 23-28.

It is possible to distinguish four early Christian gospel traditions focusing on Jesus as future redeemer, teacher of wisdom, wonder worker, and crucified and raised, respectively. The "crucified and raised" tradition predominated and is the core of the gospel in its purest and most basic form. The gospel is one, but its witnesses are many.—D.J.H.

812. O. N. MOHAMMED, "Jesus and Krishna," *JournEcumStud* 26 (4, '89) 664-680.

After sketching the life of Krishna and pointing out parallels to Jesus in the NT, the article discusses belief in them as the incarnation of God. Then it examines the parallels in their teachings about salvation according to the following outline: God's offer of grace, repentance and forgiveness, grace rather than works, love and knowledge, sin and ignorance, the need for detachment, the experiential character of true knowledge, knowledge and action, the goal of action, and salvation.—D.J.H.

813. J. MOLTMANN, "Israel's No: Jews and Jesus in an Unredeemed World," *Christian Century* [Chicago] 107 (32, '90) 1021-24.

After considering the Jewish "no" to Jesus as Messiah as expressed by M. Buber, S. Ben-Chorin, and G. Scholem, the article discusses what Christians believe that Jesus has and has not yet done. Then it focuses on Romans 9–11 with particular attention to the relation between the Christian "yes" and the Jewish "no." As Israel's Messiah Jesus becomes the savior of the Gentiles, and so in Jesus Israel encounters the Gentiles. On the other hand, Jesus encounters Israel as the savior of the nations, believed and worshiped by the many from all peoples.—D.J.H.

814. J. Navone, "The image and glory of God," *Homiletic & Pastoral Review* [New York] 91 (1, '90) 64-67.

Many NT texts (e.g. 1 Corinthians 15; Phil 2:6-11; Col 1:15-20) recall the language of the "image" passages in Genesis. The life story of Jesus is the icon disclosing God to the world. The crucified and risen Jesus is the paradigmatic image for Christian faith.—D.J.H.

815. E. A. Obeng, "The 'Son of Man' Motif and the Intercession of Jesus," *AfricTheol Journ* 19 (2, '90) 155-167.

By means of the title "Son of Man" Jesus ascribed to himself the highest imaginable role in the eschatological drama. Evidence for the Son of Man as an intercessor can be found in Mt 10:32-33 (Mk 8:38; Lk 12:8-9) and probably Acts 7:55-56.—D.J.H.

816. R. S. Sugirtharajah, "Jesus Research and Third World Christologies," *Theology* 93 (755, '90) 387-391.

The new images of Jesus emerging from recent Jesus research have particular interest for Third World people: a human figure rooted in 1st-century Palestine (D. E. Oakman), addressing the historical crises of the social world (M. Borg), the non-violent revolutionary (R. A. Horsley), and the subversive sage (Borg, B. Mack, F. G. Downing).—D.J.H.

817. R. S. Sugirtharajah, "Wisdom, Q, and a Proposal for a Christology," *ExpTimes* 102 (2, '90) 42-46.

In Q Jesus is still the bearer of wisdom, not Wisdom itself. His method and manner indicate that he is a teacher of wisdom. The portrait of Jesus that emerges from Q is that of a popular and impressive sage. He proclaims God's love for all people and calls for compassion and charity for the weak and needy.—D.J.H.

818. P. von der Osten-Sacken, "Christologie im Gespräch mit jüdischer Theologie," *BerlinTheolZeit* 7 (2, '90) 157-176.

The article first traces the history of the theme "Christology in conversation with Jewish theology" from the NT to the 20th century. Then it discusses the christological significance of the theses proposed by the 1980 synod of the Evangelical church in the Rhineland regarding the renewal of the relationship between Christians and Jews, as well as the theological contributions made by B. Klappert, H. Dembowski, J. Moltmann, and P. van Buren. Finally it considers the title "Messiah" in this context and lists some essential christological data arising from the NT.—D.J.H.

Church and Ministry

819. C. Cavallin, "Folkkyrkotankar i nytestamentlig belysning" [People-Ecclesiologies in Light of the New Testament], *Religion och Bibel* [Lund] 45-47 ('86-'88) 17-27.

This discussion begins with reference to the contributions made by A. Fridrichsen to Scandinavian theology and church life. Ecclesiologies in the title ("-kyrkotankar") is used intentionally, for the NT uses several words for people, the most important of which are ἔθνος, λαός, and δῆμος. Completely absent from the NT, however, is the notion of a "people's church" in the sense of the church of a specific people (i.e. a nation bound to a church [as in Sweden]). The dominant NT notion of church is a people (λαός) consisting of all peoples (πάντα τὰ ἔθνη). What one finds in the NT is not a people's church but a church of peoples. The early church also preserved in its writings memories of the openness of the pre-Easter Jesus movement. Hence a people's church of today can learn both from the NT post-Easter church of peoples and from the picture that one gets in the NT of Jesus' openness to sinners and outsiders.—B.A.P.

820. M.-A. CHEVALLIER, "Jésus a-t-il voulu l'Église?" *ÉtudThéolRel* 65 (4, '90) 489-503.

The Gospels present Jesus as inaugurating God's kingdom and assembling the eschatological people of God. Apart from the Twelve Jesus did not institute specific ministries, though men and women can be associated with his ministry in various ways. In Mt 16:18-19 Peter is given a specific salvation-historical role as the new Abraham [§ 27-102] and thus has no successors.—D.J.H.

821. R. KAMPLING, "Kontrastgesellschaft. Zur Brauchbarkeit eines Begriffes für die neutestamentliche Wissenschaft," *BibNotiz* 52 ('90) 13-18.

The term "contrast society" has been popularized by G. and N. Lohfink to describe the early church. But the term has been taken out of its original sociological context and is not really appropriate to describe the early church.—D.J.H.

Various Themes

822. L. ALVAREZ VERDES, "Las éticas bíblicas del Nuevo Testamento," *EstBíb* 48 (1, '90) 113-136.

This examination of recent books on NT ethics first discusses various methodologies with regard to structure of presentation: systematic, systematic-functional, historical-thematic, and systematic miscellaneous. Then it considers various hermeneutical issues raised by these books: the possibility of actualizing the biblical message, the specificity of NT ethics, the christological-eschatological dimension, and the sociological framework.—D.J.H.

823. M. BARRÉ, "The Fourth Commandment," *BibToday* 29 (1, '91) 42-46.

The fourth commandment (Exod 20:12; Deut 5:16) found its life-setting in a culture and value system that prized the reverence of parents. The NT upheld and reinforced its validity for Christians. Honoring parents means according them worth and importance, enabling them to live in dignity, and providing for their care.—D.J.H.

824. R. L. BRAWLEY, "*Anamnesis* and Absence in the Lord's Supper," *BibTheolBull* 20 (4, '90) 139-146.

The notion that biblical memory actualizes the past governs eucharistic theology for the majority of Christians today. But Paul and the Synoptic Gospels do not exhibit the use, social tradition, or rules of convention necessary to establish that anamnesis actualizes the presence of Christ. Furthermore, themes of Christ's absence in the Eucharist run alongside themes of his presence. The experience of the presence or absence of the risen Lord is closely linked to the history of human suffering.—D.J.H.

825. C. Breytenbach, "Glaube an den Schöpfer und Tierschutz. Randbemerkungen zu Albert Schweitzers Ethik angesichts urchristlicher Bekenntnissätze und Doxologie," *EvangTheol* 50 (4, '90) 343-356.

The NT and early Christian basis of Schweitzer's ethics of respect for life is examined first with particular attention to Jesus' love-command. Then Schweitzer's faith in the Creator of life is discussed with reference to the Jewish and Christian faith in the "living God" and the place of creation in early Christian confessions and doxologies. The article concludes with reflections on the protection of animals as respect for the life created by the living God.—D.J.H.

826. F. Bridger, "Ecology and Eschatology: A Neglected Dimension," *TynBull* 41 (2, '90) 290-301.

This exploration of the link between eschatology and ethics focuses on the significance of eschatological language and the vision of a consummated creation as it appears in Paul's writings. Ecological ethics can be interpreted from an eschatological perspective so that the original creation is viewed as a prototype of the new creation. Ecological ethics is rooted in the kingdom which is to come; it is anticipatory.—D.J.H.

827. L. S. Cahill, "The New Testament and Ethics. Communities of Social Change," *Interpretation* 44 (4, '90) 383-395.

Although contemporary ethicists recognize the importance of grounding moral agency and evaluation in community, they have not reached precision about the ways in which the biblical literature functions as an authority for that community. Several exegetical studies (by R. A. Horsley, H. Moxnes, M. Crosby, C. Myers, and others) use sociological and historical tools to illumine the originating environment of biblical materials and so disclose the interaction both of narrative and community and of community and society. Community and praxis have become key in connecting the Bible to ethics, and the ethical "message" of the Bible has clear socioeconomic overtones.—D.J.H.

828. D. Cerbelaud, "La création *ex nihilo* en question," *RevThom* 90 (3, '90) 357-372.

After describing the sapiential and historical models of creation in the OT, the article considers the "historical-sapiential model" in the Jewish and Christian traditions, traces the way toward the dogmatization of creation *ex nihilo* in Jewish and early Christian writings, and explains the need to go beyond a naive "ex nihilism."—D.J.H.

829. T. C. de Kruijf, "Der Ölbaum und seine Frucht in der Kultur und im Kult des Altertums," *Bijdragen* 51 (3, '90) 246-256.

After giving information about olive trees in the light of ancient texts, the article reflects on problems faced by historians of religion in interpreting statements about the olive tree and its fruit (e.g. Rom 11:17-24) and in clarifying the relation between religious experience and the reality on which it is based.—D.J.H.

830. V. Desprez, "The Roots of Christian Monasticism: The Jewish Bible and Ancient Religions," *AmBenRev* 41 (4, '90) 357-377.

The article first investigates the various types of religious life in the Jewish Bible: the patriarchs and the exodus, the prophetic life, and other forms (Nazirites, Rechabites, Psalmists, Essenes, Therapeutae). Then it considers examples of sexual continence and celibacy outside the Judeo-Christian revelation, in the Jewish Bible and Judaism, among the Essenes, and by the hermit Bannus.—D.J.H.

831. L. FELDMAN, "Is the New Testament Antisemitic?" *Moment* [Washington, DC] 15 (6, '90) 32-35, 50-52. [See § 33-1346.]

Taken as a whole and understood in context, the NT is not anti-Semitic. It does not claim that Jews as a group are evil or inferior. The "anti-Jewish" comments in it oppose Judaism theologically but are not directed against Jews qua Jews.—D.J.H.

832. T. F. GLASSON, "The Temporary Messianic Kingdom and the Kingdom of God," *JournTheolStud* 41 (2, '90) 517-525.

In apocalyptic and rabbinic literature there is a widespread tradition of a temporary messianic era on earth. The view that Jesus looked for the imminent end of the world springs from confusing the temporary messianic kingdom and the (eschatological) kingdom of God. —D.J.H.

833. M.-L. GUBLER, "Fürchtet euch nicht!—Die Botschaft der Engel im Neuen Testament," *Diakonia* 21 (5, '90) 301-306.

The NT incidents involving angels occur when humankind and history come up against limits or boundaries. Thus the angels proclaim the coming of the Messiah (Mt 1–2; Lk 1–2), interpret the empty tomb (Mk 16:1-8; Mt 28:1-10; Lk 24:1-11), and assist at the liberation of Peter (Acts 12:6-11).—D.J.H.

834. S. G. HATFIELD, "The Lordship of Christ: A Biblical Analysis," *SWJournTheol* 33 (2, '91) 16-25.

The article first surveys the uses of the term κύριος in the ancient world: as a term of respect, as a royal title, and as the name of God. Then it considers the lordship of Christ in the Gospels, Acts, Paul's writings, and the rest of the NT. Finally it reflects on submitting to the lordship of Christ today. [The same issue contains four other articles on Christ's lordship by M. J. Erickson (pp. 5-15), D. G. Bloesch (pp. 26-34), J. E. Trull (pp. 35-42), and D. Miles (pp. 43-49).] —D.J.H.

835. Z. C. HODGES, "We Believe In: Assurance of Salvation," *JournGraceEvangSoc* 3 (2, '90) 3-17.

The NT doctrine of the assurance of salvation is based on promises in God's word (see 1 Jn 5:13; Jn 5:24; 6:47). It must not be based on our works (see Rom 4:4-5; 11:6). Assurance is an inseparable part of saving faith.—D.J.H.

836. W. LIEFELD, "Women and the Nature of Ministry," *Journal of Biblical Equality* [Lakewood, CO] 2 ('90) 1-15.

This expansion of a previous article on women and the nature of Christian ministry [§ 32-333] emphasizes servanthood as the basis of all Christian ministry. Ministry is often public, and Paul was careful not to offend the moral sensitivities of his contemporaries. In his day this was sometimes accomplished by restricting women. Today the situation is reversed. [The same issue contains responses by G. Lewis (pp. 16-20) and C. Nimmo (pp. 21-25).]—D.J.H.

837. M. C. LUCCHETTI BINGEMER, "'Como o Pai me enviou, eu também vos envio' (A Mulher na Evangelização)," *PerspTeol* 22 (58, '90) 289-309.

Taking its title from Jn 20:21-22, the article examines the role of women in evangelization according to the NT with regard to specific texts: hearing the word (Lk 10:39), confession of faith (Jn 11:26), sent on mission (Jn 20:17), and participation in the community (Rom 16:12).—D.J.H.

838. F. S. MALAN, "Salvation in the New Testament. Emphases of the Different Writers," *Theologia Viatorum* [Sovenga, South Africa] 17 ('89) 1-20.

After data on the meaning and frequency of σῴζω and related terms, the article indicates how the message of salvation was conveyed in various NT writings: Pauline letters, Mk, Mt, Lk, Johannine writings, Hebrews, and general epistles.—D.J.H.

839. G. MAMLAK, "Christian Missionaries—Jewish Scholars," *Midstream* [New York] 36 (7, '90) 36-42.

Judaism's clash with Jesus' teachings must be viewed as a phase in the perennial confrontation between two rival cultures: Judaism and Hellas. The "parting of the ways" between Judaism and Christianity began with Jesus.—D.J.H.

840. M. MCNAMARA, "A New Heart for a New World: A New Approach to Theology of Sacred Heart Devotion: Some Biblical Evidence," *IrTheolQuart* 56 (3, '90) 201-228.

In the Bible "heart" refers metaphorically to the seat of psychic life, the point of contact with God, and the equivalent of personality. The article first traces the theme of a new heart for a new world through the OT (Genesis, the wisdom tradition, the Deuteronomic writings, Jeremiah, Ezekiel), then shows how it reached a certain fullness in Jesus and the new covenant, and concludes that the heart of Jesus is the pledge of all that humankind is called to be.—D.J.H.

841. J. MCRAY, "Le juif Jésus et la *Torah*/Loi," *Praxis Juridique et Religion* [Strasbourg] 7 (2, '90) 111-123.

The French version of an English article published in *Restoration Quarterly* [§ 34-1372]. —D.J.H.

842. C. C. MITCHELL, "The Practice of Fasting in the New Testament," *BiblSac* 147 (588, '90) 455-469.

Fasting was practiced and taught in the Gospels (Lk 2:37; Mt 4:1-11 parr.; 6:16-18; 9:14-17 parr.) and Acts (9:8-11; 13:1-3; 14:23). The absence of references to religious fasting in the NT epistles implies that the practice was not considered significant in the church so long as the apostles were alive. Post-NT writings indicate a return to the external, legalistic, ritualistic practice of fasting.—D.J.H.

843. L. MONLOUBOU AND G. PINTO, "Couples sans enfants. Quelle issue selon la Bible?" *EspVie* 100 (44-45, '90) 602-607.

After Monloubou's introduction (pp. 602-603), Pinto traces the development of the idea of fecundity in the OT and NT, giving attention to both natural fecundity and the spiritual fecundity that consists in fidelity to God's word.—D.J.H.

844. C. MUNIER, "Rites d'onction, baptême chrétien et baptême de Jésus," *RevSciRel* 64 (3-4, '90) 217-234.

The anointing that opens the ancient "Syriac" rite of initiation is rooted in OT ritual. Understood as an act of royal and sacerdotal investiture, and in line with the anointing conferred by the Spirit on Jesus at his baptism in the Jordan, this rite could have been elaborated by a Jewish-Christian group of "Essene" orientation when it also fixed the "baptism of repentance for the remission of sins" associated with the mission to "all the nations" (Mt 28:19).—D.J.H.

845. R. MURRAY, "The relationship of creatures within the Cosmic Covenant," *Month* 23 (11, '90) 425-432.

The term "cosmic covenant" refers to a view of creation and its order, which ideally bound heaven and earth, the cosmic and moral orders, together in harmony. With particular attention to OT texts and Rom 8:16-23, this article [see §§ 33-366; 34-858] concentrates on the view of the Creator and creation that emphasizes royal qualities (wisdom, power, justice) and achievements (victory, peace, order, and harmony), and discusses how this picture retains value for us.—D.J.H.

846. J. NEUSNER, "How Judaism & Christianity Can Talk to Each Other. The Basis for an Interreligious Dialogue," *BibRev* 6 (6, '90) 32-38, 40-41, 45.

Christianity came into being as a surprising, unprecedented, and entirely autonomous religious system, not as a child, whether legitimate or otherwise, of Judaism. The representation of Jesus in the Gospels constantly surprises and amazes anyone familiar with contemporaneous Judaism—just as the Evangelists said. [In the same issue (p. 39) A. Greeley replies that the Jewish God is also the Christian God.]—D.J.H.

847. J. OSEI-BONSU, "Biblically/theologically based inculturation," *AfricEcclRev* 32 (6, '90) 346-358.

The article first discusses some examples from the NT and the early church [see § 35-347] to show how the church went about the task of evangelizing the Gentiles, taking into account their different cultural backgrounds and making use of elements from their cultures. Then it discusses the efforts made by some modern African theologians to articulate the Christian message by making use of African categories of thought.—D.J.H.

848. C. OSIEK, "Biblical Images of the Feminine: Some Alternative Considerations," *BibToday* 28 (6, '90) 342-346.

After reviewing familial and feminine images in the Bible, the article discusses feminine language for God, unfamiliar images of God and the Spirit, and the tradition of feminine images for Christ.—D.J.H.

849. A. PARETSKY, "Proleptic Recapitulation: Passover, Eucharist and God's saving acts," *NewBlackfr* 71 (844, '90) 541-547.

The article first examines the device of proleptic recapitulation as a way of relating the past to the present in the OT. Then it considers how this relationship in a cultic context has implications for understanding the Christian Eucharist and the Jewish Passover in relation to one another and to the memory of God's saving action.—D.J.H.

850. K. F. PLUM, “Det himmelske favntag. Bibelsk aegteskabs- og seksualmetaforik” [The Heavenly Embrace. Biblical Matrimonial and Sexual Metaphors], *DanskTeolTids* 53 (3, ’90) 161-182.

The article first examines the use of marriage and sexual metaphors in Psalm 45; Hosea 1–3; Nahum; Isa 5:1-7; Jeremiah 2–3; Ezekiel 16 and 23; Second Isaiah; Wisdom 8; and Sirach 24. Then it considers similar images in the NT: Mk 2:18-20 parr.; Lk 14:15-24 par.; Mt 25:1-13; Mk 8:38 parr.; Jn 3:29; 2 Cor 11:2; Eph 5:22-31; and Rev 19:6-9.—D.J.H.

851. P. POKORNÝ, “Neutestamentliche Ethik und die Probleme ihrer Darstellungen,” *EvangTheol* 50 (4, ’90) 357-371.

After considering the problems involved in writing about NT ethics, the article examines four recent treatments: R. Schnackenburg, *Die sittliche Botschaft des Neuen Testaments* (1986); S. Schulz, *Neutestamentliche Ethik* (1987); E. Lohse, *Theologische Ethik des Neuen Testaments* (1988); and W. Schrage, *Ethik des Neuen Testaments* (1989). It concludes with reflections on four topics: revelation and ethics, the Redeemer as mediator of creation, the ideal and the reality, and the problem of the post-Constantinian church.—D.J.H.

852. A. PUSHPARAJAN, “The Bible and the Family. The Word of God Challenges the Indian Family,” *Vidyajyoti* 54 (7, ’90) 327-336.

The article first sets forth a few instances in the Bible where the family is challenged by the word of God. Then it considers God’s challenges to families in India on the social, economic, and religious levels.—D.J.H.

853. S. RAYAN, “The Faith that Makes us Whole,” *Jeevadhara* 20 (117, ’90) 221-240.

Faith in Jesus Christ crucified and raised is what justifies and saves. This biblical-theological study deals with salvation and faith according to Paul, faith according to the Fourth Gospel, the universal and cosmic aspects of faith, the structure of faith implied in the story of the Good Samaritan (Lk 10:29-37), faith that works through love, Jesus the leader of faith, faith, and unfaith.—D.J.H.

854. B. REY, “Jésus et le mal,” *Vie Spirituelle* [Paris] 691 (’90) 489-501.

Reflections on Jesus vis-à-vis evil and suffering, his understanding of God’s relation to suffering, evil as unjustifiable, true death and true life, Jesus’ crucifixion through evil, the test of Jesus, his absolute trust in the Father in the midst of darkness, Jesus as suffering in solidarity with all sufferers, and Jesus as the stone rejected by the builders that became the cornerstone.—D.J.H.

855. O. P. ROBERTSON, “Reflections on New Testament Testimony Concerning Civil Disobedience,” *JournEvangTheolSoc* 33 (3, ’90) 331-351.

In light of the practice of abortion in the USA, the article presents an overview of fifty-seven NT texts that may have a bearing on the question of civil disobedience. Five general conclusions are drawn to provide guidance with respect to questions raised by current abortion protests.—C.R.M.

856. D. P. Scaer, "The Christian Family in Today's Society Viewed in a Biblical Perspective," *ConcTheolQuart* 54 (2-3, '90) 81-97.

In the OT the family provides the structure of salvation but is no guarantee of salvation. The church is the new family of God in which Christians are to find their closest and most intimate relationships. Jesus' original family members were received back into firm relationship with him.—D.J.H.

857. T. K. Seim, "Smerte og forløsning. Nytestamentlige fødselsbilder i spenningen mellom virkelighet og ritualisert utopi" [Pain and Delivery. New Testament Images of Birth in Tension between Reality and Ritualized Utopia], *NorskTeolTid* 91 (2, '90) 85-99.

The article inquires about the aspects of birth that are emphasized in images of birth in the NT and the larger structures or concept of which they are a part. In apocalyptic passages the element of pain is foremost with images of the painful birth pangs in anticipation of God's final deliverance. The Fourth Gospel, which has the most interesting material about birth in the NT, uses the image of the new birth of disciples. This use of the image does not, however, imply a feminine side of God; it is a birth by the Father.—H.M.

858. C. F. Sleeper, "The Use of Scripture in Church Social Policy Statements," *Theology & Public Policy* [Washington, DC] 2 (2, '90) 47-60.

An appropriate use of the Bible in social policy statements of the church today avoids making any one style of ethical reflection normative but selects its biblical citations from a variety of sources, avoids proof-texting (i.e. taking biblical verses out of their original context and applying them directly to a contemporary issue), avoids appealing to broad ethical themes (e.g. peace or justice) unless it gives them some specific content, and shows how the biblical material (usually part of a broader theological statement) relates to the policy recommendations.—D.J.H.

859. W. R. Stegner, "Recent Religious/Political Developments in a New Testament Theological Perspective," *Asbury Theological Journal* [Wilmore, KY] 45 (2, '90) 73-81.

The recent religious revival in Russia, China, and eastern Europe and the rapid growth of the church in South Korea and Africa call for a religious analysis. The theme of the progress of God's work in Acts, Paul's reflection in Romans 9–11, and O. Cullmann's concept of salvation history are important NT resources for such analysis.—D.J.H.

860. J. P. M. Sweet, "'Taking Satan Seriously': A Reply," *ExpTimes* 101 (9, '90) 266-267.

M. Perry's application of the Satan mythology to the problem of natural, pre-human evil [§ 34-860] depends on faulty interpretation of the Bible. "Satan" is a reminder of the need for constant alertness and attention—attention to God.—C.R.M.

861. D. J. Templeton, "Bread and Body; Semantics and Infrastructure," *IrBibStud* 12 (4, '90) 184-194.

In the Eucharist God's communication to his people is in Christ alone but is expressed to the eucharistic community through symbols earthed within human semantics and infrastructure. The words of Christ and the elements of bread and wine act as the communication of the dynamic reality of God by which the divine is mediated into the human world.—D.J.H.

862. R. N. WILKIN, "Repentance and Salvation. Part 5: New Testament Repentance: Repentance in the Epistles and Revelation," *JournGraceEvangSoc* 3 (2, '90) 19-32. [See § 35-103.]

Only three texts in the NT Epistles and Revelation present repentance as a condition of eternal salvation (1 Thess 1:9; Heb 6:1; 2 Pet 3:9). Repentance refers to a change of mind about Christ and the gospel; it is a synonym for faith. Many passages present repentance as a condition of temporal salvation (e.g. 2 Cor 7:9-10; 12:21; Heb 6:6; 12:17; Rev 2:5; 9:20-21). There repentance refers to a change of mind about one's sinful behavior.—D.J.H.

863. N. T. WRIGHT, "The New Testament and the 'state,'" *Themelios* 16 (1, '90) 11-17.

The NT does not support the separation of the gospel and politics. Exceptions aside, Jews of the 1st century looked for their God to act within history to liberate his people. The immediate reaction to John the Baptist and Jesus could not have been that an apolitical religious revival was taking place. Only from the perspective of the cross can any view of politics and hence the "state" claim to be Christian. Paul was convinced that God had done for Jesus what he was expected to do for Israel on the last day. Rom 13:1-7 enunciates the minimalist position: Being a Christian does not mean being an anarchist.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

864. J.-J. AUBERT, "Threatened Wombs: Aspects of Ancient Uterine Magic," *GkRom ByzStud* 30 (3, '90) 421-449.

Using material from the Greco-Roman world between the 8th century B.C. and the 5th century A.D., this article discusses the ancient evidence for magical practices and religious beliefs pertaining to the womb and its reproductive capacities, and the ways in which human and supernatural interventions were thought capable of interfering with the natural process of reproduction. After considering how ancient magicians might have thought of the womb, it describes how they tried to effect its timely aperture and closing, and investigates whether uterine magic was connected with a solar or lunar theology.—D.J.H.

865. J. ELLINGTON, "Kissing in the Bible: Form and Meaning," *BibTrans* 41 (4, '90) 409-416.

In most biblical texts kissing demonstrates affection and/or respect. There is no element of sexual love involved. The "holy kiss" in the NT (Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26; see 1 Pet 5:14) probably involved a mutual embrace, the touching of cheeks on the right and left sides, and possibly also touching the lips to the cheek of the other person.—D.J.H.

866. E. EVANS, "Dining with the Ancients," *Archaeology* [Boston, MA] 43 (6, '90) 55-61.

Much can be learned about Roman cookery by reading ancient texts, studying archaeological remains, and looking at ethnographic parallels. Most of the recipes for the dishes in Martial's epigram (10.48) are in Apicius' *Art of Cookery.*—D.J.H.

867. J. G. GAMMIE, "Paraenetic Literature: Toward the Morphology of a Secondary Genre," *Semeia* 50 ('90) 41-77.

After setting down the underlying principles of genre analysis and definition, the article discusses the main divisions of paraenetic literature: instructions and paraeneses. Next it considers the component sub-genres of paraenetic literature: synkrisis, protreptic, admonitions, exhortations, precepts, praises or encomia, *mĕšālîm*, wisdom sayings, fables, riddles, and didactic tales. Paraenetic literature should be designated as a major sub-division of Israel's wisdom literature. A five-page glossary is provided.—D.J.H.

868. R. Ling, "A Stranger in Town: Finding the Way in an Ancient City," *Greece & Rome* [Oxford] 37 (2, '90) 204-214.

In Greco-Roman cities direction-finding was a very informal business. There is no evidence for any system of numbering. Though names for districts and streets existed, there is little evidence for their having been applied on a full and systematic basis, still less for their having been indicated by signposts. Once strangers found the right street, they would inquire for a specific residence by name (see Acts 9:11).—D.J.H.

869. V. H. Matthews and J. C. Moyer, "Bible Atlases: Which Ones are Best?" *BibArch* 53 (4, '90) 220-231.

The article describes and evaluates five reference Bible atlases and five Bible atlases designed for student use that were published in the 1980s. Particular attention is given to the atlas's success in locating major physical features, regions, and sites; in describing the physical environment; and in relating biblical events to geographical features.—D.J.H.

870. L. G. Perdue, "The Death of the Sage and Moral Exhortation: From Ancient Near Eastern Instructions to Graeco-Roman Paraenesis," *Semeia* 50 ('90) 81-109.

The article discusses paraenesis associated with the death of the sage according to the following outline: Egyptian instructions, OT instructions, testament literature, last words in rabbinic literature, and Greco-Roman paraenesis. The settings for paraenesis often find their unity in the death of the sage. This death is understood in three interrelated ways: historical, ritualistic, and mythic.—D.J.H.

871. L. G. Perdue, "The Social Character of Paraenesis and Paraenetic Literature," *Semeia* 50 ('90) 5-39.

Paraenesis as process reflects two models of social organization: order and conflict. At the level of *Gesellschaft* the paradigm of order regards duty and obedience as motivation for most actions, and seeks to preserve the existing social order. The primary occasions for moral exhortation are entrances into new stages of life, social roles, and social groups. Its social functions are conversion, confirmation, socialization, and legitimation. At the level of *Gemeinschaft* moral exhortation is based more on intimacy. The paradigm of conflict seeks to subvert the institutional values of the *Gesellschaft*. This kind of paraenesis may be pessimistic (doubting that any real change may be initiated) or optimistic (hoping that a new social order will emerge). Normally the experience of *communitas* emerging from a variety of *Gemeinschaften* provides the stimulus and values for moral existence. [There are responses by J. M. Reese (pp. 229-242), C. V. Camp (pp. 243-260), and V. K. Robbins (pp. 261-271) to this and other articles in the fascicle (see §§ 35-609, 623, 787, 792, 867, 870).]—D.J.H.

872. M. Schneiders, "On the use of the label *apocryphon* in recent studies of medieval Irish texts," *Bijdragen* 51 (3, '90) 314-323.

The term "apocryphon" should be reserved for texts excluded from the biblical canon but in one aspect or more ("author," title, literary genre, or subject matter) looking like a biblical book. Many of the so-called Irish Apocrypha are better described as biblical-imaginative literature.—D.J.H.

873. E. TESTA, "Legislazione funeraria greco-romana e le memorie degli eroi e dei martiri," *StudBibFranLibAnn* 39 ('89) 77-104.

The article first surveys the burial legislation of the Roman empire (west and east), with particular attention to the disharmony between legislation and customs. Then it focuses on the "memorials" of the pagan heroes (Dionysus, Orpheus, Hercules) and considers their significance for the development of the Christian cult of the martyrs.—D.J.H.

874. F. WINKELMANN, "Zur Entstehung und Ausbreitung des Christentums," *Das Altertum* [Berlin] 36 (3, '90) 182-189.

After surveying NT and other early Christian sources as well as recently discovered ancient documents (Dead Sea scrolls, Nag Hammadi documents, Cologne Mani-Codex), the article discusses groups within early Christianity (Jewish and Hellenistic Christians), reflects on the conditions in the Roman empire that facilitated Christianity's spread, and traces its movements throughout the Mediterranean world.—D.J.H.

Archaeology

875. D. ADAN-BAYEWITZ AND I. PERLMAN, "The Local Trade of Sepphoris in the Roman Period," *IsrExplJourn* 40 (2-3, '90) 153-172.

The majority of the common kitchen ware of Roman Sepphoris was made at Kefar Ḥananya. The common Galilean storage-jars, specialty bowls, and jugs were manufactured at Kefar Shikhin, adjacent to Sepphoris. Literary sources indicate that Sepphoris was the most important market center in central Galilee during the Roman period. It is reasonable to assume that Sepphoris was an important market center for the pottery of both Kefar Ḥananya and Shikhin, and that many of the Shikhin storage-jars were filled with products and sold in the markets of Sepphoris. Important local industries flourished in at least two rural Galilean settlements during the Roman period, including the 1st century A.D.—D.J.H.

876. M. T. BOATWRIGHT, "Theaters in the Roman Empire," *BibArch* 53 (4, '90) 184-192.

The article discusses the design, functions, and repertoire of ancient Roman theaters, with a special note on the theater at Sepphoris. Roman theaters were both religious structures and secular buildings built precisely to showcase a range of public spectacles that quickly expanded from tragedy and comedy to include scenic plays and ballets, musical and athletic festivals, gladiatorial and wild beast fights, and aquatic displays.—C.R.M.

877. D. CHEN, "Dating Synagogues in Galilee: The Case of Arbel," *StudBibFranLibAnn* 39 ('89) 199-206, plates 39-42.

Recently gathered archaeological evidence—coins, pottery, floors, foundations, and buildings—combined with metrological research have helped to correct previous mistakes regarding the dating of synagogues in Galilee. The recent report on the synagogue at Arbel confirms agreement between metrological and archaeological evidence in dating the building to the Byzantine period, the extensive use of *spolia* in building anew synagogues in Galilee, and the change in position of the entrance in some of the Byzantine synagogues built to the north of Jerusalem.—D.J.H.

878. P. T. Crocker, "Sepphoris. Past History and Present Discoveries," *Buried History* [Melbourne] 23 (4, '87) 64-76.

After sketching the history of Sepphoris and describing earlier excavations there, the article discusses the new discoveries made by the Joint Sepphoris Project between 1985 and 1987: mosaic floor, figurines, and cisterns. Then it considers the Christian presence at Sepphoris. —D.J.H.

879. N. T. de Grummond, "Pax Augusta and the Horae on the Ara Pacis Augustae," *AmJournArch* 94 (4, '90) 663-677.

The striking goddess in the relief on the east facade, south segment, of the Ara Pacis Augustae is Pax Augusta, who has around her many attributes of Pax and/or Eirene. The Greek goddess of peace was one of the three Horae, who brought justice and prosperity through the seasons. Augustus and his advisors revived this Greek political concept. Pax is attended by two goddesses who are also Horae.—D.J.H.

880. G. Edelstein, "What's a Roman Villa Doing Outside Jerusalem?" *BibArchRev* 16 (6, '90) 32-42.

Ein Yael, in the Rephaim Valley, five miles west of the Old City of Jerusalem, supplied Jerusalem with food and olive oil for many centuries. Recent excavations there have uncovered an exquisite Roman villa built around the end of the 2nd century A.D. and in use until the mid-3rd century. Mosaics, frescoes, a formal dining room, a bathhouse, roof tiles, and coins have been found. The villa is evidence of Roman expansion into the countryside.—D.J.H.

881. I. A. Levinskaya, "The Inscription from Aphrodisias and the Problem of God-Fearers," *TynBull* 41 (2, '90) 312-318.

The inscription from Aphrodisias [see § 31-400] for the first time establishes as a fact what previously has been discussed as a possibility, namely, that the word θεοσεβής can designate a Gentile sympathizer with Judaism. The inscription gives the strongest possible rebuttal of A. T. Kraabel's doubts [§§ 31-381, 674]. To assume the technical character of Luke's φοβούμενος (σεβόμενος) τὸν θεόν (see Acts 13:16; 18:7) is the most economical interpretation from the viewpoint of both grammatical and narrative logic.—C.R.M.

882. J. Magness, "Some Observations on the Roman Temple at Kedesh," *IsrExplJourn* 40 (2-3, '90) 173-181.

The peculiarities in the design of the temple at Kedesh in Upper Galilee [see § 31-1312] such as the hypaethral cella, the large central doorway with raised threshold, and the niches with grooves above the side doorways can be understood in light of its function as an oracular temple. The iconographical evidence and parallels with temples in Asia Minor and Syria-Palestine suggest that in addition to Baalshamin/Jupiter there was worship of Apollo at Kedesh. The establishment of an oracular center at Kedesh should be viewed within the context of the religious trends of the 2nd and 3rd centuries A.D.—D.J.H.

883. L. Y. Rahmani, "Stone Synagogue Chairs: Their Identification, Use and Significance," *IsrExplJourn* 40 (2-3, '90) 192-214, plates 19-21.

Individual stone chairs have been discovered in synagogues at Ḥammat Tiberias, Delos, Chorazin, Dura Europos, and Ein-gedi. After surveying the archaeological evidence, the article considers the literary evidence and reflects on the identification and use of synagogue chairs. Then it discusses these stone chairs with reference to the phenomenon of "empty thrones" and the possible use of the "seat of Moses" for enthroning the Torah. An appendix calls attention to modern Roman-Jewish and Samaritan enthronings of the Torah.—D.J.H.

884. R. H. Rough, "A New Look at the Corinthian Capitals at Capernaum," *StudBibFran LibAnn* 39 ('89) 119-128, plates 9-14.

In the nave of the Capernaum synagogue there stood columns with full Corinthian capitals of the late 2nd to early 3rd century A.D. Elsewhere in the prayer-hall and courtyard there were scattered elements that date from the 5th century. It is possible to discern three phases in the history of the Capernaum synagogue: primitive synagogue (1st century A.D.), a new prayer-hall (2nd-3rd century), and the extensive activity for the White Synagogue (late 4th-5th century).—D.J.H.

885. S. Schwartz, "A Greek Inscription in the Library of the Annenberg Research Institute," *JewQuartRev* 80 (1-2, '89) 87-91.

The Greek epitaph of a Jewish man or boy, probably from Palestine in the 4th or 5th century A.D., on a marble plaque now in the Annenberg Research Institute in Philadelphia, should be read as follows: "Grave of Jeremias Kolokasios. Iose and Theodotous ‹who› (made this) for their son." The inscription is noteworthy for the previously unattested name Kolokasios and for Theodotous as a feminine name.—D.J.H.

886. N. A. Silberman, "Lure of the Holy Land," *Archaeology* [Boston, MA] 43 (6, '90) 28-34.

Taking as its starting point F. Petrie's 1890 excavations at Tell el-Hesi, the article reflects on the development of archaeology in the Holy Land and on its religious and political implications. Attention is given to discoveries at Qumran, Masada, and Sepphoris.—D.J.H.

887. L. D. Sporty, "The Location of the Holy House of Herod's Temple. Evidence from the Pre-Destruction Period," *BibArch* 53 (4, '90) 194-204.

Review of literary sources strongly suggests that the holy house of Herod's Temple was situated in proximity to the Antonia fortress, which was located at the northwestern corner of the esplanade. When Herod's expansion project is considered in light of this fixed point, it becomes apparent that the expansion would have placed the holy house in the northern half of the newly expanded area. This asymmetric location for the holy house sheds new light on passages in *m. Middot* and the NT, and gives a broader perspective on how Herod hellenized the city.—D.J.H.

888. J. E. Taylor, "The Bethany Cave: A Jewish-Christian Cult Site?" *RevBib* 97 (3, '90) 453-465.

The cave discovered in 1950 on the property of the Sisters of Charity in Bethany was in religious use from the 4th to the 7th centuries A.D., when it was identified as the *hospitium* of Martha and Mary. Prior to this time it was used as a cistern. Contrary to E. Testa

[§ 10-721], there is no evidence that Jewish Christians ever venerated the site or ate a special meal there. The graffiti on the walls should not be given a Jewish-Christian interpretation; they can be understood better in the context of the established norms of Byzantine iconography and epigraphy.—D.J.H.

889. A. YARDENI, "New Jewish Aramaic Ostraca," *IsrExplJourn* 40 (2-3, '90) 130-152, plates 15-17.

The revised version of an article published in Modern Hebrew in *Tarbiz* [§ 34-894], this article provides photographs, drawings, transcriptions, translations, and comments for four ostraca on which Aramaic texts were written in ink in the Jewish cursive script. On the basis of an analysis of the script it dates the ostraca to the first half of the 1st century A.D. The ostraca report on the delivery of fig-cakes, bread, and barley to various people. Two ostraca mention the place Beit Qarnayim. Most of the deliveries took place on the Sabbath.—D.J.H.

Dead Sea Scrolls

890. J. M. BAUMGARTEN, "The 4Q Zadokite Fragments on Skin Disease," *JournJewStud* 41 (2, '90) 153-165.

The article makes available the Qumran Cave 4 fragments of the pericope on skin diseases in *Damascus Document* (absent from the Cairo Genizah manuscripts). It first provides photographs, introductions, transcriptions, and notes for the pertinent sections of 4Q266, 4Q272, 4Q268, and 4Q272. Then it presents a composite text and English translation, along with comments and a general discussion. The distinctive feature of the Cave 4 texts is the etiological explanation for the genesis of skin disease: The scalls of hair result from the entrance of the "spirit" and are healed when the "spirit of life" returns. Though "spirit" may refer to evil or demonic forces, the context suggests a physiological interpretation.—D.J.H.

891. M. BOYCE, "The Poetry of the *Damascus Document* and Its Bearing on the Origin of the Qumran Sect," *RevQum* 14 (4, '90) 615-628.

The Teacher of Righteousness holds an important and original position in *Damascus Document* 1:1–2:1 and 20:27-34. These sections, which are poetic in structure, are of similar style to other poetical sections within the main body of the "admonition" of *Damascus Document.* The article provides for each of the two poems the Hebrew text, an English translation, and an exposition.—D.J.H.

892. P. R. CALLAWAY, "Qumran Origins: From the *Doresh* to the *Moreh,*" *RevQum* 14 (4, '90) 637-650.

The "admonition" in *Damascus Document* concerns the origin and purpose of a remnant group prior to the coming of a Teacher of Righteousness. In the pre-Teacher period God was the true teacher. But after the exile the remnant was led in its study of the Law by a *dôrēš,* who may have been succeeded by a series of interpreters of the Law. The "laws" may well reflect life within the pre-Teacher community.—D.J.H.

893. P. R. DAVIES, "The Birthplace of the Essenes: Where is 'Damascus'?" *RevQum* 14 (4, '90) 503-519.

In *Damascus Document* "Damascus" stands for Babylon. Though the ideological roots of the Essene community may well go back to the Babylonian exile, much of the ideology and the actual process of social sectarian formation took place in Palestine. In the 1st century B.C. a splinter group settled (or remained?) at Qumran.—D.J.H.

894. D. DIMANT AND J. STRUGNELL, "The Merkabah Vision in *Second Ezekiel* (*4Q385* 4)," *RevQum* 14 (3, '90) 331-348.

4Q385, frag. 4 is an intentionally abridged version of Ezekiel's Merkabah vision, dependent on a version of Ezekiel 1 close to the Masoretic text. The article provides a photograph of the text, transcription, notes on the reading and on the text and restorations, translation, commentary, and general comments. This fragment forms the oldest witness at our disposal to post-biblical exegesis of the biblical Merkabah vision.—D.J.H.

895. J. DUHAIME, "Étude comparative de *4QM*^{a} fgg. *1-3* et *1QM*," *RevQum* 14 (3, '90) 459-472.

After introductory comments about 4QM^{a}, frags. 1-3 and its structure, the article compares it with corresponding passages in 1QM to determine their mutual relationship. The most satisfactory explanation is that two redactors worked independently and in an original way on the basis of common traditions or sources.—D.J.H.

896. Y. ERDER, "The Origin of the Name Idrīs in the Qur'ān: A Study of the Influence of Qumran Literature on Early Islam," *JournNearEastStud* 49 (4, '90) 339-350.

The origins of the Qur'anic figure Idris can be traced to the *dôrēš hā-tôrâ* ("interpreter of the Law") mentioned in *Damascus Document* 6:2-10 and 7:13-20. Both figures are identified with Hermes-Mercury and related to the Enoch and hermetic literatures. Qumran-related Enoch literature could have entered Islam during its formative period in Harran or Yemen. —D.J.H.

897. S. E. FARRELL, "Le rouleau 11QPs^{a} et le psautier biblique. Une étude comparative," *LavThéolPhil* 46 (3, '90) 353-368.

The article first describes the content of 11QPs^{a}: the canonical psalms, the apocryphal texts (Psalms 151, 154, 155), and the previously unknown texts. Then it discusses three hypotheses about the nature of this scroll: canonical (J. A. Sanders), liturgical (M. H. Goshen-Gottstein, S. Talmon), and library collection (P. W. Skehan). Finally it observes how each hypothesis appeals to the prose account of David's poems.—D.J.H.

898. S. FERNÁNDEZ-ARDANAZ, "El problema del hombre en los textos de Qumrán. Semántica de los principales términos antropológicos," *RevistCatTeol* 15 (1, '90) 1-65.

This semantic analysis of anthropological terms in the Qumran scrolls focuses on the Hebrew words *bāśār*, *nepeš*, *yēṣer*, *lēb*, and *rûaḥ*. In each case it explores the various meanings and relates them to other theological concepts. It also provides a chart illustrating the role of each term in describing the human condition in its original structure, under the action of Belial, and under the action of God. The Qumran vision of the "two ways" locks the person in a circle of need and predestination and under the domination of external forces. Only the "elect ones," because they belong to the community of the sacred, can hope for the visit of the Spirit.—D.J.H.

899. F. García Martínez and A. S. van der Woude, "A 'Groningen' Hypothesis of Qumran Origins and Early History," *RevQum* 14 (4, '90) 521-541.

All the manuscripts recovered from the caves of Qumran are remnants of the library of the sectarian group that lived at Khirbet Qumran. N. Golb has failed to prove that the scrolls came from different libraries of Jerusalem and represent the literature of the whole of Judaism at the time. The Essene movement originated in Palestinian apocalyptic circles in the late 3rd or early 2nd century B.C. The "Qumran" group had a period of formation before its retreat to the desert. The Essene group loyal to the Teacher of Righteousness established itself at Qumran. The designation "Wicked Priest" referred to different Hasmonean high priests. —D.J.H.

900. J. Maier, "Zu Kult und Liturgie der Qumrangemeinde," *RevQum* 14 (4, '90) 543-586.

After considering the presuppositions of a comparative liturgical-historical investigation, the article describes the Pharisaic-rabbinic ("synagogal") liturgy and the order of prayer. Next it surveys various Jewish sources regarding the Temple liturgy. Finally after sketching the situation of the Qumran community in relation to the Jerusalem Temple, it lists forty-two liturgical texts found at Qumran.—D.J.H.

901. G.-W. Nebe, "Die Bedeutung der *Materials for the Dictionary Series I* der *Academy of the Hebrew Language* für die Qumranforschung," *RevQum* 14 (4, '90) 651-676.

Materials for the Dictionary Series I, part of the preparatory work for a historical dictionary of the Hebrew language, includes a corpus of Qumran texts. The article describes the use of Qumran material, offers comments and criticisms on the presentation, and reflects on the significance of this tool for Qumran research. The appendix (pp. 661-676) lists the Dead Sea texts included in the corpus.—D.J.H.

902. D. Pileggi, "The Library at Qumran," *Jerusalem Perspective* [Jerusalem] 3 (5, '90) 7-9.

After describing the discovery of the Dead Sea scrolls and their restoration, the article discusses some of the remarkable materials among them: *Copper Scroll, Habakkuk Pesher, Manual of Discipline, War Scroll,* and *Temple Scroll.*—D.J.H.

903. D. Pileggi, "Who Were the Essenes?" *Jerusalem Perspective* [Jerusalem] 3 (4, '90) 9-10, 15.

The article describes the origin of the Essenes in the late 2nd century B.C., their communal lifestyle, strict observance of the Torah, and destruction by the Romans.—D.J.H.

904. É. Puech, "*11QPsAp^a:* un rituel d'exorcismes. Essai de reconstruction," *RevQum* 14 (3, '90) 377-408.

11QPsAp^a consists of Psalm 91 in a Qumran recension as well as three apocryphal psalms. The article provides for each text a transcription, translation, and commentary, as well as drawings of the texts (pp. 404-408). The remains of these four Davidic psalms form the most ancient magical ritual known from the Second Temple period.—D.J.H.

905. E. Qimron, “Times for Praising God: A Fragment of a Scroll from Qumran (4Q409),” *JewQuartRev* 80 (3-4, ’90) 341-347.

4Q409 is a hymn similar to 1QS 9:26–10:17. It consists of sentences beginning with a verb (*hll, brk, hwdh*) followed by the preposition *b* plus the time and occasions when these blessings take place. In the first column the occasions are festivals, and in the second column they are apparently sacrifices. In all cases the object of praise is God. After an introduction to the text (material description, paleography, orthography, content), the article provides a transcription of 4Q409, translation, commentary, and photograph.—D.J.H.

906. L. H. Schiffman, “*Miqṣat Maʿaśeh ha-Torah* and the *Temple Scroll*,” *RevQum* 14 (3, ’90) 435-457.

Concerning the eating of the *šĕlamîm* sacrifices, rejection of the *ṭĕbûl yôm,* impurity of skins of animals slaughtered outside Jerusalem, slaughter of pregnant animals, and the apportionment of the fourth-year produce and animal tithes to priests, *MMT* and *Temple Scroll* are in virtually complete agreement. Once we realize that *MMT* takes the “Sadducee” position and is closely related to *Temple Scroll,* we must reopen the question of the relation of the Sadducees to the Dead Sea sect.—D.J.H.

907. L. H. Schiffman, “The Significance of the Scrolls,” *BibRev* 6 (5, ’90) 18-27, 52.

After describing the discovery of the Dead Sea scrolls, the article reviews the debates about dating and the identity of the people who wrote them. Then taking its starting point from 4QMMT [see § 35-407], it discusses various movements in Second Temple Judaism: the Pharisees as precursors of rabbinic Judaism, the Sadducees as aristocratic literalists, apocalyptic Jewish sects, and Christian roots in sectarian Judaism. Finally it looks at the Qumran texts for the light that they can shed on the history of the biblical texts.—D.J.H.

908. E. Schuller, “*4Q372* 1: A Text about Joseph,” *RevQum* 14 (3, ’90) 349-376.

4Q372, frag. 1 concerns Joseph and consists of fifteen lines of narrative and fifteen lines of prayer. The article provides a photograph of the text, transcription, notes on the readings, translation, commentary, and general comments. The Joseph-figure stands for the northern tribes of Israel. The text suggests that if “Joseph” is really in exile, the Samaritan claim to be descendants of Joseph is spurious.—D.J.H.

909. H. Stegemann, “Das Gesetzeskorpus der ‘Damaskusschrift’ (*CD* IX-XVI),” *RevQum* 14 (3, ’90) 409-434.

The “community rule” or legal corpus (*Damascus Document,* cols. 9–16) was never part of the same document with the “admonitions” (cols. 1–8, 19–20). The now customary combination of the two pieces is nothing more than a modern scholarly mistake. The legal corpus in cols. 9–16 is the oldest rule of the Qumran community and was supplemented by the rules in 1QS 5–11.—D.J.H.

910. A. Steudel, “Eschatological Interpretation of Scripture in *4Q177 (4QCatena^a)*,” *RevQum* 14 (3, ’90) 473-481.

After suggestions about the material reconstruction of 4Q177, the article describes its structure (alternating biblical quotations and interpretations) and its content (eschatology and the testing associated with the last days). This thematic midrash surely originated in the Qumran community.—D.J.H.

911. A. Wasserstein, "A Marriage Contract from the Province of Arabia Nova: Notes on Papyrus Yadin 18," *JewQuartRev* 80 (1-2, '89) 93-130.

The Babatha archive discovered at Naḥal Ḥever provides important evidence for an administrative reorganization of the province of Arabia in the late 20s and early 30s of the 2nd century A.D., involving the creation of a *provincia Arabia Nova.* The marriage contract in P. Yadin 18 is not a "Jewish" document (though of course relating to Jews) but a secular document testifying to the integration of Jewish law and custom in the province with the customary law of non-Jewish neighbors.—D.J.H.

912. M. O. Wise, "The Teacher of Righteousness and the High Priest of the Intersacerdotium: Two Approaches," *RevQum* 14 (4, '90) 587-613.

(1) The basis for H. Stegemann's suggestion that the Teacher of Righteousness was the high priest of the Intersacerdotium (159-152 B.C.) is almost certainly wrong. There is no convincing evidence that *hkhn* (rather than *hkhn hgdl*) ever served as a title for the high priest in Second Temple times. (2) There is a possible link between *Temple Scroll* authored by the Teacher of Righteousness and 1 Macc 10:34-35, part of a letter from a Seleucid king to an unknown high priest—perhaps the high priest of the Intersacerdotium [see § 35-417]. This connection may suggest that the Teacher and the high priest were one and the same, though this approach too is problematic.—D.J.H.

913. A. Wolters, "The *Copper Scroll* and the Vocabulary of Mishnaic Hebrew," *RevQum* 14 (3, '90) 483-495.

The article lists thirty lexical items in 3Q15 that were correctly identified by J. T. Milik as Mishnaic, isolates ten additional Mishnaic lexical items correctly identified by other scholars, and proposes ten more Mishnaic vocabulary items. Lexical Mishnaisms are vastly more prominent in *Copper Scroll* than in other Dead Sea scrolls.—D.J.H.

Dead Sea Scrolls, §§ 35-576, 678, 717, 926.

Jewish Backgrounds

914. G. Anderson, "The Expression of Joy as a Halakhic Problem in Rabbinic Sources," *JewQuartRev* 80 (3-4, '90) 221-252.

According to *t. Sot.* 15:10-15 one result of the loss of the Jerusalem Temple was the realization that true joy (*śimḥâ*) would not return until the eschaton. Another stratum of rabbinic tradition understood joy to be available in drinking wine, eating non-sacrificial meat, and studying the Torah. The next logical step was to make the conclusion of the lectionary cycle of Torah readings an occasion for joy.—D.J.H.

915. G. Balestier-Stengel, "Un aperçu sur les Jubilés: le personnage d'Abram," *FoiVie* 89 (5, '90) 61-71.

The article examines the retelling of Genesis 11:27–12:5 found in *Jubilees* 12. After noting that this literary creation functioned to connect the biblical text with contemporary events, it comments on the three constitutive elements of the rereading: calendar, halakah, and haggadah. Then it presents the texts in French translation. Finally it comments on the major themes developed by the author: idolatry and the preeminence of Abraham.—C.R.M.

916. M. Bar-Ilan, "The Date of *The Words of Gad the Seer*," *JournBibLit* 109 (3, '90) 475-492.

The Words of Gad the Seer contains fourteen chapters dealing with King David and his Prophet Gad. Though judged medieval when discovered in the late 19th century, the work most likely originated in late antiquity. Its closeness to biblical literature, Qumran writings, Pseudepigrapha, and Revelation points to its relatively early date.—D.J.H.

917. R. J. Bauckham, "Early Jewish Visions of Hell," *JournTheolStud* 41 (2, '90) 355-385.

This study aims to make more precise the connection established by M. Himmelfarb between the tours of hell and the broader tradition of tour apocalypses. The gap her argument leaves between the cosmic tours without tours of hell and the apocalypses concerned with the fate of the dead that include tours of hell may be narrowed by closer attention to visions of hell that are not tours of the punishments in hell and to references to visions of hell that are not described. The article investigates the following topics: Enoch's cosmic tours, Elijah's cosmic tour, Moses' cosmic tours, Baruch's cosmic tour, cosmic tours and tours of hell, Abraham's vision of hell, and Hezekiah's vision of hell. The conclusion outlines the development of the genre of tours of hell in six steps.—C.R.M.

918. A. J. Blasi, "On Precision in Studying Ancient Palestine," *Sociological Analysis* [Washington, DC] 51 (4, '90) 395-399.

G. Lang's study of oppression and revolt in ancient Palestine [§ 33-1436] confounds data from different populations and ignores questions of representativeness. What sociology can add to biblical studies is precisely what Lang has neglected: a sensitivity to representativeness, to universes of discourse, to dialectical relationships among different social institutions. [In the same issue (pp. 401-405) Lang responds to Blasi's criticisms and defends his own approach.]—D.J.H.

919. J. Carey, "The Ancestry of Fénius Farsaid," *Celtica* [Dublin] 21 ('90) 104-112.

The ideas that Fénius participated in building the tower of Babel and was closely related to Baath and Ibath entered Irish tradition from some version of ps.-Philo's *Biblical Antiquities* (see 4:2-3; 5:1-2; 6:14). The earliest version of the legend was probably one in which Baath and Ibath were sons of Magog: Fénius/Fenech the son of Baath was ancestor of the Gaels and Scythians, and Ibath was the ancestor of other northern peoples.—D.J.H.

920. M. Chernick, "Internal Restraints on *Gezerah Shawah*'s Application," *JewQuartRev* 80 (3-4, '90) 253-282.

The midrashic method of *gĕzērâ šāwâ* draws together two pentateuchal verses by comparing similar words in each. The various "simple" forms of *gĕzērâ šāwâ* have strict formal rules that allow only those words, phrases, and formulas that appear twice in the Torah to generate *gĕzērâ šāwâ* interpretations. The "free" or "open" forms compare only "extraneous" terms to similar terms in the same pericope or in another pentateuchal pericope sharing a similar legal rubric. Thus *gĕzērâ šāwâ* is internally controlled by its formal regulations. The word-comparison interpretations introduced by *n'mr k'n* do not adhere to the formal requirements of *gĕzērâ šāwâ*.—D.J.H.

921. S. J. D. Cohen, "The Rabbinic Conversion Ceremony," *JournJewStud* 41 (2, '90) 177-203.

As depicted in *b. Yebam.* 47a-b the conversion ceremony has four parts: presentation and examination, instruction, circumcision, and immersion and further instruction. The text concludes with rules for the immersion of a female convert and of converts and emancipated slaves. It is a Palestinian baraita from the 2nd or early 3rd century A.D. As depicted in tractate *Gerim* the conversion ceremony has four parts: presentation and examination, immersion, instruction during the immersion, and exhortation after the immersion. This version is dependent on *b. Yebamot* or a similar version. Apparently the product of the mid-2nd century A.D., the conversion ceremony attempted to regulate and formalize what until then had been an entirely personal and chaotic process.—D.J.H.

922. H. Cousin, "Le Testament de Moïse," *FoiVie* 89 (5, '90) 39-48.

The article characterizes *Testament of Moses* as both apocalypse and testament, outlines its content, and focuses on theological themes in chapters 1 and 10.—D.J.H.

923. J. B. De Young, "A Critique of Prohomosexual Interpretations of the Old Testament Apocrypha and Pseudepigrapha," *BiblSac* 147 (588, '90) 437-454.

Examination of pertinent passages in the OT Apocrypha (Sirach, Wisdom) and Pseudepigrapha (*2 Enoch, 3 Maccabees, Jubilees, 4 Ezra, Testaments of the Twelve Patriarchs, Letter of Aristeas*) proves the following claims to be false: (1) that Sodom is associated only with pride or inhospitality in the Apocrypha, (2) that the Pseudepigrapha associate sodomy as a sexual sin with Sodom for the first time, (3) that Jewish reaction to Greek pederasty influenced this association, and (4) that pseudepigraphical books influenced 2 Peter and Jude to associate (wrongfully) sodomy with Sodom.—D.J.H.

924. C. Diéterlé, "Le livre des Antiquités Bibliques: regard sur quelques textes," *FoiVie* 89 (5, '90) 49-60.

Following an introduction to ps.-Philo's *Biblical Antiquities*, the article calls attention to its special interest in biblical heroes and focuses on its portrayals of Abraham in the furnace (chap. 6) and Moses as he gives his farewell testament (chap. 19).—D.J.H.

925. F. G. Downing, "Ontological Asymmetry in Philo and Christological Realism in Paul, Hebrews and John," *JournTheolStud* 41 (2, '90) 423-440.

In *Christology in the Making* (1980) J. D. G. Dunn argued that the "metaphor" of the "Logos" allowed Philo to bridge the "gulf" between God and all creation. But between God and us there was for Philo neither gulf nor barrier. Yet we for our part cannot reach God; there is an "asymmetry of knowing." There was also for Philo an "asymmetry of truth": Though what we say cannot be true of God, yet we are able to speak truly of reality as we perceive it. Furthermore, for Philo this reality which we perceive (especially the Logos) really "is"; it is not a matter of mere metaphor. Yet this perceived reality does not exist as God exists; there is an "ontological asymmetry."—D.J.H.

926. J.-D. Dubois, "Une lecture chrétienne des 'Écrits intertestamentaires'?" *FoiVie* 89 (5, '90) 11-18.

After describing the new French edition of the Qumran writings and OT Pseudepigrapha [see *NTA* 32, pp. 128-129], the article discusses surprises that Christian readers can find in reading these documents.—D.J.H.

927. D. Ellul, "Le Testament d'Abraham: mémoire et source d'imaginaire. La pesée des âmes," *FoiVie* 89 (5, '90) 73-82.

After an introduction to *Testament of Abraham,* the article focuses on the graphic description of the "weighing of souls" in chapters 12–13, discusses other instances of the motif in ancient Egyptian sources, and calls attention to depictions of it in medieval church art. —D.J.H.

928. Y. Elman, "The Suffering of the Righteous in Palestinian and Babylonian Sources," *JewQuartRev* 80 (3-4, '90) 315-339.

Tannaitic sources generally link the sufferings of the righteous to some spiritual shortcoming or the presence of the wicked in the world. Palestinian amoraic sources do not go much beyond the tannaitic response, though in some cases they admit an inequitable distribution of suffering. The Babylonian Talmud propounds the view that suffering in its widest sense (poverty, lack or loss of children, etc.) may be undeserved and ascribed to the effects of unfocused divine anger, the exigencies of historical necessity, the hazards of everyday life, astrological circumstance, original sin, and more. The Babylonian approach may reflect the attitude of the rabbinical class and receptivity to the idea of demonic forces active in the world.—D.J.H.

929. L. H. Feldman, "Prophets and Prophecy in Josephus," *JournTheolStud* 41 (2, '90) 386-422.

This investigation of prophets and prophecy in Josephus' writings deals with the importance of the biblical prophets, the nature of prophecy, the prophet as historian, the cessation of prophecy, the prophet as predictor, pagan and talmudic views of prophecy, and the relation between prophet and priest. Josephus viewed the prophets as recorders and guarantors of biblical history and predecessors of later historians such as Josephus (who saw himself as a latter-day Jeremiah).—D.J.H.

930. L. Finkelstein, "The Core of the Sifra: A Temple Textbook for Priests," *JewQuart Rev* 80 (1-2, '89) 15-34.

Sifra on Leviticus was originally a textbook used in the Temple to instruct young priests in their duties. This is evident from passages that point to authorship by priests and those that are clearly directed to the instruction of young priests. Yohanan ben Zakkai mastered it and taught it to Rabbi Eliezer, who in turn taught it to Rabbi Aqiba. It was edited by Rabbi Judah toward the end of the 2nd century A.D.—D.J.H.

931. D. Flusser, "Abraham and the Upanishads," *Immanuel* [Jerusalem] 20 ('86) 53-61.

The story of Abraham's quest for God appears in the Pseudepigrapha and related works (*Jubilees* 11:16-18; 12:1-6, 12-14; *Apocalypse of Abraham* 7; Josephus' *Ant.* 1:155-156) and late rabbinic works. There are striking parallels in the Indian short-story called "the mouse maiden" in *Panchatantra* and in the Upanishads. The theme may have reached Jews from India via Persia through a Zoroastrian medium.—D.J.H.

932. M. FRENSCHKOWSKI, "Iranische Königslegende in der Adiabene. Zur Vorgeschichte von Josephus: *Antiquitates* XX, 17-33," *ZeitDeutschMorgGes* 140 (2, '90) 213-233.

The Iranian origin of the Izates story in Josephus' *Antiquities* 20:17-33 is indicated by the many Persian names and the custom of brother-sister marriage (see 20:18-20). Moreover, Josephus' account has several affinities with the Iranian king-legends known from Greco-Roman and Iranian sources. Jews may have become aware of these legends by way of wandering minstrels.—D.J.H.

933. R. A. FREUND, "From Kings to Archons: Jewish Political Ethics and Kingship Passages in the LXX," *ScandJournOT* 4 (2, '90) 58-72.

While the Septuagint preserves the historical existence of ancient Israel's kings, it also (especially in the Pentateuch) presents the political structure of Israel more as an "archony" than as a monarchy. This tendency reflects the Hellenistic-Jewish acceptance of semi-autonomy under the Greeks and later the Romans. Philo and Josephus took the Septuagint's view of kingship one step further to a view of a universal theocracy as the political goal of Judaism.—D.J.H.

934. M. A. FRIEDMAN, "Tamar, a Symbol of Life: The 'Killer Wife' Superstition in the Bible and Jewish Tradition," *AJSReview* [Cambridge, MA] 15 (1, '90) 23-61.

The "killer wife" superstition refers to the belief that the husbands of certain women are doomed to die. After an introductory note on the relation of women to evil and death in Jewish tradition, the article focuses on the Tamar episode in Genesis 38, the exoneration of Tamar in Second Temple literature and the "killer wife" motif in Tobit (and perhaps in Mt 22:23-33 parr.), the treatment of this superstition in talmudic and rabbinic writings (*t. Šabb.* 15:8; *b. Yebam.* 64b; *b. Ketub.* 65a; etc.), and Maimonides' writing on the subject.—D.J.H.

935. I. FRÖHLICH, "The Symbolical Language of the Animal Apocalypse of Enoch (*1 Enoch* 85-90)," *RevQum* 14 (4, '90) 629-636.

The Animal Apocalypse in *1 Enoch* 85–90 visualizes human history from the beginning to the author's day (164 B.C.). After describing the content of the text, the article discusses the characteristics of the historical periods, the symbolism, and the relation to the Danielic tradition.—D.J.H.

936. G. FUKS, "Josephus and the Hasmoneans," *JournJewStud* 41 (2, '90) 166-176.

The article compares Josephus' treatments first in *War* and then in *Antiquities* of three important Hasmonean figures: John Hyrcanus, Alexander Jannaeus, and Mattathias Antigonus. It is clear that the Hasmoneans (from John Hyrcanus onward) are depicted much more sympathetically in *Antiquities*. When Josephus published *Antiquities* in A.D. 93/94, he could express himself in a manner reflecting his true sentiments toward his Hasmonean ancestors. —D.J.H.

937. A. GARCÍA SANTOS, "El Targum Onqelos de Gn 11, 1-9: análisis de la traducción," *EscritVedat* 20 ('90) 167-226.

After a general introduction to the Targums, this analysis of *Targum Onqelos* of Gen 11:1-9 discusses the Aramaic text and its textual variants as well as stylistic matters. Then it compares the tower of Babel episode in the Masoretic text and *Targum Onqelos* according to the following general outline: the initial state (Gen 11:1), the human action (11:2-4), the divine action (11:5-8), and the final state (11:9). Though *Onqelos* preserves the basic structure of the Hebrew text, there are some differences in style and content. An eight-page bibliography is included.—D.J.H.

938. J.-D. Gauger, "Überlegungen zum Programma Antiochos' III. für den Tempel und die Stadt Jerusalem (Jos. Ant. Jud. 12,145-146) und zum Problem jüdischer Listen," *Hermes* [Stuttgart] 118 (2, '90) 150-164.

The article first analyzes the decree ascribed to Antiochus III for the Jerusalem Temple and polis (see Josephus, *Ant.* 12:145-146), with particular attention to the list of animals denied entrance into the city. Then it examines the list of peoples and places in 1 Macc 15:22-23, and its emphasis on the close relation between Judea and Rome. Finally it suggests that the text of Antiochus III's decree actually originated after ca. 130 B.C.—D.J.H.

939. P. Geoltrain, "Lettre à Sarah. Sur la diversité des corpus," *FoiVie* 89 (5, '90) 3-9.

Using the letter form, the article explains the nature of the OT canon, the various collections that constitute the OT corpus, the place of the so-called Apocrypha, and the corpus of OT Pseudepigrapha. [The same issue contains lists showing where the OT Apocrypha fit in ancient canons (p. 10), a sketch of Jewish history from 538 B.C. to A.D. 135 by V. Monsarrat (pp. 83-92), and a bibliography for studying the Pseudepigrapha by D. Ellul (pp. 93-97).] —D.J.H.

940. L. J. Hoppe, "'Remember Zion and the Law,'" *BibToday* 29 (1, '91) 15-19.

According to 2 *Baruch* the fall of Jerusalem in A.D. 70 meant the captivity and dispersion of the Jews. This dispersion had the potential of destroying the faith and very existence of the Jewish people. The book's redefinition of Judaism placed the Torah in the center once occupied by the Temple. Observance of Torah will mean life, despite the destruction and death wrought by the Romans.—D.J.H.

941. M. S. Jaffee, "The Taqqanah in Tannaitic Literature: Jurisprudence and the Construction of Rabbinic Memory," *JournJewStud* 41 (2, '90) 204-225.

The article first inquires into the literary traits and substantive concerns of the legal reports identified in the Mishnah as legislative in origin. This analysis serves as the comparative context for a study of the reception of the mishnaic legislative reports in the Tosefta and halakic midrashim. The representation of legislative activity in the early rabbinic corpus is not to be understood as a mimetic transcription of events "as they happened." Rather the tannaitic *taqqanôt* are sources for the literary and intellectual history of the rabbinic jurisprudents of the late 2nd to the early 4th centuries A.D.—D.J.H.

942. R. Kalmin, "Saints or Sinners, Scholars or Ignoramuses? Stories About the Rabbis as Evidence for the Composite Nature of the Babylonian Talmud," *AJSReview* [Cambridge, MA] 15 (2, '90) 179-205.

The article examines the Babylonian Talmud's portrayal of several rabbis who flourished between the first and fourth Amoraic generations: Rav and Shmuel; Rabbi Yohanan, Resh Lakish, and Rabbi Elazar ben Pedat; Rabbah and Rav Yosef; and Abaye and Rava. The talmudic accounts of their characters and personalities and the nature of their interactions contain contradictions that betray the existence of opposing sources.—D.J.H.

943. C. H. KNIGHTS, "Jethro Merited that his Descendants should Sit in the Chamber of Hewn Stone," *JournJewStud* 41 (2, '90) 247-253.

To sit in the chamber of hewn stone meant to sit in the Sanhedrin prior to A.D. 30. The Jewish traditions about Kenites (the descendants of Jethro) and Rechabites sitting in the Sanhedrin may reflect disputes about the status of proselytes vis-à-vis membership in the Sanhedrin in the last decades of the Second Temple.—D.J.H.

944. D. H. LURIE, "A New Interpretation of Daniel's 'Sevens' and the Chronology of the Seventy 'Sevens,'" *JournEvangTheolSoc* 33 (3, '90) 303-309.

The conventional interpretation of Daniel's "sevens" in Dan 9:24-27 is too restrictive. An analysis of the Hebrew word *šābuʿîm* leads to the conclusion that the "sevens" can be any integer multiple of seven years.—C.R.M.

945. M. MAHER, "The Meturgemanim and Prayer," *JournJewStud* 41 (2, '90) 226-246.

With particular attention to the Pentateuchal Targums, the article examines the targumic renderings of Hebrew words that meturgemanim took to be synonyms for prayer. The targumists had a special interest in the theme of prayer, and they rarely failed to bring it to the attention of their audiences when a particular word of the biblical text gave them an opportunity to do so.—D.J.H.

946. E. MAIN, "Les Sadducéens vus par Flavius Josèphe," *RevBib* 97 (2, '90) 161-206.

Taking as its starting point Josephus' comment in *Life* 10 about the three great Jewish philosophies (Pharisaism, Sadduceeism, Essenism), the article considers the order in which they are named and the terms used in describing them. Next it analyzes and compares Josephus' descriptions of the Sadducees (*War* 2:164-166; *Ant.* 13:171-173, 288-298; 18:16-17) and discusses what he said about the Sadducees in the same contexts. Then it focuses on the banquet story associated with Hyrcanus (*Ant.* 13:288-298) and compares it with the baraita in *b. Qiddušin* 66a.—D.J.H.

947. O. MEIR, "Sypwr pṭyrtw šl rby: ʿywn bdrky ʿryktn šl mswrwt (The Story of the Rabbi's Death: A Study of Modes of Traditions' Redaction)," *Jerusalem Studies in Hebrew Literature* [Jerusalem] 12 ('90) 147-177.

The earliest literary version of the death of Rabbi Judah the Prince appears in *y. Kilay.* 9:3 (see *y. Ketub.* 12:3) and was based on traditions that imitate reality. The two versions in *Ecclesiastes Rabbah* (7:12; 9:10) depend on the Palestinian Talmud's version. The structural and textual changes in *b. Ketub.* 103b-104a produced a story, while retaining links to the earliest version, that emphasized Judah's admirable character.—D.J.H.

948. J. E. MILLER, "Dreams and Prophetic Visions," *Biblica* 71 (3, '90) 401-404.

In the Hebrew Bible there is a clear distinction between prophetic visions (including nocturnal revelations) and dreams. Many Jewish writings of the Hellenistic period witness to a blurring of this distinction (e.g. 4QAmram 1:10; Dan 7:1).—D.J.H.

949. M. **MÜLLER**, "Translatio et interpretatio. Om den antikke bibeloversaettelses vaesen" [Translation and Interpretation. Concerning the Nature of Ancient Bible Translation], *DanskTeolTids* 53 (4, '90) 260-277.

The Septuagint is best understood as the result of a dynamic transmission of the biblical tradition, not as a slavish rendering of the Hebrew text. Its tendency to interpret or to retell instead of producing a verbatim translation (though the result is presented as a true reproduction of the text) may prove helpful in understanding how the OT is used in the NT. —D.J.H.

950. F. **MUSSNER**, "Methodisches Vorgehen beim 'religionsgeschichtlichen Vergleich' mit dem antiken Judentum," *BibZeit* 34 (2, '90) 246-247.

In light of K. Müller's study on the dating of rabbinic statements (in *Neues Testament und Ethik* [see *NTA* 33, p. 408]), this note formulates a number of problems and questions NT scholars must face before a bias-free comparison of NT evidence with Jewish views and convictions of the 1st century A.D. can take place.—C.R.M.

951. J. **NAVEH**, "Nameless People," *IsrExplJourn* 40 (2-3, '90) 108-123.

In biblical and rabbinic literature as well as in epigraphical material certain persons are mentioned only by the name of their father (son of X). Contrary to A. Alt, there is no evidence that the omission of someone's personal name had any significance in terms of law, regulations, order, or administrative rules.—D.J.H.

952r. J. **NEUSNER**, *The Bavli and Its Sources* [*NTA* 32, p. 132].

H. Fox, "Neusner's *The Bavli and Its Sources.* A Review Essay," *JewQuartRev* 80 (3-4, '90) 349-361.—The article compares the approaches of Rabbi Sherira (ca. A.D. 988) and Neusner to the origin of the Babylonian Talmud, discusses Neusner's views on the relation between the Babylonian and Palestinian Talmuds, and reflects on the problems associated with intertextuality. Neusner has met some of his critics in frontal debate and opened up some important areas of discussion.—D.J.H.

953. J. **NEUSNER**, "Getting a Jewish Education," *Midstream* [New York] 36 (6, '90) 29-31.

Reflections on the author's teachers in Jewish studies between 1954 and 1960 at Jewish Theological Seminary, Hebrew University, and Columbia University.—D.J.H.

954. A. **PAUL**, "Bulletin du judaïsme ancien," *RechSciRel* 78 (3, '90) 449-479.

This bulletin [see § 32-1396] describes and evaluates forty new publications on ancient Judaism under the following headings: Flavius Josephus, Philo of Alexandria, and the Septuagint (fifteen); Jewish mysticism and the rabbinic tradition (six); handbooks, introductions, and texts (ten); and miscellaneous—Judaism and Jewish Christianity (nine). —D.J.H.

955. S. **PINES AND** W. Z. **HARVEY**, "To Behold the Stars and the Heavenly Bodies," *Immanuel* [Jerusalem] 20 ('86) 33-37.

In *Midrash on Psalms* 8:6 Rabbi Aibu refers to philosophers who behold the stars and the heavenly bodies. Similar terms are associated with Pythagoras and Anaxagoras in

Aristotelian works. Rabbi Aibu may have had contact with or been influenced by the Neoplatonist Iamblichus.—D.J.H.

956. H. PLANTIN, "Deuteronomium och lövhyddofestens psalmer i bSukka 55 a" [Deuteronomy and Tabernacles Psalms in bSukka 55a], *SvenskExegÅrs* 55 ('90) 7-38.

According to *b. Sukk.* 55a five Psalms (29, 50, 81, 82, 94) were sung at Tabernacles. All but Psalm 29 were influenced by the book of Deuteronomy. In Psalms 50 and 81 the Lord rebukes the law-breaker within the covenant people. Psalms 94 and 82 deal with the Lord as judge. Psalm 29 was read along with the hymn in Deuteronomy 33 on the eighth day. —D.J.H.

957. M. POORTHUIS, "Sexisme als zondeval. Rabbijnse interpretaties van het paradijsverhaal belicht vanuit de verhouding tussen man en vrouw (Sexism as the Fall: Rabbinic Interpretations of the Paradise Story)," *TijdTheol* 30 (3, '90) 234-258.

Rabbinic interpretations of the paradise story view the fall not only as an offense against God but also as connected with the relationship between Adam and Eve. They do not attribute the responsibility for the fall solely to one of the pair. Adam's accusations against Eve are interpreted as a suspicious form of apologetic. Adam's low view of woman, his "sexism," even appears to be the cause of the fall according to one interpretation.—D.J.H.

958. S. A. REDMOND, "The Date of the Fourth Sibylline Oracle," *SecondCent* 7 (3, '89-'90) 129-149.

After discussing the factors that have led previous scholars to date the *Fourth Sibylline Oracle* to A.D. 80, this study examines the historical oracles in 49-139 and 140-151 in an attempt to determine the events to which these *ex eventu* prophecies refer and suggests that the author consciously structured a chronological sequence to validate the Sibyl's prophecies of the future and justify the one, true God of the Jews. It concludes that the 2nd century A.D. contained the necessary events for *ex eventu* prophecy in 140-151 and that the *Fourth Sibylline Oracle* can be reasonably dated at the end of the 2nd century.—C.R.M.

959. J. RIBERA, "El targum de Malaquías," *EstBíb* 48 (2, '90) 171-197.

The article first discusses Malachi in rabbinic traditions, the doctrinal content of *Targum of Malachi*, and the text. Then it provides an edition of the Aramaic text according to MS Or. 1474, a Spanish translation, notes, and a list of textual variants.—D.J.H.

960. M. L. ROSENZWEIG AND L. H. SILBERMAN, "A Sukkot Midrash: *Pesikta deRav Kahana* 27:3," *Journal of Reform Judaism* [New York] 37 (4, '90) 31-36.

Pesiqta deRab Kahana 27:3, though not an authentic *pĕtîḥâ,* is nonetheless formally structured. Its focus is the commandment to take the four species on Sukkot (Lev 23:40), and this number four is the key. The verse has as its central theme the value of prayer and repentance. —D.J.H.

961. A. SHINAN, "Dgm 'hptyḥh hmspryt' btrgwm h'rmy h'rṣyśr'l ltwrh wtrwmtw lmḥqr ḥlqwt htrwh lsdry qry'h (The Numerical Introduction in the Aramaic Targums on the Pentateuch)," *Jerusalem Studies in Hebrew Literature* [Jerusalem] 12 ('90) 85-102.

A numerical pattern (e.g. "Five miracles happened . . ." followed by a detailed itemization) appears in various Palestinian Targums of Gen 1:18; 28:10; 30:22; Exod 12:42; 14:14;

Lev 10:16; 24:12; Num 9:8; 15:34; 22:28; 25:8; 27:5; Deut 28:12; 31:14. The article discusses the rhetorical nature and functions of this numerical pattern, with particular attention to the information that it provides about the divisions of the Torah into Sedarim in the Palestinian tradition.—D.J.H.

962. L. H. Silberman, "'Dionysian Revellers?'" *Hebrew Studies* [Madison, WI] 31 ('90) 41-45.

There was no sound philological basis for J. Neusner (following M. Jastrow) to translate *y. ʿAbod. Zar.* 2:2 (40d) as referring to "a medicinal drink prepared from the phallus of Dionysian revellers." What is involved in the text is the question of the permissibility of using water from a source dedicated to an idol for medicinal purposes.—D.J.H.

963. G. J. Steyn, "Die stand van LXX-navorsing in Suid-Afrika (1978-1989) en die belang hiervan vir die Nuwe-Testamentiese wetenskap" [The State of LXX-Research in South Africa (1978-1989) and its Importance for New Testament Scholarship]," *TheolEvang* 23 (2, '90) 7-14.

After reflecting on the importance of Septuagint research for NT scholarship, the article reports on the research on the Septuagint and related topics undertaken at Stellenbosch and Pretoria, and calls for an organizing body to coordinate Septuagint studies in South Africa. —D.J.H.

964. J. H. Tigay, "A Second Temple Parallel to the Blessings from Kuntillet ʿAjrud," *IsrExplJourn* 40 (2-3, '90) 218.

In discussing the inscriptions from Kuntillet ʿAjrud some scholars have argued that Yahweh's *ʾăšērâ* was a cultic object, not the goddess Asherah. The plausibility of this interpretation is enhanced by tannaitic sources according to which the altar was addressed on the seventh day of Sukkot (*m. Sukk.* 4:5; *t. Sukk.* 3:1; *b. Sukk.* 45b).—D.J.H.

965. E. Yassif, "Mḥzwr hsypwrym b'gdt ḥz"l (The Cycle of Tales in Rabbinic Literature)," *Jerusalem Studies in Hebrew Literature* [Jerusalem] 12 ('90) 103-145.

Most of the haggadic tales in rabbinic literature appear in collections of stories strung together according to four redactional principles: a single narrative framework, a specific uniform perception of genre, biography, and relation to a biblical verse. More than thirty such story cycles have been located, comprising some three hundred stories in groups of three to forty tales in each cycle.—D.J.H.

Greco-Roman Backgrounds

966r. A. A. Barrett, *Caligula. The Corruption of Power* [*NTA* 34, p. 403].
B. Levick, *Claudius* [*NTA* 34, p. 410].

H. Lloyd-Jones, "Life Styles of the Rich and Famous," *New York Review of Books* [New York] 6 December ('90) 49-52.—The authors are highly competent historians and clear writers, and the intrinsic interest of their subjects is great. Many readers will want to ask if Caligula was a lunatic and if Claudius was really an amiable human being ill-treated by his family and badly let down by his wives. These books give the correct answers to both questions, which is no. Caligula appears as a perfect example of a person obsessed with his own power, and Claudius emerges as an unsympathetic figure despite his considerable achievements as a ruler.—D.J.H.

967. D. BAUER, "Mithras. Zur Entdeckung eines Mithrasheiligtums in Württemberg," *BibKirch* 45 (3, '90) 146-158.

A description of the architecture of the recently discovered Mithraeum at Baden-Württemberg and of the cultic representations found there leads to a general discussion of the Mithras cult: the cultic buildings, the Mithras legend, the sacrifice of the bull, the cultic meal, and the relation to early Christianity. Eleven illustrations accompany the presentation.—D.J.H.

968. L. BONFANTE, "The Naked Greek," *Archaeology* [Boston, MA] 43 (5, '90) 28-35.

Among the social conventions of the ancient Greeks was the custom of public nudity for men—in rituals, athletics, and battle. To be nude was not only heroic and perhaps divine but also the true mark of the aristocratic Greek male. Nudity was taboo for women, however. With the rise of the Roman empire the practice of athletic and civic nudity fell out of fashion.—D.J.H.

969. W. BURKERT, "Antike Mysterien. Eine Einführung," *BibKirch* 45 (3, '90) 118-124.

After discussing stereotypes about the mystery religions, the article describes the mysteries of Eleusis, Dionysus, Magna Mater, Isis, and Mithras. Then it offers definitions of terms related to the mystery religions and draws general conclusions.—D.J.H.

970. J. KLOOS AND P. DUFF, "The Phallus-Bearing Winnow and Initiation into the Dionysiac Mysteries," *JournRelStud* 16 (1-2, ['90]) 65-75.

The central, initiatory symbol cluster of the Dionysiac cult in Hellenistic and Roman times was the λίκνον ("winnowing basket") filled with fruit and an upright phallus. The phallus in the winnow symbolized the death of Dionysus as well as the possibility of his rebirth. The initiate symbolically died to profane, daily existence and was reborn into another reality. —D.J.H.

971. L. KREITZER, "Apotheosis of the Roman Emperor," *BibArch* 53 (4, '90) 210-217.

The article surveys numismatic evidence from the Julio-Claudian period to demonstrate that the apotheosis of the Roman emperor and its attendant implications were very much a part of the religious heritage of some of the early Christians. Such a heritage must take its proper place in any attempt to trace the development of NT christological thought.—C.R.M.

972r. A. A. LONG AND D. N. SEDLEY, *The Hellenistic philosophers* [*NTA* 32, pp. 131, 267; 34, p. 271].

R. W. SHARPLES, "Accessible Hellenistic philosophy," *JournHellStud* 110 ('90) 199-202.—Long and Sedley will be, indeed has already become, the standard work by which all serious students whose language is English will be initiated into the worlds of Hellenistic philosophy. The article discusses the composition of the two volumes, their pedagogical value, their treatment of Epicurus, Stoicism, and Academic skepticism, and minor complaints.—C.R.M.

973. C.-P. **März**, "'Selig, wer jenes geschaut. . . .' Initiation und Initiationsriten bei den Mysterien," *BibKirch* 45 (3, '90) 125-131.

The mystery religions offered a life surpassing human limitations in the name of a protector-god. After reflecting on the concept and typology of initiation into the mysteries, the article discusses the initiations into the mysteries of Eleusis, Isis, and Mithras, respectively.—D.J.H.

974. M. **Mertens**, "Pourquoi Isis est-elle appelée προφῆτις?" *Chronique d'Égypte* [Brussels] 64 (127-128, '89) 260-268.

The corpus of ancient Greek alchemic literature contains a short treatise entitled "Isis the Prophetess to her Son" from the late 2nd or early 3rd century A.D. The description of Isis as a προφῆτις probably goes back to the ancient Egyptian *ḥm-nṯr* meaning "priest" or "servant of God," i.e. one who had received illumination and access to heavenly or occult knowledge.—D.J.H.

975. J. **Pimentel Álvarez**, "Dos piezas del epistolario de Plinio. Documentos históricos," *Analogía* [Xochimilco, Mexico] 4 (2, '90) 183-187.

The letter of Pliny the Younger to Trajan about the Christians in Bithynia and the emperor's response to Pliny are presented in Spanish along with an introduction placing them in historical context.—D.J.H.

976. R. J. **Starr**, "The Used-Book Trade in the Roman World," *Phoenix* [Toronto] 44 (2, '90) 148-157.

Although the Roman world appears to have had a small second-hand-book trade, that trade left almost no traces of itself in the surviving sources. The trade's lack of significance is due to how books were made and who owned them.—D.J.H.

977. S. C. R. **Swain**, "Hellenic culture and the Roman heroes of Plutarch," *JournHellStud* 110 ('90) 126-145.

In his presentation of Romans Plutarch often showed himself to be conscious that Hellenic culture had been imported to Rome and could never be fully taken for granted among Romans as it could among Greeks, and that as a consequence it was worthwhile for him as a student of character to consider how well and with what benefit Romans absorbed it. Coriolanus showed a hero suffering from the absence of παιδεία in early Rome. Marius and Pyrrhus showed the contrasting approach to Romans and Greeks. Marcellus and Lucullus illustrated in different ways Plutarch's interest in bringing out the benefits of Hellenic culture.—D.J.H.

978. M. H. **Williams**, "Domitian, the Jews and the 'Judaizers' - a Simple Matter of Cupiditas and Maiestas?" *Historia* [Stuttgart] 39 (2, '90) 196-211.

Domitian's connivance at maladministration in the *fiscus iudaicus* over more than a decade and his receptivity toward anti-Semitic literature indicate a somewhat less than friendly attitude toward things Jewish. His aversion to Judaism probably also played a part in the *maiestas* cases involving Clemens and Domitilla. His activity can be called a persecution of sorts.—D.J.H.

979. D. Zeller, “Sterbende Götter als Identifikationsfiguren,” *BibKirch* 45 (3, ’90) 132-139.

After describing disappearing or dying deities in antiquity, the article considers their interpretation in Hellenism, developments in myth and ritual, and the phenomenon of identification in funerary art and in the mysteries. Then it reflects on similarities and differences with Paul’s theology. Though the mystery religions did not influence the NT directly, they illustrate the atmosphere in which early Christianity developed.—D.J.H.

The Early Church

980. J. B. Bauer, “Die Korruptel *Acta Johannis* 52,” *VigChrist* 44 (3, ’90) 295-297.

In place of ἐπιχείρου in *Acts of John* 52 (Bonnet 2/1, p. 177, l. 10) one should read ἐπὶ ϰαιροῦ. The corruption arose through the phonetic spelling of αι as ε; the alternation between ϰ and χ is also frequent. Nothing fits the passage better than the statement that the miracle was accomplished at exactly the right moment.—C.R.M.

981. K. Beyer, “Das syrische Perlenlied. Ein Erlösungsmythos als Märchengedicht,” *ZeitDeutschMorgGes* 140 (2, ’90) 234-259.

The article first presents an introduction to the Hymn of the Pearl in *Acts of Thomas:* bibliography, text, origin, content, and intellectual milieu (neither gnostic nor Christian but a kind of Platonism). Then it provides on facing pages a transcription of the Syriac text and a German translation. Finally it offers a ten-page philological and historical commentary on the text.—D.J.H.

982. T. Callan, “The Saying of Jesus in Gos.Thom.22/2Clem.12/Gos.Eg.5,” *JournRelStud* 16 (1-2, [’90]) 46-64.

Gospel of Thomas 22, *2 Clement* 12, and *Gospel of the Egyptians* 5 independently attest an authentic saying of Jesus. After establishing the probable authenticity of the saying in these three texts, the article argues that its original form is preserved in *2 Clement,* and then attempts to elucidate its original meaning by relating it to other multiply-attested sayings of Jesus (e.g. Mt 23:25/Lk 11:39-40/*Thomas* 89). The saying connects with Jesus’ critique of the Law with regard to ritual purity/lack of hypocrisy (“the outside like the inside”) and divorce (“the male with the female”).—C.R.M.

983. P. Henne, “Hermas en Egypte. La tradition manuscrite et l’unité rédactionnelle du *Pasteur,*” *CristStor* 11 (2, ’90) 237-256.

The Egyptian manuscript tradition of *Shepherd of Hermas* is noteworthy because the first four Visions are missing, the manuscripts differ in numbering the Similitudes, and the earliest certainly Egyptian fragments of the full text (Amherst Papyri) date from the 6th century A.D. All the Egyptian sources find their place in an evolution that began after the full text of *Shepherd* was distributed. Therefore they cannot be used to discuss the redactional genesis of the work.—D.J.H.

984. P. HENNE, "La véritable christologie de la *Cinquième Similitude* du *Pasteur* d'Hermas," *RevSciPhilThéol* 74 (2, '90) 182-204.

In *Herm. Sim.* 5.5.1–6.3 the parable of the faithful servant is interpreted from the perspective of Christology [§ 33-1488]. The first christological explication (5.5.1-4) is made without allusion to the Son of God. In the second christological explication (5.5.5–6.3) the Son of God appears in all his glory and in his power. The Son of God is not only an intermediary but also God's agent in the work of salvation. The understanding of Christ is not binitarian or adoptionist.—D.J.H.

985. J. S. JEFFERS, "Pluralism in Early Roman Christianity," *Fides et Historia* [Grand Rapids] 22 (1, '90) 4-17.

Though their authors were virtually contemporary and freedmen residents of Rome, *1 Clement* developed a world-accepting attitude and *Shepherd of Hermas* a world-rejecting attitude. It appears that their acceptance or rejection of society developed at least in part out of their sense of acceptance or rejection by society. Clement's approach eventually won out in Rome.—D.J.H.

986. W. L. PETERSEN, "Textual Evidence of Tatian's Dependence upon Justin's 'ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ," *NTStud* 36 (4, '90) 512-534.

The article investigates whether there is a textual connection between the Gospel text used by Tatian in creating his *Diatessaron* and the "Gospel" cited by Justin. After setting out the method utilized, it presents evidence in two categories: primary (where Tatian is unequivocally dependent upon Justin or his source[s]; 6 readings) and secondary (5 readings). On the basis of the primary readings it concludes that there is textual evidence of a connection between the *Diatessaron* and the ἀπομνημονεύματα used by Justin. The fact that it is the harmonized Gospel tradition (the Liège MS) which offers the most extensive and consistent agreement not only with the harmonized passages from Justin's "Gospel," but also with Justin's *lectiones variae,* is a signal indicator of the genre of Justin's ἀπομνημονεύματα. —C.R.M.

987. A. PETTERSEN, "Sending Heretics to Coventry? Ignatius of Antioch on Reverencing Silent Bishops," *VigChrist* 44 (4, '90) 335-350.

The episcopal silence mentioned by Ignatius in *Eph.* 6:1; *Phld.* 1:1 is not an absolute silence, but the refusal to speak with heretics or discuss their heresy. Through such silence the bishop is to be seen as withholding himself from contamination by heresy, confirming the church in her purity and unity, and humbly inviting, by not retaliating word for word, the repentance of the heretics. Such silence reflected the bishop's role as God's emissary and thus deserved to be reverenced all the more.—C.R.M.

988. G. SCHÖLLGEN, "Wandernde oder sesshafte Lehrer in der Didache?" *BibNotiz* 52 ('90) 19-26.

U. Neymeyr's contention (presented in *Die christlichen Lehrer im zweiten Jahrhundert* [*NTA* 34, p. 138]) that the teachers treated in *Didache* were residents entitled to community support argues for a situation that would be unique at the turn of the 1st century. The article critically examines Neymeyr's interpretation of *Didache* 11:1-2; 13:1-7; and 15:1-2 and concludes that one may not deduce from *Didache* that teachers who were not itinerants enjoyed the right of community support.—C.R.M.

989. J. E. TAYLOR, "The Phenomenon of Early Jewish-Christianity: Reality or Scholarly Invention?" *VigChrist* 44 (4, '90) 313-334.

There is no doubt that Jewish Christians and their Gentile converts who maintained Jewish praxis existed throughout the first four centuries A.D. Jewish Christianity was not, however, a multifibrous strand of heterodox sectarianism unravelling from the Jerusalem community via Pella. Jewish-Christian groups probably arose quite independently of the Jerusalem community in various churches. There was no recognizable peculiar theology to link all the groups that have been called "Jewish Christian" together. At least one group, the Nazoraeans, appear to have been within the bounds of orthodox belief. Their distinguishing mark was the maintenance of Jewish praxis, and only this.—D.J.H.

990. D. TRIPP, "The Prayer of St Polycarp and the Development of Anaphoral Prayer," *EphLiturg* 104 (2-3, '90) 97-132.

The prayer of Polycarp in *Martyrdom of Polycarp* 14:1-3 consists of thanksgiving, petition, and praise and doxology. Though not an anaphora, it does echo one form of anaphoral prayer and reproduces its three essential components. It is not the only pattern extant, for traces of another may be found in the same Anatolian region—and we have no contemporary evidence for other regions.—D.J.H.

991. D. VIGNE, "Le baptême du Christ, onction paradisiaque," *NouvRevThéol* 112 (6, '90) 801-820.

Jewish Christians placed the baptism of Jesus the Messiah in relation with the theme of anointing with oil from the tree of life. The anointing associated with baptism originated in the Jewish-Christian messianic interpretation of Jesus' baptism.—D.J.H.

Gnosticism

992. S. T. CARROLL, "The *Apocalypse of Adam* and Pre-Christian Gnosticism," *VigChrist* 44 (3, '90) 263-279.

This study attempts to date *Apocalypse of Adam* by isolating and comparing a piece of Solomonic folklore found in *Apoc. Adam* V, *5*, 78:27–79:12 with the chronological trajectory of the Solomonic legend in late antiquity. It discusses four stages of development for the Solomonic legend: pre-Christian, 1st and 2nd centuries A.D., late 2nd to the 4th century, and the post-Nag Hammadi trajectory. The Solomonic motif in *Apocalypse of Adam* is similar to later Muslim developments and obviously belongs to the third stage of development (late 2nd through 4th century A.D.).—C.R.M.

993. A. D. DE CONICK, "The Yoke Saying in the *Gospel of Thomas* 90," *VigChrist* 44 (3, '90) 280-294.

This investigation seeks to isolate the aphoristic core of the "yoke saying" by undertaking a detailed analysis and comparison of the two major independent witnesses to this logion: *Gospel of Thomas* 90 and Mt 11:28-30. The reconstructed aphoristic core included at the minimum five stiches: (1) Come to me, (2) all who are laboring and are heavy-laden, (3) and I will give you rest. (4) For my yoke is easy and my lordship is mild, (5) and you will find rest for yourselves. This primitive core is further substantiated by Jewish Wisdom texts. The logion was contracted in *Thomas* and expanded in Mt.—C.R.M.

994. B. GIERTH, "Un apophtegme commun à la *Pistis Sophia* et à *l'Évangile selon Thomas?*" *RevSciRel* 64 (3-4, '90) 245-249.

The usual way of rendering *Gospel of Thomas* 111: "The heavens and the earth will be rolled up (*gôl*)" suggests a relation to the theme of the rolling up of the universe in book one of *Pistis Sophia.* But careful consideration of the coherence of the message in *Thomas* 110-113 and the etymology of *gôl* (read *gôl ebol* and translate "return" or "reject") make it clear that the two texts do not share a common apocalyptic apothegm.—C.R.M.

995. R. KASSER, "Le cheminement de l'âme, second chant de Thôm le Manichéen," *Rev ThéolPhil* 122 (4, '90) 505-515.

After discussing the renewed interest in the Manichaean *Psalms of Thomas* and the basic Manichaean myth of the war between evil and good, the article provides a French translation of the second song of Thomas on the "way of the soul." It also describes two international projects for editing and publishing Manichaean texts.—D.J.H.

996. J. E. MÉNARD, "Le traité de Melchisédek de Nag Hammadi," *RevSciRel* 64 (3-4, '90) 235-243.

The article presents a phenomenological analysis of the person of Melchizedek in the tractate *Melchizedek:* (1) priest of God Most High, (2) eschatological high priest, and (3) eschatological holy warrior. It also discusses the Jewish origin of the document, its christological reinterpretation in an orthodox antidocetic manner under the influence of the epistle to the Hebrews, the secondary nature of the typically gnostic elements, and the possibility of situating the writing in a historical context.—C.R.M.

997. L. PAINCHAUD, "Le sommaire anthropogonique de l'*Écrit sans titre* (NH II, 117:27-118:2) à la lumière de 1 *Co* 15:45-47," *VigChrist* 44 (4, '90) 382-393.

This study challenges the consensus that insists on the syncretistic and non-Christian character of *On the Origin of the World* (NHC II,*5*) by arguing that the anthropogonic summary in 117:27–118:2 is in fact a reinterpretation and inversion of Paul's teaching in 1 Cor 15:45-47 supported by an allegorical exegesis of a Philonic nature of the two biblical accounts of the creation of human beings (Gen 1:27; 2:7). The tractate itself may be understood as the product of a Valentinian Christian milieu. This conclusion suggests a certain coherence of content between this tractate and those that border it in Codex II. —C.R.M.

998. H. SHANKS, "How to Break a Scholarly Monopoly," *BibArchRev* 16 (6, '90) 55.

P. Labib's decision in 1956 to publish photographs of the Nag Hammadi manuscript of *Gospel of Thomas* made the work available to scholars all over the world, and thus broke the scholarly monopoly of the team led by H.-C. Puech.—D.J.H.

999. R. VALANTASIS, "Adam's Body: Uncovering Esoteric Traditions in the *Apocryphon of John* and Origen's *Dialogue with Heraclides,*" *SecondCent* 7 (3, '89-'90) 150-162.

This paper presents an exegesis of the traditions of the formation of Adam's body found in *Apocryphon of John* and Origen's *Dialogue with Heraclides*, compares the texts to discover the manner in which these traditions were functioning in different environments, and reflects on the means of uncovering esoteric tradition. There seems to have been some common intellectual tradition of anthropological speculation about the formation of Adam in the image of God that had a recognizable form. The life-situation or function of this form was in personal asceticism. While the formation of Adam's body in *Apocryphon of John* is an esoteric system, Origen is caught in the process of making an esoteric system exoteric. —C.R.M.

1000. J. Zandee, "Origène et *les enseignements de Silvain* (Nag Hammadi Codex VII,4)," *LavThéolPhil* 46 (3, '90) 369-382.

Teachings of Silvanus is an important witness for the history of ancient Christian doctrine, especially Christology and ethics. The article presents 53 excerpts from *Silvanus*, occasionally with brief explanatory comments, followed by parallels from the writings of Origen. —C.R.M.

Gnosticism, §§ 35-604, 982.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

B. W. ANDERSON (ED.), *The Books of the Bible.* Vol. 1, *The Old Testament/The Hebrew Bible;* vol. 2, *The Apocrypha and The New Testament* (New York: Scribner's, 1989, $175) xix and 435 pp., xii and 412 pp. Bibliographies. Indexed. LCN: 89-10074. ISBN: 0-684-18487-7.

The interpretive essays in these volumes deal descriptively with the content, purpose, and theological perspective of each biblical book from Genesis to Revelation. The NT books are treated by J. D. Kingsbury (Mt), H. C. Kee (Mk), D. Juel (Lk-Acts), R. A. Culpepper (Jn), J. C. Beker (Romans), J. P. Sampley (1–2 Corinthians), J. L. Martyn (Galatians), G. S. Sloyan (Ephesians, Colossians), M. A. Getty (Philippians, Philemon), J. M. Bassler (1–2 Thessalonians), V. L. Wimbush (Pastorals), S. Laws (Hebrews), J. Marcus (James), P. J. Achtemeier (1 Peter), F. J. Matera (2 Peter, Jude), P. Perkins (1–3 Jn), and E. Schüssler Fiorenza (Revelation). Other contributors include W. Brueggemann (Genesis), J. A. Sanders (Deuteronomy), D. J. A. Clines (Job), C. Westermann (Lamentations), M. E. Stone (2 Esdras), T. Craven (Judith), and R. Doran (1–2 Maccabees). There are also general articles by Anderson, W. Harrelson, G. W. E. Nickelsburg, and R. E. Brown.

S. AULARD ET AL., *Parole de Dieu et exégèse,* Cahiers Évangile 74 (Paris: Cerf, 1990, paper 25 F) 67 pp. Bibliography. Indexed. ISSN: 0222-9714.

Intended to mark the 25th anniversary of Vatican II's Constitution on Divine Revelation (*Dei verbum*), this booklet first sketches the history of modern biblical exegesis with the help of brief biographies of major figures (contributed by C. L'Eplattenier, E. Cothenet, P.-M. Beaude, M. Quesnel, P. Gruson, Aulard, H.-J. Gagey, C. Perrot, and M. Collin). Then it provides the French version of *Dei verbum* along with an interpretive essay by A. Marchadour and a two-page Protestant response by L'Eplattenier.

A. BACH (ED.), *The Pleasure of Her Text. Feminist Readings of Biblical & Historical Texts* (Philadelphia: Trinity Press International, 1990, paper $12.95) xii and 148 pp. LCN: 90-40831. ISBN: 0-334-02479-X.

The six major articles in this volume, which also appeared in *Union Seminary Quarterly Review* 43 (1989), are by M. A. Tolbert on Protestant feminists and the Bible [§ 34-546], Bach on the Abigail story in 1 Samuel 25, J. C. Exum on ideology and the manipulation of female presence in biblical narrative, C. R. Fontaine on goddesses and the status of women in the ancient Near East, E. M. Ross on human persons as images of the divine, and M. Reineke on myth, history, and the witch as scapegoat. Also included are an introduction by the editor and a poem by D. Previn ("did jesus have a baby sister?").

Die Bibel gehört nicht uns, Einwürfe 6 (Munich: Kaiser, 1990, paper DM 32) 207 pp. ISBN: 3-459-01867-4.

The five articles in this fascicle are by D. Schellong on the search for the historical Jesus, M. Weinrich on fundamentalist and evangelical biblical interpretations, J. Ebach on exegesis and time in Qoh 3:1-15, D. Pauly on God or mammon in light of Lk 16:1-13, and F.-W. Marquardt on F. Breukelman's biblical theology ("a biblical way to read the Bible").

F. F. BRUCE, *A Mind for What Matters. Collected Essays of F. F. Bruce* (Grand Rapids: Eerdmans, 1990, paper $19.95) x and 325 pp. LCN: 90-41599. ISBN: 0-8028-0446-2.

The eighteen papers in this collection concern the NT and classical studies [§ 21-288], Josephus and Daniel [§ 11-880], Qumran and the OT (1959-60), the Dead Sea scrolls and early Christianity [§ 11-895], personal religion at Qumran [§ 7-343], the Romans debate

[§ 27-206], Paul and "the powers that be" [§ 29-204], Christ and the Spirit in Paul [§ 21-812], chronological questions in Acts [§ 31-671], the church of Jerusalem in Acts [§ 30-663], Paul's apologetic and the purpose of Acts [§ 32-713], antichrist in the early church (1959), the earliest Latin commentary on Revelation (1938), Marius Victorinus and his works (1946), the primitive church (1978), the humanity of Jesus Christ (1973), women in the church [§ 27-1106], and the Bible and the faith (1976).

G. H. Clark, *Logical Criticisms of Textual Criticism* (2nd ed.; Jefferson, MD: Trinity Foundation, 1990, paper $3.25) viii and 55 pp. Indexed. ISBN: 0-940931-93-1.

Also published as part of Clark's *First and Second Thessalonians* [*NTA* 31, p. 239], this volume first criticizes the language and textual basis of modern English translations. Then it proceeds through various NT books (Gospels, Acts, Romans, Revelation) to show the superiority of the textual base of the King James Version over more recent versions.

A. Corn (ed.), *Incarnation. Contemporary Writers on the New Testament* (New York: Viking, 1990, $19.95) xiv and 361 pp. LCN: 89-40428. ISBN: 0-670-82504-2.

Intended as a complement to D. Rosenberg (ed.), *Congregation. Jewish Writers Read the Hebrew Bible* (1988), this volume presents essays by twenty-three novelists and poets on the various books of the NT. The contributors include J. Updike on Matthew, M. Gordon on Mark, A. Dillard on Luke, R. Price on John, F. Buechner on 1 Corinthians, A. Clampitt on 1–2 Thessalonians, M. Warner on 1 Timothy, R. B. Shaw on Hebrews, and J. Hersey on Revelation.

Y. Delègue with J. P. Gillet, *Érasme. Les préfaces au Novum Testamentum (1516)*, Histoire et Société 20 (Geneva: Labor et Fides, 1990, paper) 251 pp. Bibliography. Indexed. ISBN: 2-8309-0605-5.

The main texts presented in this volume are those that Erasmus wrote to serve as prefaces to the 1516 edition of his *Novum Instrumentum.* After a 35-page introduction to Erasmus and his "demon," the volume presents on facing pages the Latin texts and French translations (with notes below) for these prefaces: the dedicatory letter to Leo X, *Paraclesis, Methodus, Apologia,* and *Annotationes.* Several related documents are presented in the same format. Delègue is professor of French literature at the Université des Sciences Humaines et Sociales de Strasbourg, and Gillet teaches classical literature in Strasbourg.

M. Dibelius, *Geschichte der urchristlichen Literatur,* ed. F. Hahn, Kaiser Taschenbücher 89 (Munich: Kaiser, 1990, paper DM 19.80) 188 pp. Bibliography. Indexed. ISBN: 3-459-01870-4.

This new edition of Dibelius's introduction to early Christian literature (1926) incorporates changes made in the 1936 English edition as well as other modifications indicated by the author. After introductory comments, it deals with the Gospels; apocalypses; letters; treatises, sermons, and tractates in letter form; ethical and church-law exhortations; cultic material; and acts of apostles. Also included are a six-page foreword by F. Hahn and a bibliography of Dibelius's publications.

B. R. Doyle, *Biblical Studies in Australia. A Catholic Contribution. A Short Survey and Bibliography* (Melbourne: Lovell, 1990, paper) iii and 56 pp. Bibliography. ISBN: 1-86355-008-9.

The first part (pp. 1-21) of this volume is the expanded version of an article in *Compass* [§ 33-6] that surveys the Catholic contribution to biblical studies in Australia according to the following outline: beginnings (up to 1900), a dark era (1900-42), renaissance (1943-65), and new growth and new directions (1966-90). The second part lists books and articles on biblical topics by Catholic biblical scholars in Australia.

J. A. FITZMYER, *An Introductory Bibliography for the Study of Scripture,* Subsidia Biblica 3 (3rd ed.; Rome: Pontificio Istituto Biblico, 1990, paper 18,500 L) xv and 217 pp. Indexed. ISBN: 88-7653-592-6.

This revision of an annotated bibliography first published (with G. S. Glanzman) in 1961 and revised in 1981 [*NTA* 26, p. 74] contains 706 items arranged under twenty-four headings: bibliographies, periodicals, series, etc. The new edition gives the names of British publishers as well as American, includes the foreign titles of translated works, provides a section on modern translations in languages other than English, and introduces references to standard works for studying languages related to OT interpretation. Fitzmyer is professor emeritus of biblical studies at the Catholic University of America in Washington, DC.

G. FÜRST (ED.), *Gottes Wort in der Sprache der Zeit. 10 Jahre Einheitsübersetzung,* Hohenheimer Protokolle 35 (Stuttgart: Akademie der Diözese Rottenburg-Stuttgart, 1990, paper DM 25) 124 pp. ISBN: 3-926297-24-7.

Prepared for a conference held in 1989 to mark the tenth anniversary of the Einheitsübersetzung, this volume contains papers on the history of the project (O. Knoch), principles and methods of biblical translation (W. Wilss, H. J. Vermeer, P. Betz [two]), practical impact (K. Schlemmer, B. Krautter, Knoch, J. Scharbert), and the possibility of a new German Bible (E. Lippold, K. Haacker, Scharbert and Fürst). Also included are a sermon by E. Tewes, a lecture by K.-J. Kuschel on the Bible in the light of modern literature, and a conclusion by Knoch.

B. R. GAVENTA (ED.), *Critical Review of Books in Religion 1990* (Atlanta: Scholars Press, 1990, $20) iii and 487 pp., 5 figs. Bibliographies. Indexed. ISSN: 0894-8860.

This volume [see *NTA* 33, p. 235] features articles by J. J. Hughes on moving beyond word processing in using computers [§ 35-566] and A. D. Scrimgeour on the computer as a tool for research and communication in religious studies [§ 35-568]. It also contains reviews of recent books in various areas of religious studies, including the NT, the Greco-Roman world, and ancient Judaism. The 1989 volume included review articles on *The Encyclopedia of Religion* [§ 34-868r] as well as book reviews in the religion field.

Gnosticism & the Early Christian World. In Honor of James M. Robinson, ed. J. E. Goehring, C. W. Hedrick, J. T. Sanders, with H. D. Betz, Forum Fascicles (Sonoma, CA: Polebridge, 1990, paper $29.95) xxiv and 200 pp., 5 photographs. Bibliography. Indexed. LCN: 89-77940. ISBN: 0-944344-16-X.

The eleven articles in this *Festschrift* for Professor Robinson on his 65th birthday are by K. L. King on ridicule and rape, rule and rebellion in *Hypostasis of the Archons;* L. H. Martin on genealogy and sociology in *Apocalypse of Adam;* G. Robinson on *Trimorphic Protennoia* and Jn 1:1-18; Sanders on Nag Hammadi, *Odes of Solomon,* and NT christological hymns; B. A. Pearson on *Apocalypse of Peter* and canonical 2 Peter; A. D. Jacobson on proverbs and social control (a new paradigm for wisdom studies); V. L. Wimbush on σωφροσύνη—Greco-Roman origins of a type of ascetic behavior; H. W. Attridge on liberating death's captives; K. O'B. Wicker on the "politics of paradise" reconsidered (Chrysostom and Porphyry); Goehring on the social and economic world of early Egyptian monasticism; and S. Emmel on reconstructing a dismembered Coptic library. Also included are a *tabula gratulatoria,* photographs of the honoree, and a biography (by S. J. Patterson).

Gospel Origins & Christian Beginnings. In Honor of James M. Robinson, ed. J. E. Goehring, C. W. Hedrick, J. T. Sanders, with H. D. Betz, Forum Fascicles (Sonoma, CA: Polebridge, 1990, paper $29.95) xxix and 214 pp., 5 photographs. Bibliographies. Indexed. LCN: 89-77964. ISBN: 0-944344-15-1.

Prepared in honor of Professor Robinson on the occasion of his 65th birthday, the twelve articles in this volume are by B. L. Mack on the Lord of the Logia (savior or sage?), Betz on the Sermon on the Mount and Q, J. S. Kloppenborg on *nomos* and *ethos* in Q, H. Koester on Q and its relatives, J. H. Sieber on *Gospel of Thomas* and the NT, Hedrick on authorial presence and narrator in Jn, M. W. Meyer on the youth in *Secret Mark* and the beloved disciple in Jn, P. Pokorný on strategies of social formation in Lk, D. M. Parrott on an early Christian dogma and its effects (first Jesus is present, then the Spirit), A. C. Wire on prophecy and woman prophets in Corinth, T. W. Gillespie on early Christian prophecy according to 1 Cor 2:6-16, and F. W. Wisse on textual limits to redactional theory in the Pauline corpus. Photographs of the honoree and a bibliography of his publications (compiled by K. E. Corley) are included.

Greeks, Romans, and Christians. Essays in Honor of Abraham J. Malherbe, ed. D. L. Balch, E. Ferguson, and W. A. Meeks (Minneapolis, MN: Fortress, 1990, $36.95) xv and 404 pp. Bibliography. Indexed. LCN: 90-42906. ISBN: 0-8006-2446-7.

The first ten articles in this *Festschrift* honoring Professor Malherbe on his 60th birthday discuss schools of Hellenistic philosophy: D. E. Aune on Heracles imagery in early Christian Christology; R. F. Hock on the Cynic Cynulcus among Athenaeus' Deipnosophists; W. S. Vorster on Stoics and early Christians on blessedness; Balch on the Areopagus speech as an appeal to the Stoic historian Posidonius against later Stoics and the Epicureans; C. R. Holladay on Paul as apostolic paradigm in 1 Corinthians 13; S. R. Garrett on the God of this world and Paul's affliction (2 Cor 4:1-12); J. H. Neyrey on Acts 17, Epicureans, and theodicy; B. Fiore on 1 Corinthians 5–6 and the polemic against Epicureans; H.-J. Klauck on brotherly love in Plutarch and *4 Maccabees;* and Ferguson on an example of Hellenistic number symbolism in *Barnabas* and Clement of Alexandria. Five papers deal with Hellenistic literature and rhetoric: W. S. Kurz on narrative models for imitation in Lk-Acts; J. T. Fitzgerald on Paul, the ancient epistolary theorists, and 2 Corinthians 10–13; L. M. White on a paradigm of friendship in Philippians; T. H. Olbricht on an Aristotelian rhetorical analysis of 1 Thessalonians; and D. Lührmann on the beginnings of the church at Thessalonica. Two essays treat Hellenistic anthropology: S. K. Stowers on Paul and the use and abuse of reason; and P. W. van der Horst on Heb 11:11 in the light of ancient embryology. Four papers concern Hellenistic social behavior: Meeks on the circle of reference in Pauline morality; B. C. Lategan on whether Paul developed a specifically Christian ethics in Galatians; L. T. Johnson on taciturnity and true religion (Jas 1:26-27); and M. de Jonge on Rachel's virtuous behavior in *Testament of Issachar*. There is one archaeological study: H. Koester on Melikertes at Isthmia as a Roman mystery cult. Also included is a bibliography of Malherbe's publications.

D. R. Hall, *The Seven Pillories of Wisdom* (Macon, GA: Mercer University Press, 1990, $18.95) viii and 137 pp. Bibliography. Indexed. LCN: 90-35442. ISBN: 0-86554-369-0.

This volume examines critically seven arguments that have been used by NT scholars during the past 150 years: up-to-dateness (a modern idea should be preferred to an ancient one), probable certainty (uncertain matters can be treated as certain on the ground of their probability), primitive culture (scholars must modernize the NT world-view), silence (deductions about a NT writer can be made from what is not said), creative background (everything is the product of its environment), consistency (an author always uses the same style), and specialization (NT specialists are the experts to be heeded). The appendix provides a reappraisal of R. Bultmann in the light of form criticism from the imaginative perspective of the late 21st century.

W. Henrichsen and G. Jackson, *Studying, Interpreting, and Applying the Bible* (Grand Rapids: Zondervan, 1990, paper $12.95) 335 pp. LCN: 89-77397. ISBN: 0-310-37781-1.

This volume combines *A Layman's Guide to Studying the Bible* (1985), *A Layman's Guide to Interpreting the Bible* (1976), and *A Layman's Guide to Applying the Bible* (1985). It first explains how to study the Bible (single verse method, analysis, synthesis, etc.) and how to improve Bible study skills (observation, interpretation, correlation, application). Then it discusses various principles of interpretation (general, grammatical, historical, theological), and shows how to improve interpretation skills. Finally it deals with principles of application: personal responsibility, our perception of God's word, the product of disobedience, etc.

The Holy Bible containing the Old and New Testaments with the Apocryphal/Deuterocanonical Books. New Revised Standard Version (Glasgow—London—New York: Collins, 1990, $19.95) xi and 1441 pp. ISBN: 0-00-535001-8.

The New Revised Standard Version of the Bible is an authorized revision of the Revised Standard Version (1952; revised NT, 1971), which was a revision of the American Standard Version (1901), which in turn embodied earlier revisions of the King James Version (1611). The NRSV incorporates the results of recent archaeological discoveries (such as the Dead Sea scrolls) and is based on new critical editions of the Hebrew Bible and the Greek NT. It remains essentially a literal translation. In references to men and women masculine-oriented language has been eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture. In the Psalms and other prayers addressed to God the archaic second person singular pronouns (thou, thine, thee) and verb forms (art, hast) are no longer used. The translation is intended for use in public reading and congregational worship, as well as in private study, instruction, and meditation.

In Quest of the Hero, Mythos (Princeton, NJ: Princeton University Press, 1990, paper $10.95) xli and 223 pp. Bibliography. LCN: 90-38204. ISBN: 0-691-02062-0.

This volume makes available O. Rank's classic essay on the myth of the birth of the hero, as well as the central section of Lord Raglan's *The Hero: A Study in Tradition, Myth, and Drama.* It also includes A. Dundes's article on the hero pattern and the life of Jesus [§ 22-53] and a 35-page introduction by R. A. Segal in which he charts the history of theorizing about hero myths and compares the approaches of Rank, Raglan, Dundes, and J. Campbell.

E. KESSLER, *An English Jew. The Life and Writings of Claude Montefiore* (London: Vallentine, Mitchell, 1989, $29.50) xi and 205 pp., frontispiece, 2 plates. Bibliography. ISBN: 0-85303-228-9. Distributed in the USA by Frank Cass & Co., % ISBS, 5602 NE Hassalo St., Portland, OR.

After a sixteen-page introduction to Montefiore's life (1858-1938) and times, this volume presents introductions to and selections from his writings on the Hebrew Bible (its value, ethical teachings, and law), Christianity and the NT (Judaism, Jesus, Paul, the Old and New Testaments, and Christian anti-Judaism), Torah and rabbinic Judaism (the Bible, the Law, and the NT), and modern Judaism (the Bible, the Law, Christianity, liberal Judaism and Hellenism, liberal Judaism and Zionism, authority, the survival of Judaism, and the future of religion). Kessler concludes with observations on Montefiore as an eclectic scholar, radical theologian, critical defender, and liberal leader.

G. D. KILPATRICK, *The Principles and Practice of New Testament Textual Criticism. Collected Essays of G. D. Kilpatrick,* ed. J. K. Elliott, Bibliotheca Ephemeridum Theologicarum Lovaniensium 96 (Leuven: Leuven University Press—Peeters, 1990, paper 3,000 BFr) xxxviii and 489 pp., frontispiece. Indexed. ISBN: 90-6186-413-5 (LUP), 90-683-292-8 (P).

This collection of sixty-nine articles by the late Professor Kilpatrick (1910-89) begins with eight papers on the principles of NT textual criticism: the transmission of the NT and its reliability (1957/58), Atticism and the text of the Greek NT (1963), etc. The remaining sixty-one papers are divided into three categories: general (three), vocabulary and grammar (eighteen), and specific NT passages (forty). They deal with such topics as Western and original text in the Gospels and Acts (1943), the land of Egypt in the NT [§ 11-324], ἐπάνω in Mk 14:5 (1941/44), and two Johannine idioms in the Johannine epistles [§ 6-868]. Also included are a photograph of Kilpatrick, a bibliography of his publications, and a personal appreciation by Elliott.

B. O. LONG (ED.), *Re-Thinking the Place of Biblical Studies in the Academy* (Brunswick, ME: Bowdoin College, 1990, paper) iii and 28 pp.

This booklet contains prepared remarks made during a conference held in 1989 at Bowdoin

College. After opening comments by Long, there are papers by C. R. Fontaine on biblical studies at the edge of the 21st century (whence? whither? why?), G. A. Phillips on thinking the place of biblical studies on different grounds, and L. Poland on rethinking the place of the Bible in the academy (Is there a text in this class?).

G. Maier, *Biblische Hermeneutik,* TVG Monographien und Studienbücher 355 (Wuppertal—Zurich: Brockhaus, 1990, paper DM 49.80) 404 pp. Bibliography. Indexed. ISBN: 3-417-29355-3.

After discussing the definition and task of hermeneutics and raising the question whether there is a special biblical hermeneutics, this volume presents chapters on the starting point of hermeneutics, theological hermeneutics as a science, the interpreters, ways of understanding revelation, the inspiration of Scripture, the canon, the authority of Scripture, the unity of Scripture, the historical character of Scripture, revelation and criticism, revelation and method, and the development of a biblical-historical approach to interpretation. The appendix lists the steps involved in biblical-historical interpretation. Maier is the author of *Die Johannesoffenbarung und die Kirche* (1981).

J. Murphy-O'Connor, *The École Biblique and the New Testament: A Century of Scholarship (1890-1990). With a Contribution by Justin Taylor, S.M.*, Novum Testamentum et Orbis Antiquus 13 (Fribourg: Universitätsverlag, 1990, 29 SFr; Göttingen: Vandenhoeck & Ruprecht) viii and 197 pp., 6 plates. Bibliographies. ISBN: 3-7278-0682-6 (U), 3-525-53914-2 (V&R).

To highlight the achievements of the École Biblique de Jérusalem in NT scholarship, Murphy-O'Connor treats the beginnings of its academic tradition and focuses on the contributions of some of its distinguished professors of NT: M.-J. Lagrange, P. Benoit, M.-É. Boismard, F.-P. Dreyfus, and the new generation (B. T. Viviano, J. Taylor). Taylor has contributed the chapter on Murphy-O'Connor. Bibliographies of the NT writings of these scholars conclude the volume.

Of Scribes and Scrolls. Studies on the Hebrew Bible, Intertestamental Judaism, and Christian Origins presented to John Strugnell on the occasion of his sixtieth birthday, ed. H. W. Attridge, J. J. Collins, and T. H. Tobin (Lanham, MD—New York—London: University Press of America, 1990, cloth $52.25, paper $33) vii and 289 pp. LCN: 90-41769. ISBN: 0-8191-7902-7 (cloth), -7903-5 (paper).

Prepared in honor of Professor Strugnell, this volume first presents seven articles on the Hebrew Bible and its text: J. R. Davila on new Qumran readings for Genesis 1, S. A. White on whether 4QDeut^{n} is a biblical manuscript or an excerpted text, R. Fuller on early emendations of the scribes (with reference to Zech 2:12), E. Ulrich on orthography and text in 4QDan^{a} and 4QDan^{b} and in the received Masoretic text, E. Tov on recensional differences between the Masoretic text and the Septuagint of Proverbs, L. M. Wills on "wisdom narratives" in early biblical literature, and J. H. Charlesworth on the *beth essentiae* and the permissive meaning of the hiphil (aphel). Ten articles concern Second Temple Judaism and Qumran: E. Puech on Sir 48:11 and the resurrection, J. J. Collins on the meaning of "the end" in Daniel, R. Doran on Jason's gymnasium, F. J. Murphy on Korah's rebellion in *Bib. Ant.* 16, C. A. Newsom on rhetorical strategies in 1QH and 1QS, E. Schuller on blessings of God in Qumran texts, Tobin on 4Q185 and Jewish wisdom literature, J. C. Greenfield and M. E. Stone on the Aramaic Levi document, B. J. Brooten on the gender of Ιαηλ in the Jewish inscription from Aphrodisias, and R. A. Kraft on Tiberius Julius and the crisis in Alexandria according to Josephus. Eight papers appear under "early Christianity and its environment": A. Yarbro Collins on Daniel 7 and the historical Jesus, D. J. Harrington on the mixed reception of the gospel according to Mt 13:1-52, J. C. VanderKam on Jn 10 and the feast of the Dedication, J. G. Gager on curse and competition in the ancient circus, K. E. McVey on the anti-Judaic polemic of Ephrem Syrus' Hymns on the Nativity, Attridge on the original language of *Acts of Thomas,* G. W. E. Nickelsburg on two Enochic manuscripts as unstudied evidence for Egyptian Christianity, and D. Levenson on Julian's attempt to rebuild the Temple.

W. J. PERSCHBACHER (ED.), *The New Analytical Greek Lexicon* (Peabody, MA: Hendrickson, 1990, $29.95) lv and 449 pp. LCN: 90-23777. ISBN: 0-943575-33-8.

Since its publication in 1852 G. Wigram's *Analytical Greek Lexicon* has gone through many revisions. In this new version every entry has been checked and revised, and the entire lexicon has been reset in a modern typeface. After tables of paradigms of Greek declensions and conjugations with explanatory grammatical remarks, the volume lists the Greek words in the NT presented with their various forms and parsing. For this edition misspellings have been corrected, unnecessary duplicate entries have been removed, textual variants and alternative readings have been noted and identified, NT references have been added for similar and identical forms having two or more parsings, references to the numbering used in Strong's concordance have been added, and the introductory grammar has been updated. Perschbacher, instructor at Moody Bible Institute in Chicago, is the author of *Refresh Your Greek* (1989).

L. O. RICHARDS (ED.), *The Revell Bible Dictionary* (Old Tappan, NJ: Revell, 1990, $29.95) xii and 1156 pp., 96 maps. Illustrated. LCN: 90-33002. ISBN: 0-8007-1594-2.

This dictionary of the Bible is divided into two major parts: (1) about 2,000 entries on the most significant biblical subjects, people, and places from Aaron to Zion; and (2) the "Identiquick" section that identifies 3,300 people and places mentioned in the Bible. The dictionary is keyed primarily to the New International Version. Also provided are more than 1,700 graphics, including 212 color illustrations, 96 maps, 107 classic works of art, and 1,000 photographs in full color. Richards served as general editor and writer. The consulting editors were G. L. Archer, J. Buckingham, D. S. Dockery, A. Farstad, C. Kroeger, G. H. Livingston, K. Mains, J. G. Sigountos, and B. van Elderen.

E. ROBERTSON, *Makers of the English Bible* (Cambridge, UK: Lutterworth, 1990, paper £7.95) 222 pp. Bibliography. Indexed. ISBN: 0-7188-2774-0.

Robertson, a Baptist minister in Hampstead, UK, provides information and insights about important translators of the Bible. Thus he deals with Jerome (a Bible for the people), Wycliffe (a liberation from priestdom), Tyndale (a martyr for truth), Miles Coverdale and the Great Bible, Whittingham and the Geneva Bible, Lancelot Andrewes and the makers of the Authorized Version, an acceptable Catholic version (Douai), revising a classic (Revised Version), a new language (R. F. Weymouth, J. Moffatt), Catholic modern translations (R. A. Knox, Jerusalem Bible), and C. H. Dodd and J. B. Phillips.

J. ROLOFF, *Exegetische Verantwortung in der Kirche. Aufsätze,* ed. M. Karrer (Göttingen: Vandenhoeck & Ruprecht, 1990, paper DM 74) 399 pp. Bibliography. Indexed. ISBN: 3-525-58155-6.

The fifteen articles in this collection concern biblical interpretation and the church (five), Christology (two), the Lord's Supper and worship (two), and ecclesiology (six). The topics include the historicity of Scripture and the one gospel (1974), communication and reception with reference to Hebrews (1972), the beginnings of the soteriological interpretation of Jesus' death (Mk 10:45; Lk 22:27) [§ 17-951], the significance of the earthly Jesus for the Christology of Hebrews (1975), salvation as community in the primitive Christian Lord's Supper (1970), the diaconal dimension and significance of worship and the Lord's Supper (1990), images of the church in the NT (1987), Abraham in the NT, Luke's portrayal of Paul [§ 24-850], the beginnings of church law in the NT (1987), the ecumenical discussion about church office in light of the NT (1980), and the apostolicity of the church and church office according to Scripture (1984). A bibliography of Roloff's publications is provided.

M. Silva, *God, Language, and Scripture. Reading the Bible in the Light of General Linguistics,* Foundations of Contemporary Interpretation 4 (Grand Rapids: Zondervan, 1990, paper $12.95) 160 pp. Bibliography. Indexed. LCN: 90-33799. ISBN: 0-310-40951-9.

Silva, professor of NT at Westminster Theological Seminary in Philadelphia, seeks to provide guidance in the use of biblical languages. He first treats biblical perspectives on language (with reference to creation, sin, and redemption) and explains the fundamental principles and interdisciplinary outlook of modern linguistics. Next he deals with the historical dimensions (language families, linguistic development) of the biblical languages, and provides descriptions of the biblical languages (sounds, words, sentences, paragraphs and larger units). Finally he considers the textual transmission, translation, and teaching of the Bible. An appendix reflects on the place of biblical languages in theological education.

F. Smend, *Adolf von Harnack. Verzeichnis seiner Schriften bis 1930* (Leipzig: Zentralantiquariat der DDR, 1990, DM 135) vi and 301 pp. ISBN: 3-7463-0165-3.

This comprehensive bibliography of the writings of Professor von Harnack (1851-1930) consists of four parts: the reprint of Smend's 1927 bibliography covering the period from 1873 to 1927; the reprint of the 1931 supplement by Smend and the list of writings dedicated to Harnack; a new bibliographic supplement (up to 1985) by J. Dummer that contains additions and corrections; and a list of Harnack's extant correspondence (prepared by J. Hönscheid with M. Schwabe).

R. H. Stein, *Difficult Passages in the New Testament. Interpreting Puzzling Texts in the Gospels and Epistles* (Grand Rapids: Baker, 1990, $17.95) 392 pp. Indexed. LCN: 89-29148. ISBN: 0-8010-8304-4.

This volume joins together three books dealing with difficulties encountered in the NT: *Difficult Passages in the Gospels* [*NTA* 29, p. 209]; *Difficult Sayings in the Gospels* [*NTA* 30, pp. 232-233]; and *Difficult Passages in the Epistles* [*NTA* 33, p. 260]. It deals with the problems of parallel accounts in the Gospels and the difficulties created by some of Jesus' sayings and actions, shows how to recognize and interpret exaggerations in Jesus' teachings, and focuses on what the authors of the epistles sought to convey by their words. Stein is Professor of NT at Bethel Theological Seminary in St. Paul, MN.

A Tribute to Geza Vermes. Essays on Jewish and Christian Literature and History, ed. P. R. Davies and R. T. White, JSOT Supplement Series 100 (Sheffield, UK: JSOT Press, 1990, £40 or $70) 406 pp., plate. Bibliography. Indexed. ISBN: 1-85075-253-2.

The twenty-one articles in this *Festschrift* for Professor Vermes are by E. Ullendorff on the "Lion of the Tribe of Judah," P. Wernberg-Møller on two biblical Hebrew adverbs in the dialect of the Dead Sea scrolls, Davies on halakah at Qumran, M. A. Knibb on whether the "Teacher of Righteousness" was a messianic title, White on the "house of Peleg" in the Dead Sea scrolls, P. S. Alexander on rabbinic midrash and hermeneutics in the Greco-Roman world, L. M. Barth on two midrashic presentations of the Akedah, S. Brock on the two ways and the Palestinian Targum, A. Goldberg on the rabbinic view of Scripture, J. C. Greenfield on Sir 42:9-10 and its talmudic paraphrase, C. T. R. Hayward on Jacob's second visit to Bethel in *Targum ps.-Jonathan,* L. Jacobs on the story of Rabbi Phinehas ben Yair and his donkey in *b. Ḥul.* 7ab, I. J. Mandelbaum on tannaitic exegesis of the golden calf episode, M. Goodman on kosher olive oil in antiquity, J. Neusner on Judaism and Christianity in the 1st century, T. Rajak on the Hasmoneans and the uses of Hellenism, P. Schäfer on Hadrian's policy in Judea and the Bar Kokhba revolt, J. Barr on the Hebrew-Aramaic background of "hypocrisy" in the Gospels, M. Black on the doxology to the Lord's Prayer (with a note on Mt 6:13b), A. E. Harvey on 2 Peter as the testament of Simeon Peter, and F. Millar on the trial of Jesus. A photograph of the honoree and a bibliography of his books and articles (from 1949 to 1989) are included.

R. E. VAN VOORST, *Building Your New Testament Greek Vocabulary* (Grand Rapids: Eerdmans, 1990, paper $7.95) xii and 110 pp. Indexed. LCN: 90-37068. ISBN: 0-8028-0486-1.

Designed to help the student of NT Greek to learn all the words that occur five or more times, this volume first provides a guide to using the book and outlines the basic principles of Greek word building. Next it lists by frequency (400 or more times, 155-399 times, 100-154 times, etc.) families of Greek words (e.g. ἀκούω) with English cognates ("acoustic"). Then it lists by frequency NT Greek words without English cognates. Also included are lists of principal parts of selected important Greek verbs, and of ordinal and cardinal numbers. Van Voorst is assistant professor of religion at Lycoming College in Williamsport, PA.

M. I. WALLACE, *The Second Naiveté. Barth, Ricoeur, and the New Yale Theology,* Studies in American Biblical Hermeneutics 6 (Macon, GA: Mercer University Press, 1990, cloth $24.95, paper $16.95) xv and 130 pp. Indexed. LCN: 90-32249. ISBN: 0-86554-357-7.

Wallace argues that the hermeneutical programs of K. Barth and P. Ricoeur seek to relate a thoughtful openness toward the "world" portrayed in the biblical witness. The world of the text is the literary and theological subject matter "in front of the text" that potentially liberates a "critical" (Barth) or "second" (Ricoeur) naiveté toward the text's claims on the reader's life and thought. He develops this thesis first by describing the theological hermeneutics of Barth and Ricoeur, and by comparing their approaches to the "second naiveté." Then he introduces into the debate the so-called New Yale Theology (represented by H. Frei, P. Holmer, and G. Lindbeck), and concludes that reviving the idea of revelation is the challenge for theology today.

Wissenschaft und Kirche. Festschrift für Eduard Lohse, ed. K. Aland and S. Meurer, Texte und Arbeiten zur Bibel 4 (Bielefeld: Luther-Verlag, 1989, DM 58) 404 pp., frontispiece. Bibliography. ISBN: 3-7858-0316-8.

The nine NT papers honoring Bishop Lohse are by U. Wilckens on the historically interpreted NT as the canon of Holy Scripture; P. Stuhlmacher on the center of Scripture from a biblical-theological perspective; R. Schnackenburg on Mt 13:52; A. Vögtle on a revised "Son of Man" hypothesis; C. K. Barrett on school, conventicle, and church in the NT; E. Schweizer on old and new in the "elements of the world" (Col 2:20; Gal 4:3, 9); T. Holtz on the judgment on the Jews and the salvation of all Israel (1 Thess 2:15-16; Rom 11:25-26); Aland on NT textual criticism and exegesis; and O. Merk on K. Barth's contribution to NT research. The other articles concern scholarship and the church (five), ecumenism (four), and the Bible societies (five). A photograph of the honoree and a bibliography of his publications (compiled by H. Otte) are included.

GOSPELS–ACTS

C. K. BARRETT, *Das Evangelium nach Johannes,* trans. H. Bald, Kritisch-exegetischer Kommentar über das Neue Testament (Göttingen: Vandenhoeck & Ruprecht, 1990, DM 128) 608 pp. Indexed. ISBN: 3-525-51623-1.

The German version of the revised edition [*NTA* 23, pp. 223-224] of *The Gospel according to St. John* features a new fourteen-page survey of recent contributions to the understanding of the Fourth Gospel.

B. E. BECK, *Christian Character in the Gospel of Luke* (London: Epworth, 1989, paper £6.95) viii and 232 pp. Bibliography. Indexed. ISBN: 0-7162-0463-0.

This attempt to obtain a clear impression of Luke's understanding of Christian character focuses on particular passages and themes in the Gospel as well as changes made in Luke's sources. It presents chapters on love, wealth, the sense of God, faith, discipleship, imitation, the Pharisaic mind, and Luke's structure. Beck, secretary of the Methodist Conference in

Great Britain, concludes that Luke emphasized the relation of character to Christian faith and showed special concern for the treatment of enemies.

R. L. BRAWLEY, *Centering on God. Method and Message in Luke-Acts,* Literary Currents in Biblical Interpretation (Louisville, KY: Westminster/Knox, 1990, paper $11.95) 256 pp. Bibliography. Indexed. LCN: 90-38427. ISBN: 0-664-25133-1.

After reflecting on the challenge of analysis, this volume relates the literary analysis of Lk-Acts to R. Barthes's five literary voices: hermeneutic, semic, proairetic, cultural, and symbolic. Thus it deals with progressive discovery (truth in the narrative world), retrospective recovery (the logic of the story in Lk and Acts), characterization (God and Jesus, Peter and Paul), shared presumptions and the unformulated text, and ambiguous borders (the symbolic voice). Brawley, professor of NT at Memphis Theological Seminary and author of *Luke-Acts and the Jews* (1987), concludes with observations on the challenge of synthesis as illustrated by Lk 10:25-37.

R. E. BROWN, *A Risen Christ in Eastertime. Essays on the Gospel Narratives of the Resurrection* (Collegeville, MN: Liturgical Press, 1991, paper $4.95) 95 pp. LCN: 90-22728. ISBN: 0-8146-2014-0.

The five chapters in this volume examine how the treatment of the resurrection in an individual Gospel fits the theology and plan of that Gospel. They treat the resurrection of Jesus according to the following texts: Mk 16:1-8, 9-20; Mt 27:62–28:20 [§ 34-1143]; Lk 24:1-53 and Acts 1:1-12; Jn 20 [§ 34-1215]; and Jn 21 [§ 35-211].

F. F. BRUCE, *The Acts of the Apostles. The Greek Text with Introduction and Commentary* (3rd ed.; Grand Rapids: Eerdmans, 1990, $39.95; Leicester, UK: Apollos) xxvii and 569 pp. Bibliography. Indexed. LCN: 90-35700. ISBN: 0-8028-3638-0 (E), 0-85111-764-3 (A).

The revised and enlarged version of a work first published in 1951 (2nd ed., 1952), this volume first provides a 96-page introduction to Acts: authorship, date, canonicity, purpose and plan, Luke as historian, speeches, sources, relation to the Pauline epistles, theology, etc. Then it presents comments on the Greek text of Acts according to the following general outline: the birth of the church (1:1–5:42); persecution and expansion (6:1–9:31); acts of Peter—the Gentiles brought in (9:32–12:24); church extension from Antioch and apostolic decree at Jerusalem (12:25–15:35); Paul, leaving Antioch, moves to the Aegean world (15:36–19:20); and Paul plans to visit Rome via Jerusalem and achieves his goal by an unexpected way (19:21–28:31). Bruce's commentary on the English text of Acts was described in *NTA* 33, p. 104.

A. A. BUCHER, *Gleichnisse verstehen lernen. Strukturgenetische Untersuchungen zur Rezeption synoptischer Parabeln,* Praktische Theologie im Dialog 5 (Fribourg: Universitätsverlag, 1990, paper 28 SFr) x and 192 pp. Bibliography. ISBN: 3-7278-0667-2.

The revised and abbreviated version of a licentiate thesis accepted in 1985-86 by the theological faculty at the University of Fribourg, this volume first considers reading (and hearing) as a creative activity in light of reception-aesthetics and developmental psychology, the nature of parables, and the development of one's ability to understand parables. Then it examines what happens when two people hear the same parable: the steps of religious judgment, different interpretations of the same parables, and case studies. This part is based on interviews with twenty-eight persons between seven and fifty years of age regarding their understanding of three parables: the talents (Mt 25:14-30), the reveler and Lazarus (Lk 16:19-26), and the workers in the vineyard (Mt 20:1-15). Finally it deals with problems and desiderata in relating theology and empirical research.

D. A. CARSON, *The Gospel According to John* (Leicester, UK: Inter-Varsity, 1991; Grand Rapids: Eerdmans, $29.95) 715 pp. Indexed. ISBN: 0-85111-749-X (I-V), 0-8028-3683-6 (E).

Carson, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, seeks to clarify the flow of the Fourth Gospel, to engage some of the secondary literature, to show how the Fourth Gospel contributes to biblical and systematic theology, and to offer an exposition of the text as an evangelical Gospel. In his 84-page introduction he deals with some distinctive characteristics of the Fourth Gospel, the history of its interpretation, authenticity, authorship, date and provenance, purpose, theological emphases, preaching, and structure. Then he presents a commentary according to the following outline: prologue (1:1-18); Jesus' self-disclosure in word and deed (1:19–10:42); life and death, King and Suffering Servant (11:1–12:50); Jesus' self-disclosure in his cross and exaltation (13:1–20:31); and epilogue (21:1-25).

M. COLLIN AND P. LENHARDT, *Évangile et tradition d'Israël,* Cahiers Évangile 73 (Paris: Cerf, 1990, paper 25 F) 67 pp. Bibliography. Indexed. ISSN: 0222-9714.

After observations on Jesus and the Jewish tradition, this booklet discusses explicit and implicit NT evidence for the existence of the oral Torah (Paul's letters, Mk 7, Lk 24, Mt 7:12, Mk 12:24-32), the historical development of the oral Torah and of the NT (Mt 11:27-31), and the Christian tradition in dialogue with the oral Torah (Irenaeus, Justin, Marcion, 1 Cor 10:1-11, Acts 4:23-31). A supplement entitled *La Torah orale des pharisiens* is described in *NTA* 35, p. 266.

F. B. CRADDOCK, *Luke,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1990, $21.95) xi and 298 pp. Bibliography. LCN: 90-32985. ISBN: 0-8042-3123-0.

After reflecting on what it means to regard Luke as a preacher and on the relation of his Gospel to the other Gospels and Acts, this volume presents an exposition of Luke's Gospel according to the following general outline: preface (1:1-4), infancy and childhood narratives (1:5–2:52), preparation for the ministry of Jesus (3:1–4:13), the ministry of Jesus in Galilee (4:14–9:50), the journey to Jerusalem (9:51–19:28), the ministry in Jerusalem (19:29–21:38), passion narrative (22:1–23:56), and resurrection narrative (24:1-53). Craddock is professor of preaching and NT at the Candler School of Theology, Emory University, Atlanta, GA.

W. DICHARRY, *Human Authors of the New Testament.* Vol. 1, *Mark, Matthew, and Luke* (Collegeville, MN: Liturgical Press, 1990, paper) 223 pp., 3 maps. Illustrated. Indexed. LCN: 90-45349. ISBN: 0-8146-1956-8.

For each Synoptic Gospel ("marvelous Mark," "masterful Matthew," and "luminous Luke") this volume provides (1) a portrait of the Evangelist and a scenario of the circumstances that occasioned his writing, (2) a brief analysis of his work to discover its principal characteristics and message, and (3) some personal and communal applications to our own times and lives. The second volume will treat the Johannine and Pauline writings. Dicharry, author of *Greek Without Grief* (1989), is based at Timon House in Houston, TX.

D. L. DUNGAN (ED.), *The Interrelations of the Gospels. A Symposium Led by M.-É. Boismard - W. R. Farmer - F. Neirynck. Jerusalem 1984,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 95 (Leuven: Leuven University Press—Peeters, 1990, paper 3,000 BFr) xxxi and 672 pp. Indexed. ISBN: 90-6186-396-1 (LUP), 90-6831-261-8 (P).

This volume first presents major position papers and responses regarding three major explanations of the relationships among the Synoptic Gospels: the Two-Source hypothesis (Neirynck [three papers], C. M. Tuckett), the Two-Gospel hypothesis (Farmer, A. J. McNicol, Dungan, D. B. Peabody), and the Multiple-Stage hypothesis (Boismard [three]). Then it provides papers on related issues: B. Reicke on the history of the Synoptic discussion, Dungan on synopses of the future, J. K. Elliott on the relevance of textual criticism to the Synoptic problem, D. Daube on some desirable lines of exploration in the NT field, S. O. Abogunrin on the Synoptic Gospels debate examined from an African perspective, P. Borgen on John and the Synoptics (with a response by Neirynck and a reply by Borgen), P. L. Shuler on the genre(s) of the Gospels (with a response by P. Stuhlmacher and a reply by Shuler), B. Gerhardsson on the Gospel tradition, B. F. Meyer on objectivity and subjectivity in historical criticism of the Gospels (with a response by R. H. Fuller and an afterword by Meyer), and H. Merkel on the traditions of the early church about the relationship of the Gospels (with a response by B. Orchard and a note by Neirynck). Also included are an agenda for future research, an Easter sermon by Reicke, and a synopsis of Jesus' eschatological discourse.

N. F. FISHER, *The Parables of Jesus. Glimpses of God's Reign* (rev. ed.; New York: Crossroad, 1990, paper $9.95) xiv and 178 pp. Bibliography. Indexed. LCN: 90-37974. ISBN: 0-8245-1039-9.

The revised edition of *The Parables of Jesus: Glimpses of the New Age* (1979), this volume considers Jesus' parables in the Synoptic Gospels according to recurring themes in his proclamation of God's reign: the coming of God's reign (Jesus and God's reign, Jesus and the parables), entering God's reign (irruption, joy, reversal of conventional notions, response required, assurance), and living in God's reign. An appendix on types of parables and a glossary are included. Fisher is president and professor of theology and society at Garrett-Evangelical Theological Seminary in Evanston, IL.

E. FLOOD, *The Jesus Story* (Kansas City, MO: Sheed & Ward, 1991, paper $7.95) vi and 120 pp. LCN: 90-62088. ISBN: 1-55612-404-X.

Flood, a member of the Benedictine community of Ealing Abbey in London, seeks to make available to Christians and non-Christians the portrait of Jesus that scholarship yields. He presents this portrait according to the following outline: the first months in Capernaum, the heart of the message, healing, helping friends with problems, this Jesus, Jesus' aim, decisions, confrontation, last evening, trial and death, resurrection, the resurrection in practice, what the Gospels do say, and the empty tomb—and the media.

T. FORNBERG, *Matteusevangeliet 1:1–13:52,* Kommentar till Nya Testamentet 1A (Uppsala: EFS-förlaget, 1989) 260 pp. Illustrated. ISBN: 91-7080-851-1.

For each pericope in the first half of Matthew's Gospel this volume provides the text in Swedish, notes, literary analysis, and exposition: Jesus' origin (1:1-25); Gentiles, Jews, and Jesus (2:1-23); John the Baptist (3:1-12); etc. Eighteen short excursuses are interspersed throughout the commentary. Fornberg, lecturer in NT at the University of Uppsala, is the author of *Jewish-Christian Dialogue and Biblical Exegesis* (1988).

R. H. FULLER, *He That Cometh. The Birth of Jesus in the New Testament* (Harrisburg, PA—Wilton, CT: Morehouse, 1990, paper $8.95) x and 117 pp. Indexed. LCN: 90-39037. ISBN: 0-8192-1544-9.

Fuller, professor emeritus of NT at Virginia Theological Seminary, discusses Jesus' attitude to his own birth, the birth of Christ in the earliest communities, the birth of Christ in Mk and Q, Paul as a witness to pre-existence and incarnation, incarnational Christology after Paul, the Johannine writings, and the birth stories in the Gospels of Matthew and Luke. He concludes that the Evangelists' birth stories were christological rather than historical in their purpose.

R. W. FUNK, *New Gospel Parallels.* Vol. 1,2, *Mark,* Foundations and Facets: Reference Series (rev. ed.; Sonoma, CA: Polebridge, 1990, cloth $21.95, paper $15.95) xvi and 272 pp., 10 figs., 2 maps, 11 tables. Bibliography. Indexed. LCN: 90-44934. ISBN: 0-944344-12-7 (cloth), -13-5 (paper).

The revised version of part of the Gospel synopsis described in *NTA* 30, p. 96, this volume takes Mark's Gospel as its primary text and gathers the parallels according to its order. Volumes featuring Mt and Lk as the lead texts are in preparation. The revised version divides the parallels into lines and matches them wherever possible, employs the new Scholars

Version of the Gospels, and includes an introduction to studying the Gospels, to Mk, and to the Scholars Version.

S. A. Galipeau, *Transforming Body and Soul. Therapeutic Wisdom in the Gospel Healing Stories*, Jung and Spirituality (New York—Mahwah, NJ: Paulist, 1990, $10.95) x and 155 pp. Bibliography. LCN: 90-36421. ISBN: 0-8091-0442-3.

Galipeau, an Episcopal priest and practicing psychotherapist, examines the psychological dimensions of the Gospel healing stories and seeks to discover ways in which we can apply them to our lives. After discussing Jesus as healer and the Evangelists' presentations of his healings, he deals with casting out demons, society, religion, consciousness, sin, faith, the way, the meaning of illness, death, the call to healing, and healing today.

J. Gnilka, *Jesus von Nazaret. Botschaft und Geschichte*, Herders Theologischer Kommentar zum Neuen Testament, Supplementband 3 (Freiburg—Basel—Vienna: Herder, 1990, DM 70) 331 pp., 8 plates. Bibliographies. Indexed. ISBN: 3-451-21989-1.

After introducing the Jesus-quest and outlining an appropriate methodology, this volume considers the political as well as the spiritual-religious and social situations in Israel in Jesus' time. Then it presents chapters on Jesus before his public activity; his proclamation of God's reign; disciples, discipleship, and life-style; Israel, God's people, and the church; Jesus' ethical teaching; his "sending" authority; the conflict and the last days; the trial and execution; and the Easter postscript. Eight photographs illustrate matters treated in the main text. Gnilka, professor of NT exegesis and biblical hermeneutics at the University of Munich, has contributed commentaries on Matthew, Philippians, Colossians, Ephesians, and Philemon to the commentary series.

D. Gooding, *True to the Faith. A Fresh Approach to the Acts of the Apostles* (London—Sydney: Hodder & Stoughton, 1990, paper £8.99) viii and 440 pp. Indexed. ISBN: 0-340-52563-0.

After a sixteen-page introduction to Acts, this volume presents an exposition of the text according to the following general outline: Christianity and the restoration of all things (1:1–6:7), Christianity's worship and witness (6:8–9:31), the Christian theory and practice of holiness (9:32–12:24), the Christian doctrine of salvation (12:25–16:5), Christianity and the pagan world (16:6–19:20), and Christianity and the defense and confirmation of the gospel (19:21–28:31). The appendixes discuss whether (1) Christianity is essentially anti-Semitic, and (2) Acts as a carefully structured literary work can still be regarded as historically reliable. Gooding, professor emeritus of OT Greek at Queen's University in Belfast, is the author of *According to Luke* (1987).

D. Guthrie, *Jesus the Messiah. An Illustrated Life of Christ* (Grand Rapids: Zondervan, 1990, paper $16.95) xiv and 386 pp. Illustrated. Indexed. LCN: 74-189588. ISBN: 0-310-25431-0.

The paperback edition of a work published in 1972 [*NTA* 17, p. 119], this non-technical account of Jesus' life and teaching first moves from Bethlehem to Caesarea Philippi: announcements and a herald's birth, the Messiah's birth and its immediate consequences, etc. Then it follows Jesus on his way toward Jerusalem: service, more teaching and healing, etc. Guthrie is professor emeritus of NT at London Bible College.

A. E. Harvey, *Strenuous Commands. The Ethic of Jesus* (Philadelphia: Trinity Press International, 1990, paper $17.95; London: SCM) viii and 248 pp. Indexed. LCN: 90-42296. ISBN: 0-334-02471-4.

After considering whether Jesus' ethical teaching in the Sermon on the Mount and elsewhere in the Gospels has been neglected or is impossible to practice, this volume discusses Jesus' project of moral persuasion, blessing and judgment, strenuous commands, the problem of property, the wisdom of God and the wisdom of this world, "go and do likewise," and living "as if." Harvey, a canon of Westminster Abbey in London, argues that Jesus' distinctive contribution to moral discourse was to use paradox and exaggeration, pressing principles to their logical conclusions and removing all limitations laid down by prudence.

C. J. Hemer, *The Book of Acts in the Setting of Hellenistic History*, ed. C. H. Gempf (Winona Lake, IN: Eisenbrauns, 1990, $45) xiv and 482 pp. Indexed. LCN: 90-45799. ISBN: 0-931464-58-7.

The reprint of the work described in *NTA* 34, p. 109.

F. Herrenbrück, *Jesus und die Zöllner. Historische und neutestamentlich-exegetische Untersuchungen*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 41 (Tübingen: Mohr-Siebeck, 1990, paper DM 114) xii and 380 pp. Bibliography. Indexed. ISBN: 3-16-145553-3.

Based on a doctoral dissertation directed by M. Hengel and accepted in 1979 by the Evangelical theological faculty at Tübingen, this volume first reviews research on τελώνης in the NT and other ancient sources. Then it presents chapters on the word-field of τελώνης, τελώνης in Greece (Athens), the Roman tax-collectors, τελώνης in Egypt, taxes and tax-collectors in Palestine, τελώνης in the Synoptic tradition, and δικαιοῦν τὸν θεόν. Five appendixes are included. Herrenbrück concludes that the NT τελῶναι were more likely Hellenistic tax-farmers than Roman *publicani* or their agents [see § 26-455] and should not be considered collaborators with the Romans [see § 32-938].

R. J. Karris, *Jesus and the Marginalized in John's Gospel*, Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1990, paper $7.95) 119 pp. Bibliography. LCN: 89-7623. ISBN: 0-8146-5774-5.

Karris, provincial minister of the Franciscan Province of the Sacred Heart (St. Louis-Chicago), contends that John's Gospel has much to contribute to any discussion of Jesus' ministry to those on the fringes of society and of religion. He develops this thesis with reference to alms for the poor, those who are ignorant of the Law, the physically afflicted, geographically marginalized people (the royal official and the Samaritans), women, Nicodemus (the marginalizer becomes a disciple), and John's life-situation and ours.

S. P. Kealy, *Jesus and Politics*, Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1990, paper $6.95) 96 pp. Bibliography. Indexed. LCN: 88-82450. ISBN: 0-8146-5668-4.

Kealy, president of Blackrock College in Dublin, first surveys five major political options in Jesus' time: opportunistic Herodians, rich aristocratic Sadducees, Essenes, Pharisees, and Zealots. Next he outlines the cases for and against a Zealot Jesus under the following headings: Jesus' proclamation of the kingdom, the recognition of Jesus as Messiah, Jesus' crucifixion as a revolutionary king, Jesus the Zealot associate and sympathizer, and a Gospel cover-up. Finally he considers various opinions about Jesus' political stance and involvement (E. Bloch, G. Lohfink, J. A. T. Robinson, etc.).

H. C. Kee, *Good News to the Ends of the Earth. The Theology of Acts* (London: SCM, 1990, paper; Philadelphia: Trinity Press International, $10.95) vi and 122 pp. Indexed. LCN: 90-38163. ISBN: 0-334-02486-2.

In his study of the theology of Acts Kee, professor emeritus of NT at Boston University, aims to discern the distinctive features of defining participation in the covenant and the messianic role, and to see how these factors shape attitudes toward politics, culture, ethics, and other religious traditions. After an introduction to research on Acts, he discusses Jesus as God's agent for the renewal of his people, the Spirit as God's instrument in the present age, reaching out across religious and cultural boundaries, structure and strategy in the new community, and witnesses to the ends of the earth.

M.-S. KIM, *Die Trägergruppe von Q. Sozialgeschichtliche Forschung zur Q-Überlieferung in den synoptischen Evangelien,* Wissenschaftliche Beiträge aus Europäischen Hochschulen, Reihe 1: Theologie 1 (Ammersbek: Lottbek—Jensen, 1990, paper) 389 pp. Bibliography. ISBN: 3-926987-34-0.

Prepared as a doctoral dissertation under the direction of H. Paulsen and presented to the University of Hamburg in 1990, this volume first explains the Minjung theology developed in South Korea and reviews past research on the social history of the Q community. Then it discusses the beatitudes as hope for the poor in view of God's reign (Lk 6:20b-21/Mt 5:3-4, 6b); the command to love enemies as the expression of the Q community's Son-of-God consciousness (Lk 6:27-36/Mt 5:38-48; 7:12); the questioning by John the Baptist (Lk 7:18-23/Mt 11:2-6); discipleship (Lk 9:57-62/Mt 8:18-22); the mission of the Q community (Lk 10:2-12/Mt 9:37-38; 10:7-16); and the Jesus-movement of the Q community. Kim distinguishes three groups in the Q community (itinerant prophets, groups of sympathizers, those suffering social discrimination) and finds strong similarities between the Q community and the Minjung movement.

O. KNOCH (ED.), *Vollständige Synopse der Evangelien. Nach dem Text der Einheitsübersetzung. Mit wichtigen ausserbiblischen Parallelen* (Stuttgart: Katholische Bibelanstalt, 1988, DM 558) xxiv and 325 pp. Indexed. ISBN: 3-920609-28-X.

This synopsis of the four Gospels is based on the Einheitsübersetzung, the ecumenical translation used widely by German-speaking Catholics and Protestants. The texts are arranged in four parallel columns: Matthew, Mark, Luke, and John. The texts of the individual pericopes are accompanied by brief explanatory notes, references to pertinent OT texts, and quotations of parallel texts in the NT Apocrypha and patristic sources. Also included are indexes of pericopes, biblical and extrabiblical texts, and keywords for the headings given to the pericopes.

H. KOESTER, *Ancient Christian Gospels. Their History and Development* (London: SCM, 1990; Philadelphia: Trinity Press International, $24.95) xxxii and 448 pp. Indexed. LCN: 90-34716. ISBN: 0-334-02459-5.

Koester, professor of NT at Harvard University and author of *Introduction to the New Testament* (1982), considers the earliest stages of the history and development of Gospel literature. After examining the origin and meaning of the term "Gospel," he discusses the collection of Jesus' sayings (early Christian writings, *Gospel of Thomas,* Q), traces the movement from dialogues and narratives to the Gospel of John, examines each of the Synoptic Gospels (Mark, stories about Jesus' birth, Matthew, Luke), and explores the early harmonization of the canonical Gospels (*2 Clement,* Justin Martyr, Tatian's *Diatessaron*). The section on Tatian was prepared by W. L. Peterson.

D. B. KRAYBILL, *The Upside-Down Kingdom* (2nd ed.; Scottdale, PA—Waterloo, Ont.: Herald, 1990, paper $14.95 or $18.95 Can.) 307 pp. Bibliography. Indexed. LCN: 90-33783. ISBN: 0-8361-3522-9.

This study of the kingdom of God in the Synoptic Gospels argues that the kingdom announced by Jesus was a new order of things that appeared upside-down in the midst of Palestinian culture in the 1st century. Its twelve chapters appear under the following headings: down is up, mountain politics, Temple piety, wilderness bread, free slaves, luxurious poverty, right-side-up detours, impious piety, lovable enemies, inside outsiders, low is high, and successful failures. Kraybill is professor of sociology at Elizabethtown College in Pennsylvania.

W. S. KURZ, *Farewell Addresses in The New Testament,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1990, paper $7.95) 134 pp. Bibliography. Indexed. LCN: 90-34560. ISBN: 0-8146-5751-6.

After methodological observations and a discussion of farewell addresses as a genre, this volume focuses on three farewells or last testaments in the NT: Paul's farewell in Acts 20, and those of Jesus in Luke 22 and John 13–17. It attends to the farewell address genre and to the religious concerns of Paul and Jesus in the texts. It also seeks to explicate the NT texts with reference to life today. Kurz is professor of NT at Marquette University in Milwaukee, WI.

J. LANDIER, F. PÉCRIAUX, AND D. PIZIVIN, *Voici l'homme. Pour accompagner une lecture de l'Évangile de Jean. Chapitres 13 à 21* (Paris: Éditions Ouvrières, 1990, paper 98 F) 259 pp., 2 maps. Indexed. ISBN: 2-7082-2747-5.

After a seven-page introduction to Jn 13–21, this volume divides the material in those chapters into twenty-eight pericopes: the washing of the feet (13:1-20), the treachery of Judas (13:21-30), a new commandment (13:31-38), etc. For each pericope it provides the text in French, a background "note," a commentary, and suggestions for actualization. The three authors previously collaborated on *Avec Marc* (1980) and *Avec Jean 1* (1988).

X. LÉON-DUFOUR, *Lecture de l'évangile selon Jean.* Vol. 2, *Chapitres 5–12,* Parole de Dieu (Paris: Seuil, 1990, paper 180 F) 509 pp. Bibliography. ISBN: 2-02-012649-4.

The first volume in this commentary on the Fourth Gospel was described in *NTA* 33, p. 108. This volume discusses Jn 5–12 according to the following outline: the Son of God heals the man (5:1-47), the mystery of the bread of life (6:1-71), the light of life (7:1–8:59), new light and abundant pastures (9:1–10:21), the final confrontation (10:22-42), Jesus restores Lazarus to life (10:40–11:54), before the Last Passover (11:55–12:36), and epilogue (12:37-50). For individual sections Léon-Dufour provides an introduction, a French translation, and an exposition of the units that make up the pericope.

W. J. LUNNY, *The Sociology of the Resurrection* (Victoria, British Columbia: Heron, 1989, paper $12) ix and 146 pp. Indexed. ISBN: 0-9692442-2-3.

After examining the reports about Jesus' resurrection in 1 Cor 15:3-8 and the four Gospels, this volume considers how the resurrection has been understood in recent theology with reference to M. J. Harris, N. Perrin, W. Marxsen, and P. Carnley. Next it discusses how Jesus trained the Twelve during his earthly ministry: the disciples, cross-bearing, healing and exorcism, prayer, etc. Then it takes up the theme of "eating with the Lord" in the NT appearance narratives. Lunny, a parish priest in Victoria, concludes that Jesus' special relationship with the Twelve was re-established when his disciples experienced his real presence in the breaking of bread.

D. NEUHAUS (ED.), *Teufelskinder oder Heilsbringer—die Juden im Johannes-Evangelium,* Arnoldshainer Texte 64 (Frankfurt: Haag+Herchen, 1990, paper DM 34.80) iv and 182 pp. ISBN: 3-89228-492-X.

The five major papers in this volume are by M. Brumlik on John's Gospel as hostile to Jews, K. Wengst on the portrayal of the "Jews" in Jn as the reflex of the controversy between Jews and Jewish Christians, M. Barth on the Jews in Jn in light of the Gospel's historical setting, J. Wehrmann on B. E. Schein's discovery of Johannine geography as the key to understanding the Fourth Gospel, and H. Thyen on the Fourth Gospel as a literary work. Also included are seven sermons on the Fourth Gospel, five by Wehrmann and two by Neuhaus.

D. Y. NYCE, *Jesus' Clear Call to Justice,* Peace and Justice 11 (Scottdale, PA—Waterloo, Ont.: Herald, 1990, paper $5.95) 93 pp. Bibliography. LCN: 90-43599. ISBN: 0-8361-3533-4.

Nyce, a teaching/preaching elder at Assembly Mennonite Congregation in Goshen, IN, uses NT Scripture (especially Luke's Gospel) to deal with four major themes: peace, or well-being; justice, or being empowered; kingdom, or God's presence, order, will; and forgiveness, or redirection. She illustrates each theme with an example taken from the experience of Third-World people.

J. A. Overman, *Matthew's Gospel and Formative Judaism. The Social World of the Matthean Community* (Minneapolis, MN: Fortress, 1990, paper $11.95) ix and 174 pp. Bibliography. Indexed. LCN: 90-43386. ISBN: 0-8006-2451-3.

Based on a doctoral dissertation directed by H. C. Kee and accepted by Boston University, this volume argues that Matthew's Gospel and the Matthean community must be understood in competition and conflict with formative Judaism. After describing the background and horizon of Matthean and formative Judaism, it traces the process of consolidation and legitimation in formative Judaism. Next it discusses the social development of the Matthean community with reference to various topics: Scripture, interpretation, and tradition; ordering the community's life; institutionalization (roles within the community); the disciples; and Matthew and Judaism. The final chapter deals with the nature and world of the Matthean community. Overman is assistant professor in the department of religion and classics at the University of Rochester.

V. Paglia, *Colloqui su Gesù. Letture dal Vangelo secondo Luca,* Supersaggi 15 (Milan: Rizzoli, 1989, paper 10,000 L) viii and 269 pp. ISBN: 88-17-11515-0.

The first part of this volume (pp. 3-159) contains sixty-seven brief reflections on Jesus as he appears in various texts in Luke's Gospel. The second part (pp. 161-268) provides the full text of the Gospel in Italian. Paglia is pastor of the Basilica di S. Maria in Trastevere (Rome). P. Rossano has contributed a four-page introduction.

G. Petzke, *Das Sondergut des Evangeliums nach Lukas,* Zürcher Werkkommentare zur Bibel (Zurich: Theologischer Verlag, 1990, paper 42 SFr) 257 pp. ISBN: 3-290-10090-1.

Forty percent of Luke's Gospel is *Sondergut,* i.e. special material appearing only in that Gospel. After reflecting on tradition and redaction with reference to Lk 1:1-4, this volume provides translations and commentaries for the Lukan special material in the various parts of the Gospel: preparation (1:5–3:18), on the way in Galilee and Judea (4:14–8:3), Jesus' way to Jerusalem (9:51–19:10), and Jesus in Jerusalem (19:39–24:53). Then it offers synthetic observations on the Lukan special material: relations with other sources, literary forms, persons and themes, and pastoral relevance. Petzke combines pastoral work in Kelkheim and NT teaching at the University of Frankfurt.

M. Quesnel, *Jésus-Christ selon saint Matthieu. Synthèse théologique,* Jésus et Jésus-Christ 47 (Paris: Desclée, 1991, paper 119 F) 239 pp. Indexed. ISBN: 2-7189-0494-1.

Quesnel, professor of NT exegesis and vice-rector at the Institut Catholique de Paris, examines Matthew's approach to Jesus with particular attention to the names and titles of Jesus, the Christology in Jesus' words and deeds, his relation to the OT, the Christology in the Matthean narrative of Jesus, the historical circumstances of the Matthean Christology, and its influence through the centuries and present relevance. He gives special emphasis to Jesus as Son of God and Emmanuel, as well as the interpenetration between Christology and ecclesiology.

M. N. Ralph, *Discovering the Gospels: Four Accounts of the Good News,* Discovering the Living Word (New York—Mahwah, NJ: Paulist, 1990, paper $11.95) vi and 283 pp. Indexed. LCN: 90-44148. ISBN: 0-8091-3200-1.

Intended for use with juniors in high school and anyone older, this volume deals with questions that come to the minds of students as they read the Gospels of Mark, Matthew, Luke, and John. It presents pertinent material in the form of short articles accompanied by review questions and discussion questions. The seventy-two topics include Mark's dramatic irony, Jesus' use of hyperbole in Matthew, Luke's theme and structure, and John's method and message. A fifteen-page glossary is included. Ralph is secretary of educational ministries for the Roman Catholic diocese of Lexington, KY.

M. REISER, *Die Gerichtspredigt Jesu. Eine Untersuchung zur eschatologischen Verkündigung Jesu und ihrem frühjüdischen Hintergrund,* Neutestamentliche Abhandlungen 23 (Münster: Aschendorff, 1990, DM 74) ix and 359 pp. Bibliography. Indexed. ISBN: 3-402-04771-3.

The slightly revised version of a *Habilitationsschrift* accepted in 1989 by the Catholic theological faculty in Tübingen, this volume investigates the understandings of the (last) judgment in early Jewish writings, in the preaching of John the Baptist, and in the preaching of Jesus, respectively. It first looks at the roots of the judgment in the prophetic proclamation of the Day of the Lord, Isaiah 65–66, and the Psalms, and focuses on the judgment in early Jewish texts: Daniel, Wisdom, *Psalms of Solomon, 1 Enoch, Jubilees,* Qumran documents, etc. Then it considers the last judgment in John's preaching as preserved in Mt 3:7-12/Lk 3:7-9. Next after reviewing research on the judgment in Jesus' preaching, it focuses on texts from Q and other sources that concern the judgment of Israel (Mt 12:41-42/Lk 11:31-32; Mt 11:21-24/Lk 10:13-15; Mt 8:11-12/Lk 13:28-29; Lk 14:16-24/Mt 22:2-14; Lk 13:1-5; Mk 4:29 parr.; Mt 19:28/Lk 22:28-30). Finally it treats Jesus' sayings and parables about the judgment of individuals (Mt 7:1-2/Lk 6:37-38; Mt 18:23-35; Mt 5:25-26/Lk 12:57-59; Lk 16:1-8).

E. RICHARD (ED.), *New Views on Luke and Acts* (Collegeville, MN: Liturgical Press, 1990, paper $12.95) 196 pp. Indexed. LCN: 90-62044. ISBN: 0-8146-5704-4.

The first three articles in this collection provide a general introduction to Luke's work: Richard on Luke as author and thinker, M. L. Soards on the historical and cultural setting of Lk-Acts, and D. M. Sweetland on Luke the Christian. Then there are four methodological and exegetical studies: J. Kolasny on rhetorical criticism as applied to Lk 4:16-30, T. L. Brodie on Lk-Acts as an imitation and emulation of the Elijah-Elisha narrative, Soards on the literary analysis of the origin and purpose of Luke's account of the mockery of Jesus (Lk 22:63-65), and M.-E. Rosenblatt on recurrent narration as a Lukan literary convention (Acts 22:1-21). Finally there are four theological and thematic essays: Sweetland on discipleship in Lk-Acts, R. L. Mowery on God the Father in Lk-Acts, Richard on Pentecost as a recurrent theme in Lk-Acts, and R. J. Cassidy on the non-Roman opponents of Paul.

W. D. SPENCER AND A. B. SPENCER, *The Prayer Life of Jesus. Shout of Agony, Revelation of Love, a Commentary* (Lanham, MD—New York—London: University Press of America, 1990, paper $30) xii and 296 pp. Bibliography. Indexed. LCN: 90-46108. ISBN: 0-8191-7779-2.

This comprehensive study of the prayer life of Jesus first considers his prayers in Mt 6:9-13 and Lk 11:2-4, his parables on prayer (Lk 18:1-14), and his covenant of prayer in the midst of action. Then it discusses the NT words for prayer, Jesus' postures of prayer, his Passover prayers in Jn 17, and his last prayers in Gethsemane and on the cross. It summarizes Jesus' teachings on prayer by asking: what, who, when, where, why, and how? The authors teach at Gordon-Conwell Theological Seminary in South Hamilton, MA.

D. M. SWEETLAND, *Our Journey with Jesus. Discipleship according to Luke-Acts,* Good News Studies 30 (Collegeville, MN: Liturgical Press, 1990, paper $14.95) 261 pp. Bibliography. Indexed. LCN: 90-62035. ISBN: 0-8146-5688-9.

Sweetland, professor of theology at St. Anselm College in Manchester, NH, and author of *Our Journey with Jesus. Discipleship according to Mark* (1987), examines the theme of discipleship in Lk-Acts according to the following outline: call and commissioning stories (Gospel and Acts), Christology and discipleship, the way to discipleship, the community and God's plan, the existence and structure of the community, life within the community, and the importance of Lk-Acts today.

E. Tobler, *Vom Missverstehen zum Glauben. Ein theologisch-literarischer Versuch zum vierten Evangelium und zu Zeugnissen seiner Wirkung,* Europäische Hochschulschriften, Reihe 23: Theologie 395 (Bern—Frankfurt—New York—Paris: Lang, 1990, paper $31.80) iv and 203 pp. Bibliography. ISBN: 3-261-04243-5.

In exploring the relation between misunderstanding and believing in the Fourth Gospel Tobler uses the resources of modern exegesis and linguistics as well as the insights of Augustine, Thomas Aquinas, and the Baroque poet Catharina-Regina von Greiffenberg. The Johannine themes and texts treated by her include understanding as the will to love (Jn 7:16b-17), understanding as closeness to the incarnate one (1:35-39), the source of life (4:4-19, 31-34), misunderstanding in the form of rejection (6:26-71), and learning the resurrection (11:1-27).

K. Wengst, *Bedrängte Gemeinde und verherrlichter Christus. Ein Versuch über das Johannesevangelium* (rev. ed.; Munich: Kaiser, 1990, paper DM 74) 267 pp. Bibliography. Indexed. ISBN: 3-459-01861-5.

The first edition of this investigation of the historical setting of the Fourth Gospel was described in *NTA* 26, p. 203. This revised and expanded edition enters into conversation with recent scholarship and gives particular attention to relations between Christians and Jews. Wengst is professor of NT at the Ruhr-Universität in Bochum.

C. Westermann, *The Parables of Jesus in the Light of the Old Testament,* ed. and trans. F. W. Golka and A. H. B. Logan (Minneapolis, MN: Fortress, 1990, paper $12.95; Edinburgh: T. & T. Clark) vii and 211 pp. Indexed. LCN: 90-41130. ISBN: 0-8006-2440-0 (F), 0-567-29162-6 (C).

The English version of *Vergleiche und Gleichnisse im Alten und Neuen Testament* [*NTA* 29, p. 210], this volume first shows that comparisons are an essential element of what the OT says about God and about what happens between God and human beings. Then it reflects on the consequences of investigating the comparisons in the OT for our understanding Jesus' parables in the NT. Westermann is professor emeritus of OT at the University of Heidelberg.

With Steadfast Purpose. Essays on Acts in Honor of Henry Jackson Flanders, Jr., ed. N. H. Keathley (Waco, TX: Baylor University, 1990, $20) xi and 345 pp., frontispiece. LCN: 90-082321.

After W. L. Pitts's 27-page biographical sketch of Professor Flanders, this *Festschrift* presents fifteen papers on Acts: M. C. Parsons on the unity of the Lukan writings, T. C. Smith on the sources of Acts, Keathley on the Temple in Lk-Acts and its implications for the Synoptic problem and proto-Lk, R. R. Creech on the significance of Theophilus in Lk-Acts, W. H. Bellinger on the Psalms and Acts, R. B. Sloan on "signs and wonders" as a rhetorical clue to the Pentecost discourse, D. B. McGee on sharing possessions, C. K. Harrop on Stephen and Paul, R. E. Clements on the OT background of Acts 10:34-35, R. Lester on Gal 2:1-10 and Acts, J. A. Wood on the ethics of the Jerusalem council, F. Stagg on Paul's final mission to Jerusalem, R. Beck on the women of Acts, R. Walsh on the place of Acts in reconstructing the NT churches, and J. B. Davidson on religious experience and Paul's conversion. A photograph of the honoree is included.

EPISTLES–REVELATION

M. Adinolfi, *La prima lettera ai Tessalonicesi nel mondo greco-romano,* Bibliotheca Pontificii Athenaei Antoniani 31 (Rome: Antonianum, 1990, paper 30,000 L) 311 pp. Bibliography. Indexed.

After a twelve-page introduction to 1 Thessalonians, this volume presents for terms and themes in the letter Italian translations of excerpts from ancient Greek and Latin writings that illumine and illustrate the biblical text. For each of the twenty pericopes it provides the Greek text and an Italian translation as well as the parallels from extrabiblical works: "to the church of the Thessalonians" (1:1)—Thessalonica; "with power and the Holy Spirit" (1:2-7)—prodigies; etc. Also included is a 34-page appendix by G. B. Bruzzone on the vocabulary of 1 Thessalonians. Adinolfi is the author of *La prima lettera di Pietro nel mondo greco-romano* (1988).

W. S. Babcock (ed.), *Paul and the Legacies of Paul* (Dallas: Southern Methodist University Press, 1990, cloth $32.50, paper $16.95) xxviii and 426 pp. Bibliography. Indexed. LCN: 89-78490. ISBN: 0-87074-305-8 (cloth), -306-6 (paper).

The first five major papers in this volume deal with early delineations of Paul: D. R. Schwartz on Paul in the canonical book of Acts, A. Lindemann on Paul in the Apostolic Fathers (with a comment by M. C. de Boer), D. R. MacDonald on apocryphal and canonical narratives about Paul (comment by S. K. Stowers), R. A. Norris on Irenaeus' use of Paul in his polemic against the gnostics, and R. D. Sider on literary artifice and the figure of Paul in Tertullian's writings. Six articles deal with Paul in the theological and exegetical tradition: R. L. Wilken on free choice and the divine will in Greek Christian commentaries on Paul, P. J. Gorday on the economic interpretation of Paul in Origen and Gregory of Nyssa, R. A. Greer on the man from heaven—Paul's last Adam and Apollinaris' Christ, A. M. Ritter on John Chrysostom as an interpreter of Pauline social ethics (comment by E. A. Clark), B. Studer on Augustine and the Pauline theme of hope (comment by R. A. Markus), and P. Fredriksen on moving beyond the body/soul dichotomy—Augustine's answer to Mani, Plotinus, and Julian (comment by Babcock). The two remaining articles are by H. Y. Gamble on the Pauline corpus and the early Christian book, and E. Dassmann on archaeological traces of early Christian veneration of Paul [§ 34-882]. The papers were prepared for a conference held in March 1987 at Southern Methodist University.

R. Bauckham, *Jude and the Relatives of Jesus in the Early Church* (Edinburgh: T. & T. Clark, 1990, $39.95) ix and 459 pp. Bibliography. Indexed. ISBN: 0-567-09573-8.

Bauckham, reader in the history of Christian thought at the University of Manchester, seeks to recover the roles of the brothers and other relatives of Jesus in Palestinian-Jewish Christianity. After considering who the relatives of Jesus were, he discusses the relatives of Jesus in the early church, research on the letter of Jude, Jude's exegesis, Jude and *Testament of Moses*, Jude's Christology, and the Lukan genealogy of Jesus. He concludes that both in Jerusalem and in Galilee until the Bar Kokhba revolt the family of Jesus—the *desposynoi*—were the most influential and respected leaders of Jewish Christianity, at first along with the Twelve, later more exclusively.

M. T. Brauch, *Hard Sayings of Paul* (Downers Grove, IL: InterVarsity, 1989, paper $8.95) 278 pp. Indexed. LCN: 89-31814. ISBN: 0-8308-1282-2.

Brauch, professor of biblical theology at Eastern Baptist Theological Seminary in Philadelphia, explains forty-eight "hard sayings" in the Pauline corpus in light of their historical setting and literary context. After a nine-page introduction, he deals with particular Pauline texts, e.g. Is God wrathful? (Rom 1:18), Israel's salvation (Rom 11:26), handing over to Satan (1 Cor 5:5), silence in the churches (1 Cor 14:33-34), a veil over their minds (2 Cor 3:14), faultless before the Law (Phil 3:4-6), salvation through childbirth (1 Tim 2:13-15), and wine for the stomach (1 Tim 5:23).

J.-P. Charlier, *Comprendre l'Apocalypse*, vol. 1, Lire la Bible 89 (Paris: Cerf, 1991, paper 109 F) 306 pp. ISBN: 2-204-04191-2.

After general observations on apocalyptic literature and a survey of the content of Revelation, this volume presents an exposition of Rev 1:1–14:5 according to the following general outline: the introduction (1:1-8); the seven letters—living in the church (1:9–4:11); the seven seals—living as a Christian in the world (5:1–8:1); and the seven trumpets—the history of human beings and the incarnation of God (8:2–14:5). Charlier is the author of *Jésus au milieu de son peuple* (1987) and *Signes et prodiges* (1987).

O. Christoffersson, *The Earnest Expectation of the Creature. The Flood-Tradition as Matrix of Romans 8:18–27,* Coniectanea Biblica, New Testament Series 23 (Stockholm: Almqvist & Wiksell, 1990, paper) 174 pp. Bibliography. Indexed. ISBN: 91-22-00988-4.

Presented as a doctoral dissertation in 1990 to the University of Uppsala, this volume argues that the flood tradition expressed in Genesis 6–9 and *1 Enoch* 6–11 constitutes the history-of-religions background of Rom 8:18-27. After surveying exegetical problems in Rom 8:18-27 and the history of research on the text, it discusses the early flood tradition in Genesis 6–9 and *1 Enoch* 6–11 and how it was used in Jewish, Christian, and gnostic texts. Next it examines Rom 8:18-27 against the background of the flood tradition and points to the connections between the text and the flood tradition, especially Paul's statements about the new κτίσις. Finally it considers the motifs and thoughts in Rom 8:18-27, its structure, relation to context, and message.

R. F. Collins (ed.), *The Thessalonian Correspondence,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 87 (Leuven: Leuven University Press—Peeters, 1990, paper 3,000 BFr) xv and 546 pp. Indexed. ISBN: 90-6186-329-5 (LUP), 90-6831-262-6 (P).

Five of the papers prepared for the 38th Colloquium Biblicum Lovaniense (1988) concern the background of Paul's Thessalonian correspondence: K. P. Donfried on 1 Thessalonians, Acts, and the early Paul; C. U. Manus on Acts 17:1-9; F. Morgan-Gillman on Jason of Thessalonica (Acts 17:5-9); J. Plevnik on Pauline presuppositions; and J. Gillman on Paul's εἴσοδος (1 Thess 2:8). Eleven articles treat the writing of 1 Thessalonians: A. Vanhoye on its composition; H. Binder on Paul and the Thessalonian letters; F. W. Hughes on the letter's rhetoric; W. Wuellner on the argumentative structure as paradoxical encomium; I. Broer on 1 Thess 2:14-16; C. M. Tuckett on the possibility of Synoptic tradition in the letter; J. Lambrecht on thanksgivings in chapters 1–3; R. Kieffer on eschatology in a rhetorical perspective; J. Chapa on possible consolatory patterns in 1 Thess 4:13, 18; 5:11; H. J. de Jonge on the original setting of the "Christ died for . . ." formula; and P.-E. Langevin on the intervention of God according to 1 Thess 5:23-24. Nine studies treat various theological aspects: I. H. Marshall on election and calling to salvation; M. A. Getty on the imitation of Paul; T. Holtz on the judgment of the Jews and the salvation of all Israel (1 Thess 2:15-16; Rom 11:25-26); U. Schnelle on ethics; G. P. Carras on Jewish ethics and Gentile converts (1 Thess 4:3-8); N. Baumert on "taking a wife" as the unifying theme of 1 Thess 4:3-8; J. Delobel on the fate of the dead according to 1 Thessalonians 4 and 1 Corinthians 15; C. Focant on the "sons of the day" (1 Thess 5:5); and J. G. Van der Watt on the use of ζάω compared with ζάω/ζωή in John's Gospel. Twelve papers deal with the writing of 2 Thessalonians: M. J. J. Menken on structure; D. Schmidt on the syntactical style; G. Holland on authorship; F. Laub on Pauline authority in the post-Pauline period; A. van Aarde on the struggle against heresy and the origin of the apostolic tradition; Collins on "the gospel of our Lord Jesus Christ" (2 Thess 1:8) as a symbolic shift of paradigm; H. Koester on the shift from Paul's eschatology to the apocalyptic schemata of 2 Thessalonians; C. H. Giblin on 2 Thessalonians 2 reread as pseudepigraphical; L. Hartman on eschatology as included in a communication; F. Danker and R. Jewett on Jesus as the apocalyptic benefactor; C. Vander Stichele on the concept of tradition; and E. Krentz on theology and fidelity. Collins has provided a five-page introduction.

N. Elliott, *The Rhetoric of Romans. Argumentative Constraint and Strategy and Paul's Dialogue with Judaism,* JSNT Supplement Series 45 (Sheffield, UK: JSOT Press, 1990, cloth £35 or $60) 332 pp. Bibliography. Indexed. ISBN: 1-85075-261-3.

The revision of a doctoral dissertation directed by J. C. Beker and P. W. Meyer and accepted by Princeton Theological Seminary, this volume contends that the constraining power of audience and exigence in relation to Paul's persuasive purposes, as analyzed through Paul's choice and development of topics, is the proper object of the rhetorical criticism of

Romans. After reviewing research on the "double character" of Romans, it discusses Paul's purpose in writing to the Romans, Paul's use of topics on the Law in Rom 1:13–4:25 (the "debate with Judaism" reexamined), and the modification of a rhetorical situation (argumentation) in Romans 5–11. Elliott concludes that Paul reconstellated principal convictions of the Hellenistic-Christian kerygma and addressed the Romans as Gentile Christians.

S. J. Hafemann, *Suffering and Ministry in the Spirit. Paul's Defense of His Ministry in II Corinthians 2:14–3:3* (Grand Rapids: Eerdmans, 1990, paper $21.95) xiv and 261 pp. Bibliography. Indexed. LCN: 90-45907. ISBN: 0-8028-0442-X.

Though this volume preserves the content and argument of the author's doctoral dissertation entitled *Suffering and the Spirit* [*NTA* 31, p. 240], it presents foreign-language texts in translation (and transliteration where necessary), incorporates some essential technical discussion and history of the debate into the main text, and eliminates other technical material. After remarks on the purpose and method of the study, it deals with the meaning and function of Paul's thanksgiving (2 Cor 2:14a), the apostle Paul as the sacrificial aroma of Christ (2:14-16a), the question of Paul's sufficiency (2:16b), the apologetic function of Paul's ministry of suffering (2:17), and Paul's ministry of the Spirit as corroborating evidence of his sufficiency (3:1-3). It concludes with reflections on suffering and the Spirit as the twin pillars of Paul's apostolic self-defense. Hafemann is associate professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA.

P. E. Hughes, *The Book of Revelation. A Commentary* (Leicester, UK: Inter-Varsity, 1990; Grand Rapids: Eerdmans, $17.95) 242 pp. LCN: 90-44122. ISBN: 0-85111-748-1 (I-V), 0-8028-3684-4 (E).

After a five-page introduction to Revelation, this volume presents for each verse the RSV text and an exposition according to the following general outline: introduction (1:1-20), the letters to the seven churches (2:1–3:22), a door opened in heaven (4:1-11), the scroll with seven seals (5:1–8:1), the seven trumpet blasts (8:2–11:19), etc. The late Professor Hughes (1915–90) was also the author of *The True Image* (1989).

L. D. Hurst, *The Epistle to the Hebrews. Its background of thought,* Society for New Testament Studies Monograph Series 65 (Cambridge, UK—New York: Cambridge University Press, 1990, $39.50) xiv and 209 pp. Bibliography. Indexed. LCN: 89-37969. ISBN: 0-521-37097-3.

The revised and shortened version of a doctoral dissertation directed by G. Caird and accepted in 1982 by the University of Oxford, this volume examines the various history-of-religions backgrounds against which Hebrews has been read and seeks to determine whether any of them better explains the features of the letter. It first considers non-Christian backgrounds: Philo, Alexandria, and Platonism; Qumran; and others (pre-Christian gnosticism, the Samaritans, Merkabah mysticism). Then it deals with Christian backgrounds: the Stephen tradition, Pauline theology, and 1 Peter. Hurst concludes that the non-Christian backgrounds present difficulties that outweigh the advantages, and that the author of Hebrews was most influenced by certain sections of the Septuagint, the same use of the OT preserved in Acts 7, an exposure to "Paul-like" theology, and strands of Jewish apocalyptic similar to that in *4 Ezra* and *1 Enoch* 90.

R. N. Longenecker, *Galatians,* Word Biblical Commentary 41 (Dallas: Word, 1990, $24.95) cxix and 323 pp. Bibliographies. Indexed. ISBN: 0-8499-0240-1.

The 79-page general introduction considers the impact of Galatians on Christian thought and action, authorship, addressees, date, opponents and situation, and epistolary and rhetorical structures. Then for each pericope the volume provides a bibliography, translation, notes, literary analysis, verse-by-verse comments, and explanation. After dealing with the salutation (1:1-5), it treats the rebuke section (1:6–4:11) in which forensic rhetoric is prominent, the request section (4:12–6:10) in which deliberative rhetoric is prominent, and the subscription (6:11-18). Longenecker, professor of NT at Wycliffe College, University of Toronto, describes his work on Galatians as most distinctive in its stress on Hellenistic epistolary conventions, eclectic treatment of Greco-Roman rhetorical features, highlighting of Jewish themes and exegetical procedures, and Antiochian style of interpretation.

J. B. MAYOR, *The Epistle of James* (Grand Rapids: Kregel, 1990, cloth $24.95, paper $18.95) 621 pp. Bibliography. Indexed. LCN: 90-36539. ISBN: 0-8254-3256-1 (cloth), -3255-3 (paper).

The reprint of the third edition (1910) of Mayor's classic commentary on the letter of James contains a two-page foreword by C. J. Barber. The 291-page introduction deals with the author, external evidence for the letter's authenticity, relation to other NT books, relation to earlier writings, content, addressees and place of composition, date, grammar and style, language, etc. Then the volume provides the Greek and Latin texts on facing pages, detailed notes on the text, a commentary, various indexes, and seven additional studies on the letter. Mayor (1828-1916) argued that the epistle of James was written in the fifth decade of the 1st century A.D. by the Lord's brother.

K. J. NEUMANN, *The Authenticity of the Pauline Epistles in the Light of Stylostatistical Analysis,* SBL Dissertation Series 120 (Atlanta: Scholars Press, 1990, cloth $29.95, paper $16.95) x and 267 pp. Bibliography. LCN: 90-47454. ISBN: 1-55540-428-6 (cloth), -429-4 (paper).

Prepared as a doctoral dissertation under the direction of J. C. Hurd and presented to the University of Toronto in 1988, this work applies the method of discriminant analysis to the style of the Pauline epistles and other Greek literature of the time. After reviewing the debate about the authenticity of the disputed Pauline epistles, it surveys biblical and nonbiblical research employing mathematical or statistical procedures. Next it proposes a plan for investigating the problem of the style of the Pauline letters: the linguistic units to be examined, indices to be utilized, specific texts employed, sampling procedure, etc. Then it describes the research, its results, and their significance. Four appendixes are included.

J. H. NEYREY, *Paul, in Other Words. A Cultural Reading of His Letters* (Louisville, KY: Westminster/Knox, 1990, $19.95) 263 pp. Bibliography. Indexed. LCN: 90-38563. ISBN: 0-664-21925-X.

Neyrey, professor of NT at Weston School of Theology and author of *An Ideology of Revolt* (1988), attempts to interpret Paul's letters by describing the symbolic universe of Paul as a 1st-century eastern Mediterranean non-elite. His focus is cultural anthropology and social psychology rather than history or theology. After discussing the reading of Paul's letters in a social-science perspective, he deals with order and purity in Paul's symbolic universe, divine disorder in Paul's cosmos, rituals as making and maintaining boundaries, body language in 1 Corinthians [§ 31-261], sin and deviance in Paul's world, Paul's cosmology (war in a dualistic world), suffering and misfortune in a world at war, Paul's accusations of witchcraft in Galatia [§ 32-765], and more witchcraft accusations in Corinth [§ 31-277].

R. OECHSLEN, *Kronzeuge Paulus. Paulinische Theologie im Spiegel katholischer und evangelischer Exegese und die Möglichkeit ökumenischer Verständigung,* Beiträge zur evangelischen Theologie 108 (Munich: Kaiser, 1990, DM 79) 265 pp. Bibliography. ISBN: 3-459-01863-1.

The revised version of a doctoral dissertation directed by J. Roloff and accepted in 1987 by the theological faculty at Erlangen-Nurnberg, this volume investigates the agreements and differences in the results of Catholic and Protestant exegesis of Paul's writings. It first discusses the reality of the new righteousness: *simul iustus et peccator,* and the relation between justification and sanctification. Next it treats the understanding of sin: subjective or transsubjective? Then it deals with the understanding of faith: grace and work. Next it focuses on the gospel: the gospel as didactic content and as the power of God, the gospel and the center of Scripture, and the distinction between Law and gospel. It concludes with an exploration of the ecumenical significance of the exegetical developments.

R. F. O'Toole, *Who Is a Christian? A Study in Pauline Ethics*, Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1990, paper $9.95) 166 pp. Bibliography. Indexed. LCN: 89-30010. ISBN: 0-8146-5678-1.

O'Toole, professor of theology at St. Louis University, first reviews what Paul wrote about God, Christ, and the Spirit and about what God has done in Christ as the reasons and sources of morality. Then he examines Paul's moral directives to communities and individuals, and considers the way to live awaiting the parousia, spiritual gifts, and Christian conduct. Finally he addresses the hermeneutical question of Paul's moral teaching today.

J. Y.-S. Pak, *Paul As Missionary. A Comparative Study of Missionary Discourse in Paul's Epistles and Selected Contemporary Jewish Texts*, European University Studies, Series 23: Theology 410 (Frankfurt—Bern—New York—Paris: Lang, 1991, paper $51.80) xi and 208 pp. Bibliography. ISBN: 3-631-43459-6.

Part of a doctoral dissertation directed by A. Vanhoye and accepted in 1990 by the Pontifical Biblical Institute in Rome, this volume compares Pauline and Jewish missionary texts on the following topics: conversion from idols to the unique God and service to a living and true God (1 Thess 1:9b; *Sib. Or.* 1:15-22); ungodliness or idolatry and God's wrath (Rom 1:18-21; *Sib. Or.* 3:41-49); the starting point of idolatry (Rom 1:21-23; *Sib. Or.* 3:29-35); God's punishment against idolatry (Rom 1:24-27) and immorality (*Sib. Or.* 3:762-766); expectation of a savior from the wrath of God (1 Thess 1:10c; *Sib. Or.* 3:559-561); Paul's gospel of the crucified and risen Christ (1 Cor 1:17, 22-24; 2:1-5; 15:1-11) and the suffering righteous (Wis 2:12-20; 5:1-5); and Paul's teaching to remain in the state of circumcision or uncircumcision (1 Cor 7:17-24) and Jewish proselytism. Pak concludes that the universal saving event of the Messiah made Paul surpass the limits of Judaism.

F.-R. Prostmeier, *Handlungsmodelle im ersten Petrusbrief*, Forschung zur Bibel 63 (Würzburg: Echter, 1990, paper DM 64) 590 pp. Bibliography. ISBN: 3-429-01313-5.

The slightly shortened and revised version of a doctoral dissertation directed by N. Brox and accepted in 1989 by the Catholic theological faculty at Regensburg, this investigation of early Christian "activity in everyday life" according to 1 Peter gives particular attention to the "code"-like texts in 1 Pet 2:11-12, 13-17, 18-25; 3:1-7; and 5:1-7. After some exegetical preliminaries regarding 1 Peter, the volume analyzes the "code"-like instructions, considers their place in social and tradition history, examines their reception and transformation (or originality) in the light of sociological approaches, provides an exposition of the models of activity contained in the texts, draws consequences regarding their binding force, and concludes with reflections on the compatability between historical-critical methods and sociological approaches.

J. D. Quinn, *The Letter to Titus. A New Translation with Notes and Commentary and An Introduction to Titus, I and II Timothy, The Pastoral Epistles*, Anchor Bible 35 (New York—London: Doubleday, 1990, $28) xlviii and 334 pp. Bibliography. Indexed. LCN: 89-33818. ISBN: 0-385-05900-0.

After a thirty-page general bibliography, this volume presents a 22-page introduction to the Pastoral epistles: nomenclature, documents and data, hypotheses to explain the data, and the purpose of the Pastorals. Next it provides translations of the letter to Titus as well as those to Timothy. Then it offers notes and comments on each pericope in the letter to Titus according to the following general outline: the apostle's greeting (1:1-4); the apostolic commission to Titus (1:5–3:11)—for ministry and magisterium (1:5-16), and for the people of God (2:1–3:11); personal notes (3:12-15a); and final prayer (3:15b). The five excursuses treat the following topics in the Pastorals: πίστις, truth and ἐπίγνωσις ἀληθείας, εὐσέβεια and its cognates, life, and salvation. Before his death in 1988 Quinn was professor of biblical studies at St. Paul Seminary in Minnesota.

P. Rolland, *A l'écoute de l'Épître aux Romains,* Lire la Bible (Paris: Cerf, 1991, paper 100 F) 167 pp. Bibliography. ISBN: 2-204-04215-3.

This volume makes available in French and gives explanations for the structured presentation of Romans in Greek in Rolland's *Epître aux Romains. Texte grec structuré* [*NTA* 25, p. 311]. It first discusses the architecture of Paul's letter to the Romans and considers Paul's own summaries of his letter (see Tit 1:1-4; 3:1-8; Eph 2:1-18). Then it provides a structured French translation of Romans on the left-hand pages and an explication on the right-hand pages. It concludes with a four-page essay on the actuality of Romans.

S. N. Sakkos, Ὁι ἀνώνυμοι ἀδελφοί στή Β′ πρός Κορινθίους Ἐπιστολή τοῦ Ἀποστόλου Παύλου (Thessaloniki: S. N. Sakkos, 1989, paper) 89 pp. Bibliography. Indexed. Available from Platonos 11, Thessaloniki 546 31, Greece.

In 2 Cor 8:18-24; 9:3-5; and 12:18 Paul refers to some great "brothers" in the service of the λόγια without mentioning their names. This monograph investigates three questions: Why are these brothers anonymous? How many were there? Who were they? It concludes that "brothers" refers to a spiritual relationship, that there were two brothers, and that they were most likely Barnabas and Silas.

S. N. Sakkos, Ὁ Πέτρος καί ἡ Ρώμη. Vol. 1, Ἡ μαρτυρία τῆς Καινῆς Διαθήκης (Thessaloniki: S. N. Sakkos, 1989, paper) 133 pp. Bibliography. Available from Platonos 11, Thessaloniki 546 31, Greece.

This volume examines the NT data pertaining to a possible visit by Peter to Rome. Thus it treats Acts; Gal 2:7-9, 11-14; 1 Cor 1:12; 3:22; and 9:5; Rom 15:20; captivity epistles; 1 Pet 5:13; Rev 11:3-13 and 18:20; and Jn 21:18-19 and 13:36. It concludes that Peter had not visited Rome before or after the apostolic council, during the time of Paul's writing to the Romans, when Paul came as a prisoner to Rome, or during his imprisonment up to the time he wrote his last epistle from Rome.

E. Tamez, *The Scandalous Message of James. Faith Without Works is Dead,* trans. J. Eagleson (New York: Crossroad, 1990, paper $8.95) viii and 102 pp. Bibliography. Indexed. LCN: 89-40239. ISBN: 0-940989-56-5.

The English version of *Santiago: Lectura latinoamericana de la epístola* (1985), this volume first explains how the letter of James has been "intercepted" throughout history and proposes a Latin-American reading of the work. Then it views the letter from three distinct but complementary perspectives: oppression-suffering, hope, and praxis. Finally it considers James as an open letter to the Christian communities. The appendix discusses Wesley and James on the challenge of Christian perfection. Tamez is professor of biblical studies at the Seminario Biblico Latinoamericano in San Jose, Costa Rica.

D. H. van Daalen, *A Guide to Galatians,* TEF Study Guide 28 (London: SPCK, 1990, paper £7.50) x and 102 pp., map. Illustrated. Bibliography. Indexed. ISBN: 0-281-04502-X.

After a three-page introduction to Paul's letter to the Galatians, this volume presents for each pericope a summary, notes, an interpretation, and study suggestions: greeting (1:1-5), Paul's reason for writing (1:6-10), how Paul became an apostle (1:11-24), Paul's agreement with the Jerusalem apostles (2:1-10), a conflict between Peter and Paul (2:11-21), etc. Also included are special notes on grace, "faith" according to Paul, righteousness and justification, and the Law.

G. Voigt, *Gemeinsam glauben, hoffen, lieben. Paulus an die Korinther I,* Biblisch-theologische Schwerpunkte 4 (Göttingen: Vandenhoeck & Ruprecht, 1989, paper DM 22) 167 pp. ISBN: 3-525-61285-0.

After a three-page introduction to 1 Corinthians, this volume presents for each pericope a German translation and an exposition according to the following general outline: introduction (1:1-9), divisions (1:10–4:21), aberrations (5:1-6:20), renunciation (7:1-40), temptations (8:1–11:1), disturbances (11:2-34), gifts of the Spirit (12:1–14:40), resurrection (15:1-58), and announcements (16:1-24).

G. VOIGT, *Die Kraft des Schwachen. Paulus an die Korinther II,* Biblisch-theologische Schwerpunkte 5 (Göttingen: Vandenhoeck & Ruprecht, 1990, paper DM 19.80) 134 pp. ISBN: 3-525-61286-9.

Following a four-page explanation of the origin of 2 Corinthians, this volume presents German texts and expositions of the individual pericopes in the apology (Letter C—1:1-2; 2:14–6:13; 7:2-4; 9:1-15), the “tearful letter” (Letter D—10:1–13:13), and the “letter of reconciliation” (Letter E—1:3–2:13; 7:5-16; 8:1-24).

F. VOUGA, *Die Johannesbriefe,* Handbuch zum Neuen Testament 15/3 (Tübingen: Mohr-Siebeck, 1990, paper DM 27) ix and 92 pp. Bibliographies. ISBN: 3-16-145650-5.

The twenty-page general introduction to the Johannine epistles deals with their text and reception, form, structure, argumentation, etc. Then the volume provides for each pericope in 1–3 John a German translation, bibliography, literary analysis, and verse-by-verse commentary. The seven excursuses deal with issues in 1 John: ἁμαρτία, the command of reciprocal love, eschatology, the opponents, μένειν, Christology and soteriology, and the redaction of the postscript.

C. A. WANAMAKER, *The Epistles to the Thessalonians. A Commentary on the Greek Text,* New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1990, $29.95; Exeter, UK: Paternoster) xxviii and 316 pp. Bibliography. Indexed. LCN: 90-36510. ISBN: 0-8028-2394-7.

In his 61-page introduction to Paul’s Thessalonian correspondence Wanamaker discusses Paul and the founding of the church there, literary questions, and the historical setting of the two letters. He maintains that Paul wrote 2 Thessalonians before 1 Thessalonians. His commentary on 1 Thessalonians appears under the following headings: epistolary prescript (1:1), exordium (1:2-10), narratio (2:1–3:10), transitus (3:11-13), probatio (4:1–5:22), and peroratio and epistolary closing (5:23-28). The commentary on 2 Thessalonians follows this outline: epistolary prescript (1:1-2), exordium (1:3-12), partitio (2:1-2), probatio (2:3-15), peroratio (2:16-17), exhortatio (3:1-15), and epistolary closing (3:16-18). Wanamaker is senior lecturer at the University of Cape Town, South Africa.

C. ZESATI ESTRADA, *Hebreos 5,7-8. Estudio histórico-exegético,* Analecta Biblica 113 (Rome: Pontificio Istituto Biblico, 1990, paper 48,000 L) xxv and 392 pp. Bibliography. Indexed. ISBN: 88-7653-113-0.

Prepared as a doctoral dissertation under the direction of A. Vanhoye and accepted by the Pontifical Biblical Institute, this investigation of Heb 5:7-8 first considers the historical context and the origin of the formulation. Next it surveys various interpretations of the text and relates it to the portrayal of Christ as the merciful high priest in Hebrews. Then it explores whether Christ’s offering of prayers and supplications should be interpreted as a priestly offering, discusses the object of Christ’s prayer, treats the acceptance of the prayer, and reflects on the perfecting of Christ through his sufferings. Zesati concludes that according to Hebrews Christ offered his prayers as both priest and sacrificial victim.

BIBLICAL THEOLOGY

L. AYNARD, *La Bible au féminin. De l’ancienne tradition à un christianisme hellénisé,* Lectio Divina 138 (Paris: Cerf, 1990, paper 170 F) 326 pp. Bibliography. ISBN: 2-204-04022-3.

This examination of ancient texts pertaining to women first considers the OT: its patriarchal society, the Song of Deborah, the Yahwist texts in Genesis, etc. Next it deals with women in the world of the NT: Greek civilization, Roman patriarchalism, Jewish writings of the Hellenistic and Roman ages, a "feminist" reaction (Esther, Judith, etc.), the rabbinic tradition, and Alexandrian Judaism and Philo of Alexandria. Then it focuses on the NT: Jesus' attitude toward women, Paul, and other NT writings. Finally it sketches attitudes toward women in the early patristic writings. Aynard gives particular attention to the influence of Greek thought in developing the idea of female inferiority. A review article on this book was abstracted in § 35-320r.

D. BADER (ED.), *Maria Magdalena - Zu einem Bild der Frau in der christlichen Verkündigung,* Schriftenreihe der Katholischen Akademie der Erzdiözese Freiburg (Munich—Zurich: Schnell & Steiner, 1990, paper DM 28) 88 pp., frontispiece, 22 plates. ISBN: 3-7954-0288-3.

The five papers in this volume are by H. Schüngel-Straumann on Mary Magdalene as apostle and first herald of the Easter message, A. Jensen on early Christian traditions about Mary Magdalene, E. Gössmann on Mary Magdalene as a type of the church in medieval sources, H. H. Hofstätter on artistic portrayals of Mary Magdalene, and M. Dirks on Mary Magdalene's significance today.

R. BROOKS (ED.), *Unanswered Questions. Theological Views of Jewish-Catholic Relations* (Notre Dame, IN: University of Notre Dame Press, 1988, $19.95) x and 224 pp. Indexed. LCN: 87-40353. ISBN: 0-268-01917-7.

After an eleven-page introduction by the editor, this volume presents three official Catholic documents on Catholic-Jewish relations, three articles on the history of Vatican II's *Nostra aetate* (by T. F. Stransky, W. S. Dietrich, and D. F. Polish), two papers on twenty years of progress (M. A. Signer and E. Flannery), and four essays on the future agenda (J. T. Pawlikowski, D. B. Burrell, A. J. Peck, and D. McCauley). Brooks is assistant professor of theology at the University of Notre Dame.

D. A. CARSON, *How Long, O Lord? Reflections on Suffering and Evil* (Grand Rapids: Baker, 1990, paper $13.95) 275 pp. Indexed. LCN: 90-47788. ISBN: 0-8010-2556-7.

After preliminary reflections on suffering and evil and comments on some false steps, Carson, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, considers some biblical themes for suffering people: the price of sin; social evils, poverty, war, natural disasters; the suffering people of God; curses and holy wars—and hell; illness, death, bereavement; from the vantage of the end; Job—mystery and faith; and the suffering God. Then he treats evil and suffering in the world of a good and sovereign God with attention to the mystery and comfort of providence. The appendix presents reflections on AIDS.

O. CULLMANN, *Die Entstehung des Weihnachtsfestes und die Herkunft des Weihnachtsbaumes* (rev. ed.; Stuttgart: Quell, 1990, paper DM 9.80) 71 pp. ISBN: 3-7918-2326-4.

The revised and expanded version of a study first published in 1947 as *Weihnachten in der alten Kirche,* this examination of the origin of the celebration of Christmas in the ancient church first discusses the (unknown) date of Jesus' birth and how it was connected with January 6 and December 25. Then it deals with the origin of the custom of the Christmas tree and its place in Christian celebrations of Christmas.

E. J. FISHER (ED.), *The Jewish Roots of Christian Liturgy* (New York—Mahwah, NJ: Paulist, 1990, paper $9.95) v and 202 pp. Bibliography. LCN: 89-39796. ISBN: 0-8091-3132-3.

The fifteen articles in this volume (all first published in *SIDIC*) appear under four headings: Jewish origins and Christian liturgy (three), liturgy and life cycles (five), Sabbath and Sunday (five), and liturgical tensions and liturgical renewal (two). The articles most pertinent to NT study are by S. Cavaletti on the Jewish roots of Christian liturgy, S. Burns on the beginnings of Christian liturgy in Judaism, J. Sievers on the rabbinic concept of Shekinah and Mt 18:20, A. Finkel on the Jewish liturgy of marriage, I. Kahn on the Jewish Sabbath, A. Nocent on the Christian Sunday, and D. Flusser on tensions between Sabbath and Sunday. The appendix provides the National Conference of Catholic Bishops' guidelines on presenting Jews and Judaism in Catholic preaching.

H. FLOTHKÖTTER AND B. NACKE (EDS.), *Das Judentum—eine Wurzel des Christlichen. Neue Perspektiven des Miteinanders* (Würzburg: Echter, 1990, paper DM 29) 224 pp. Bibliographies. ISBN: 3-429-01318-6.

The material in this investigation of Christianity's roots in Judaism appears under five headings: historical horizon (three), the Jewish in the Christian (four), dialogical perspectives (seven), creating from the source (two), and practical suggestions (three). The papers most pertinent to biblical studies are by H. Lichtenberger on the Judaism in Christianity, E. Zenger on the Jewish Bible as the necessary basis of the church, H. Gahlen on the forgotten and suppressed Jewish element in Christianity, and H. Frankemölle on whether NT Christologies can be considered Jewish faith-witnesses.

E. FRANCO (ED.), *La teologia biblica. Natura e prospettive. In dialogo con Giuseppe Segalla,* Saggi 27 (Rome: AVE, 1989, paper 28,000 L) 229 pp. Bibliography. Indexed.

After G. Segalla's survey of research on biblical theology, this volume presents papers by E. Cattaneo on the unity of the two Testaments according to Origen and Augustine, V. Fusco on H. de Lubac on the unity of the two Testaments, C. T. Ferretti on an integrated vision of the two Testaments, V. D'Alario on linguistic science and biblical theology (with reference to A. Delzant), Franco on the "surplus" of meaning and biblical theology, and S. Muratore on biblical theology and functional specializations. Then it presents discussions of the following topics: the nature of biblical theology, the unity of the two Testaments, the problem of method, biblical theology and systematic theology, and how to shape a biblical theology. Remarks by Segalla conclude the volume.

G. A. GETZ, *Real Prosperity* (Chicago: Moody, 1990, paper) 188 pp. ISBN: 0-8024-0892-3.

This sequel to *A Biblical Theology of Material Possessions* [*NTA* 35, p. 118] systematizes the 126 principles that emerged from the biblical-theological study around twelve basic themes: penetrating a materialistic world, reaching affluent people for Christ, creating and maintaining love and unity, the power of modeling, etc. An appendix lists the 126 supracultural principles of material possessions.

G. GHIBERTI (ED.), *La Bibbia, libro sacro, e la sua interpretazione. Simposio per il XL dell'ABI (Milano 2-4 giugno 1988),* Ricerche Storico Bibliche 2/2 (Bologna: Dehoniane, 1990, paper 35,000 L) 138 pp.

The eleven papers in this volume are by C. Mazzucco on the Bible as a sacred book and its interpretation, T. Citrini on the mystery of the Bible (from the perspective of systematic theology), L. Leanza on the patristic interpretation of Qohelet, R. Bellani on the sacred book in Islam, L. Alonso Schökel on criticism of the historical-critical method, S. Zedda on the Holy Spirit and Jesus' prophetic mission in Lk 4:18, A. Bottino on Paul's missionary discourse in Acts 13:16-41, B. Estrada on the different vocations in the Gospels, R. Penna on Rom 1:18–2:29, B. Corsani on proclamation and ministry in the primitive Christian mission, and S. Cipriani on evangelization and mission in 1 Peter.

G. GHIBERTI (ED.), *La missione nel mondo antico e nella Bibbia. XXX settimana biblica nazionale (Roma 12-16 settembre 1988),* Ricerche Storico Bibliche 2/1 (Bologna: Dehoniane, 1990, paper 35,000 L) 211 pp.

The eleven papers in this volume are by P. Rossano on mission in the Bible and in religions; U. Bianchi on diffusion, proselytism, and mission; P. Bovati on mission in the religion of ancient Israel; M. Priotto on the significance of Judith and Wisdom for mission beyond Israel; L. Troiani on mission in the Greco-Roman world; D. Piattelli on mission and proselytism in Israel (effects of the Maccabean revolt on Qumran thinking and in rabbinic literature);

V. Fusco on moving from the Galilean mission to universal mission (Mt 9:35–10:42 parr.); A. Barbi on mission in Acts; P. Iovino on the experience and theory of mission according to Paul; Ghiberti on the mission of Jesus and of the disciples in the Fourth Gospel; and A. Sacchi on mission vis-à-vis the word of God.

L. Goppelt, *Typos. Die typologische Deutung des Alten Testaments im Neuen. Anhang: Apokalyptik und Typologie bei Paulus,* Beiträge zur Förderung christlicher Theologie, 2. Reihe: Sammlung wissenschaftlicher Monographien 43 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1990, paper DM 51) xi and 299 pp. Bibliography. ISBN: 3-534-05273-0.

The reprint of a work described in *NTA* 14, p. 101, this volume first examines the typological understanding of Scripture in Palestinian and Hellenistic Judaism. Then it considers the typological interpretation of the OT in the Synoptic Gospels and Acts, the Pauline letters, Hebrews, and John's Gospel. Finally it discusses the basis of OT typology in the NT. Also included is an article on apocalyptic and typology in Paul [§ 9-605]. The English version was described in *NTA* 27, p. 199.

K. Grayston, *Dying, We Live. A New Enquiry into the Death of Christ in the New Testament* (New York—Oxford: Oxford University Press, 1990, $39.95) viii and 496 pp. Bibliography. Indexed. LCN: 89-35844. ISBN: 0-19-520789-0.

Grayston, professor emeritus of theology at the University of Bristol and author of *The Gospel of John* (1990), first examines the references to Jesus' death and resurrection in Paul's undisputed letters, Colossians and Ephesians, and the Pastorals. Then he deals with this topic in the Synoptic Gospels and Acts, 1 Peter, Hebrews, the Johannine writings, and Revelation. Finally he surveys and summarizes the evidence, concluding that the statement "he died and rose" indicates a double event (not separate events in sequence) and that both parts must be kept in balance lest the Christian faith be distorted. The four appendixes concern (1) the λύτρον-group of words, (2) justification and the δικ- group, (3) the ἐν Χριστῷ formula, and (4) Judas.

W. Grundmann, *Weisheit im Horizont des Reiches Gottes. Erwägungen zur Christusbotschaft und zum Christusverständnis im Lichte der Weisheit in Israel* (Stuttgart: Diakonisches Werk Württemberg, 1988, paper) ii and 515 pp.

Based on a manuscript left unpublished at the author's death in 1976, this volume first surveys the wisdom movement in Israel from the OT to Jesus' time. Then it focuses on wisdom in the sayings of the Jesus tradition, with particular attention to the Q material and the Sermon on the Mount. Finally it deals with the figure of wisdom and the person of Jesus: the way of the Lord Jesus Christ (Phil 2:6-11), wisdom elements in the Markan portrait of Jesus, and the wisdom story of the twelve-year old Jesus in the Temple (Lk 2:40-52). Grundmann had planned to extend his study to include the Pauline, post-Pauline, and Johannine writings.

D. R. A. Hare, *The Son of Man Tradition* (Minneapolis, MN: Fortress, 1990, $24.95) xiv and 316 pp. Bibliography. Indexed. LCN: 90-42907. ISBN: 0-8006-2448-3.

After an introduction to the Son of Man problem, this volume surveys the uses of this expression in Christian literature from the 2nd century A.D. (Ignatius) to the 20th (K. Barth). Next it looks at the ways in which Son of Man functions in Luke-Acts, the Fourth Gospel, Matthew, and Mark, respectively. Then it considers the expression in the pre-Gospel tradition and in Jesus' pre-Easter understanding and usage. Hare, professor of NT at Pittsburgh Theological Seminary, concludes that there was no apocalyptic myth about an angelic figure entitled the Son of Man, that Jesus used the expression as a modest self-reference, and that it communicates nothing about Jesus' own Christology.

H. HÜBNER, *Biblische Theologie des Neuen Testaments.* Band 1, *Prolegomena* (Göttingen: Vandenhoeck & Ruprecht, 1990, DM 62) 307 pp. Bibliography. Indexed. ISBN: 3-525-53586-4.

Hübner, author of *Das Gesetz in der synoptischen Tradition* (1973; 2nd ed., 1986) and *Das Gesetz bei Paulus* (1978), examines issues encountered in developing a comprehensive biblical theology that takes account of both continuity and discontinuity in the two Testaments. After reflecting on the nature of "prolegomena," he discusses the question of the canon, the old and the new "covenant," the concept of revelation (in various parts of the OT and NT), and the one God and the two Testaments. The two-page epilogue deals with Jewish and NT methods of biblical interpretation.

G. A. LARUE, *The Supernatural, the Occult and the Bible* (Buffalo, NY: Prometheus, 1990, $21.95) 303 pp. Bibliographies. LCN: 90-40144. ISBN: 0-87975-615-2.

Larue, emeritus professor of biblical history and archaeology at the University of Southern California, contends that biblical supernaturalism and the supernaturalism of the occult represent two sides of the same coin and may be viewed as rivals using the same basic premises but employing different cultic and historical settings. He discusses the world of magic, channeling, astrology, extraterrestrials, Satan, exorcism, witches, seers and psychics, faith healing, the cults of the mother goddess and of the serpent, amulets, dowsing, the control of natural events, biblical monsters and giants, life beyond life, and the cult of the dead.

L. LEGRAND, *Unity and Plurality. Mission in the Bible,* trans. R. R. Barr (Maryknoll, NY: Orbis, 1990, paper $16.95) xv and 189 pp. Indexed. LCN: 90-38940. ISBN: 0-88344-692-8.

The English version of *Le Dieu qui vient. La mission dans la Bible* [see § 34-362r], this volume first considers Israel's mission in the OT with reference to the themes of election and the nations. Then it discusses the good news of Jesus and the primitive church as a missionary church in the light of Acts, Paul's letters, and John's Gospel. It concludes with reflections on the ways of mission. Legrand, a member of the Paris Foreign Mission Society, has worked in India since 1953 as a missioner and professor of Scripture.

I. M. LINDBOE, *Women in the New Testament. A Select Bibliography,* Bibliography Series 1 (Oslo: University of Oslo, Faculty of Theology, 1990, paper) 90 pp. Indexed. ISBN: 82-991913-1-9.

Part of a research project covering feminist perspectives on early Christianity, this select bibliography includes books and articles published from 1970 to 1987 in English, French, German, Danish, Swedish, and Norwegian. The first part gives bibliographic data for 717 items arranged by their authors' names in alphabetical order. Indexes of subjects (abortion, adultery, Apocryphal Writings, apostle, etc.) and NT texts direct the user to the numbers of the pertinent books and articles.

A. MAILLOT, *Marie, ma soeur. La femme dans le Nouveau Testament (et au début du christianisme)* (Paris: Letouzey & Ané, 1990, paper 120 F) 176 pp. ISBN: 2-7063-0179-1.

After methodological observations and a discussion of women at the beginning of Christianity, this volume examines Gospel texts that concern women: Luke, Mark, Matthew, John, the passion narratives, Mary, etc. Next it considers women in various Pauline texts: Galatians, the major epistles, and Ephesians and Colossians. Then it treats pertinent passages in the Pastorals, writings from Hebrews to 2 John, and Acts and Revelation. A similar volume on women in the OT, *Eve, ma mère,* appeared in 1989.

J. MATEOS, *La utopía de Jesús,* En torno al Nuevo Testamento 8 (Córdoba: Ediciónes El Almendro, 1990, paper) 173 pp. ISBN: 84-86077-82-6.

This volume presents the texts of six conferences on the following topics: the utopia of Jesus, baptism from John to Jesus (see Mk 1:2-13), baptism as a new birth, the freedom and authority of Jesus, the criterion of truth and the charism of teaching in the NT, and the use of the OT in the NT (Synoptics, John, Paul).

K. McDonnell and G. T. Montague, *Christian Initiation and Baptism in the Holy Spirit. Evidence from the First Eight Centuries* (Collegeville, MN: Liturgical Press, 1991, paper $12.95) xiv and 354 pp. Indexed. LCN: 90-49536. ISBN: 0-8146-5009-0.

Montague, professor of theology at St. Mary's University in San Antonio, TX, first (pp. 1-80) examines the biblical data regarding Spirit-baptism in Q and Mk (fire and power), Mt (works of mercy and righteousness), Lk-Acts (Pentecostal fire), the Pauline tradition and Hebrews (spiritual body and spiritual rock), and Jn (living water). Then after considering Spirit-baptism and the building of the church (charism and community), he concludes that the integral rite of initiation always included water-baptism in the name of Jesus (or the Trinity) and the gift of the Holy Spirit. Then McDonnell, president of the Institute for Ecumenical and Cultural Research at Collegeville, MN, investigates baptism in the Spirit in patristic writings: Tertullian, Hilary of Poitiers, Cyril of Jerusalem, *Apostolic Constitutions,* John Chrysostom, and Philoxenus. Also available is a thirty-page booklet entitled *Fanning the Flame* (ISBN: 0-8146-5013-9), which is the result of a consultation on what baptism in the Holy Spirit has to do with Christian initiation.

U. B. Müller, *Die Menschwerdung des Gottessohnes. Frühchristliche Inkarnationsvorstellungen und die Anfänge des Doketismus,* Stuttgarter Bibelstudien 140 (Stuttgart: Katholisches Bibelwerk, 1990, paper DM 29.80) 136 pp. Bibliography. ISBN: 3-460-04401-2.

This investigation of early Christian approaches to the incarnation of the Son of God first discusses Paul and the pre-Pauline "sending" Christology, the understanding of incarnation in the Christ-hymn in Phil 2:6-11, and the significance of the incarnation in the post-Pauline tradition. Then after considering the starting point for the understanding of the incarnation in Hebrews (why God's Son became human), it deals with the incarnation of the Logos in Jn 1:14, the presentation of Jesus' divinity by John the Evangelist, the dissolution of the concept of the incarnation by the opponents combated in 1 John, and the debate about the true incarnation between Ignatius of Antioch and his docetic opponents. Müller is professor of NT in the department of Evangelical theology at the University of the Saarland.

C. Pastore (ed.), *La inculturación del evangelio,* Estudios Teológicos 3 (Caracas: Publicaciones ITER, 1988, paper Bs 120) 166 pp. Illustrated. ISBN: 980-300-220-1.

The three articles most pertinent to biblical studies in this volume are by Pastore on inculturation in the OT and NT, B. Renaud on the inculturation of the Christian faith in early Christian history and today, and A. Santos de Villamañán on the inculturation of the gospel and the fullness of identity. The other contributors are L. Ugalde, C. Bazarra, J. Rodríguez, and A. Pérez-Esclarín.

Peuple parmi les peuples. Dossier pour l'animation biblique, Essais Bibliques 18 (Geneva: Labor et Fides, 1990, paper) 240 pp. ISBN: 2-8309-0622-5.

Prepared in connection with the 700th anniversary of the Swiss Confederation, this volume presents studies of biblical texts regarding a free people (O. Camponovo on Deut 26:1-11, A. Imhasly-Humberg on Hos 11:1-5, V. Wyss on Isa 9:1-6), a protected people (J.-P. Zurn on Gen 15:1-6, A. Monnier on Isa 28:14-19, R.-M. Gallay on Mk 7:24-30), and a people in solidarity (R. Moesch on 1 Kgs 8:1-13, M. Krieg on Hag 1:1-11, H. Busslinger-Simmen on 1 Cor 12:12-27). Also included are introductions by Krieg and Busslinger-Simmen, plans for working with each series of texts, and A. Chiappini's study of Lk 4:16-30.

W. Rebell, *Zum neuen Leben berufen. Kommunikative Gemeindepraxis im frühen Christentum,* Kaiser Taschenbücher 88 (Munich: Kaiser, 1990, paper DM 19.80) 223 pp. Bibliography. Indexed. ISBN: 3-459-01869-0.

After considering impulses toward a communicative community-praxis in Jesus' teaching, this volume examines various NT models of church with particular attention to the aspect of communication: a group of brothers and sisters in discipleship (the primitive Jerusalem community); a communicative mutual presence (Synoptics); everyone as valuable and needed (Paul); the development of the Pauline heritage (Paul's disciples); the community as counter-world (John); the Christian in an alien milieu (1 Peter); and the theme of community in other NT writings.

O. RODENBERG, *Gott redet noch. Das Zeugnis der Bibel vom Heiligen Geist,* Theologie und Dienst 58 (Giessen—Basel: Brunnen, 1989, paper DM 6.80) 44 pp. ISBN: 3-7655-9058-4.

This volume first examines the biblical evidence regarding the Holy Spirit, with particular attention to God's speaking as revelatory, historical, creative, particular, and incarnate. Then it discusses the work, way, and gifts of the Holy Spirit, and expresses a belief in the one, holy, Christian church.

D. S. RUSSELL, *Poles Apart. The Gospel in Creative Tension* (Edinburgh: Saint Andrew, 1990, paper £6.50) viii and 171 pp. Indexed. ISBN: 0-7152-0646-X.

Russell, general secretary of the Baptist Union of Great Britain, deals with ten "contrasting pairs" of words and concepts which, though seeming to signify "polar opposites," are in fact complementary and not contradictory. Thus he considers Scripture and tradition, the Jesus of history and the Christ of faith, faith and works, creeds and credibility, the church and the churches, work and worship, "man" and nature, male and female, the kingdom present and the kingdom to come, and life and afterlife.

A. SALAS, *Construir la paz,* Biblia y Fe, Revista de Teología Bíblica, vol. 17, no. 49 (Madrid: Escuela Bíblica, 1991, paper) 144 pp. ISSN: 0210-5209.

The three articles most pertinent to biblical studies in this fascicle are by M. A. Martín Juárez on the nature and dynamic of peace in the OT, Salas on peace in the NT (from *šālôm* to εἰρήνη, the peace offered by Jesus, the peace experienced through the community), and G. Arias on "violence" of the peaceful according to the Sermon on the Mount. The other contributors are J. J. Tamazo Acosta, G. González del Estal, and G. Martínez.

L. SWIDLER, L. J. ERON, G. SLOYAN, AND L. DEAN, *Bursting the Bonds? A Jewish-Christian Dialogue on Jesus and Paul,* Faith Meets Faith (Maryknoll, NY: Orbis, 1990, cloth $34.95, paper $16.95) viii and 224 pp. Bibliographies. Indexed. LCN: 90-39046. ISBN: 0-88344-713-4 (cloth), -712-6 (paper).

The first part of this book presents a dialogue between a Jew (Eron) and a Christian (Swidler) on the nature of the dialogue, Jesus' place in the Jewish life of his time, whether Jesus was a Torah-true Jew, the identity of Jesus (Messiah, Christ, human, divine), and Jesus and Judaism. The second part features a conversation between a Jew (Dean) and a Christian (Sloyan) about Paul's representation of Judaism, Paul's problems with the Law, whether anyone can follow the Torah, whether Jews and Jewish Christians must follow Torah, Paul's hope for the Jews, and the center of Pauline theology (justification by faith or transfer of lordship). Both sections end with summaries and annotated bibliographies.

G. THEISSEN, *Die offene Tür. Biblische Variationen zu Predigttexten* (Munich: Kaiser, 1990, paper DM 29.80) 188 pp. ISBN: 3-459-01858-5.

The twenty-five sermons and meditations in this volume represent "variations" on biblical texts in that they involve new tellings, changes of motifs, shifts in perspective, or challenging familiar receptions. The NT texts treated are Mt 12:22-30; 15:21-28; 28:18-20; Mk 9:14-29; Lk 1:26-38; 11:1-4; 13:6-9 (with Mk 13:28-37); Lk 13:23-30; 15:3-7; 17:11-19; 17:20-21; 19:11-27; Jn 20:19-29; Acts 2:1-13; Rom 8:15; 8:18-26; 8:19-27; 2 Cor 1:1-11; Heb 10:1-18; Rev 3:1-6; and 3:14-22. Theissen is professor of NT at the University of Heidelberg.

D. O. VIA, *Self-Deception and Wholeness in Paul and Matthew* (Minneapolis, MN: Fortress, 1990, paper $10.95) viii and 173 pp. Indexed. LCN: 90-33416. ISBN: 0-8006-2435-1.

Via, professor of NT at Duke Divinity School in Durham, NC, observes that both Paul and Matthew viewed human beings as enmeshed in a self-deception that promotes a cover-story of righteousness to conceal a real story of unrighteousness (Gal 6:3; Phil 3:6-10; Rom 9:30–10:3; Mt 23:25-28). After reflecting on the nature of self-deception, he discusses self-deception and the recovery of wholeness according to Paul and Matthew, respectively. He concludes by considering the differences between Paul and Matthew, and examining the implications of these issues today.

B. WITHERINGTON, *The Christology of Jesus* (Minneapolis, MN: Fortress, 1990, $24.95) x and 310 pp. Bibliography. Indexed. LCN: 90-34896. ISBN: 0-8006-2430-0.

Witherington, associate professor of biblical and Wesleyan studies at Ashland Theological Seminary in Ohio, contends that the seeds of later christological developments are to be found in the relationships, deeds, and words of Jesus, and that in these three ways Jesus indirectly expressed some of his self-understanding. After methodological and historical considerations, he deals with Christology in the light of Jesus' relationships (with John the Baptist, the Pharisees, revolutionaries and Romans, and the disciples), deeds (visions, and miracles and mighty signs), and words (teaching and preaching, the dominion of God, Abba and filial consciousness, and Son of Man). He concludes that Jesus viewed himself as God's Messiah and acted in light of his belief that he was called to a messianic mission.

THE WORLD OF THE NEW TESTAMENT

S. AALEN, *Heilsverlangen und Heilsverwirklichung. Studien zur Erwartung des Heils in der apokalyptischen Literatur des antiken Judentums und im ältesten Christentum,* Arbeiten zur Literatur und Geschichte des hellenistischen Judentums 21 (Leiden—New York: Brill, 1990, 55 gld. or $27.50) xxi and 70 pp. ISBN: 90-04-09257-9.

Based on the Franz Delitzsch lectures given at Münster in 1974, this volume discusses the desire for and realization of salvation in OT apocalyptic texts, Daniel, *Jubilees, 1 Enoch, Psalms of Solomon, Testaments of the Twelve Patriarchs,* Qumran texts, *Testament/Assumption of Moses,* Similitudes of Enoch and 1st century rabbinism, *4 Ezra, 2 Baruch,* and *3 Baruch* and *Apocalypse of Abraham.* An excursus treats the development of teaching about life after death in the early church. E. Baasland has provided an eleven-page introduction to Aalen's life (1909-80) and scholarly achievements.

P. R. AMIDON, *The* Panarion *of St. Epiphanius, Bishop of Salamis. Selected Passages* (New York—Oxford: Oxford University Press, 1990, $45) ix and 378 pp. Indexed. LCN: 89-38113. ISBN: 0-19-506291-4.

Composed during the years A.D. 374-376, Epiphanius' *Panarion* ("medicine chest" of antidotes to the poisons of the sects) treats eighty sects that existed from early times down to the author's own day. There are sections on Hellenism, Judaism, Stoics, Epicureans, Essenes, Sadducees, Pharisees, Simonians, Nicolaitans, Carpocratians, Ebionites, Valentinians, Ophites, Sethians, Marcionists, Melchizedekians, Sabellians, and Collyridians. Amidon has translated the parts that explain the beliefs and practices of the sects and other matters pertaining to history and legend, and has omitted the refutations.

D. T. ARIEL, *Excavations at the City of David 1978–1985. Directed by Yigal Shiloh.* Vol. 2, *Imported Stamped Amphora Handles, Coins, Worked Bone and Ivory, and Glass,* Qedem. Monographs of the Institute of Archaeology 30 (Jerusalem: Hebrew University, 1990) xx and 188 pp., 6 plates, 36 figs., 15 tables. Bibliographies. ISSN: 0333-5844.

This volume is part of a series of final reports on excavations in the City of David, Jerusalem, conducted between 1978 and 1985 under the direction of the late Professor Shiloh

(1937-87). After a stratigraphical introduction by Shiloh, it presents the archaeological evidence under four major headings: imported stamped amphora handles; coins, flans, and flan moulds; worked bone and ivory; and glass. The reports contain contributions by B. Bayer, A. Berman, J. Gunneweg, L. K. Horwitz, A. Strikovsky, and J. Yellin. Also included are a concordance of objects as well as a photograph of Shiloh, a memorial note about him (by Y. Tsafrir), and a bibliography of his publications.

A. H. ARMSTRONG, *Hellenic and Christian Studies,* Variorum Collected Studies 324 (Hampshire, UK: Variorum, 1990, $64.95) xii and 317 pp., frontispiece. Indexed. ISBN: 0-86078-273-5. Distributed in the USA by Gower Publishing Co., Brookfield, VT.

The fifteen articles in this collection deal with some advantages of polytheism (1981); Iamblichus and Egypt (1987); the negative theology of νοῦς in later Neoplatonism (1983); the divine enhancement of earthly beauties in the Hellenic and Platonic tradition (1986); the hidden and the open in Hellenic thought (1987); Platonic mirrors (1988); negative theology, myth, and incarnation (1981); the self-definition of Christianity in relation to later Platonism (1980); pagan and Christian traditionalism in the first three centuries A.D. (1984); philosophy, theology, and interpretation (1980); two views of freedom—a Christian objection in Plotinus' *Enneads* (1982); dualism—Platonic, gnostic, and Christian (1984); religious tolerance and intolerance in the 4th century A.D. (1984); itineraries in late antiquity (1989); and not knowing too much about God (1989).

K. ASPEGREN, *The Male Woman. A Feminine Ideal in the Early Church,* ed. R. Kieffer, Acta Universitatis Upsaliensis, Uppsala Women's Studies, A. Women in Religion 4 (Uppsala: Uppsala University, 1990, paper) 189 pp. Bibliography. ISBN: 91-554-2598-4. Distributed by Almqvist & Wiksell International, Stockholm.

Based on a manuscript left at the author's death in 1987, the volume investigates the role and duties of women in non-Christian and Christian environments from about 400 B.C. to A.D. 300, with reference to Plato, Aristotle, the Stoics, classical and Hellenistic society, Philo, the NT Apocrypha (Thecla, encratism, Perpetua), and Methodius of Olympus (edited by R. Holte). The work contends that if a woman achieved something good or distinguished herself in ethical, religious, or intellectual matters, she usually was not praised as being a woman of good qualities but as a woman who had become manly.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat,* Band 18.3, *Religion (Heidentum: Die religiösen Verhältnisse in den Provinzen [forts.]),* ed. W. Haase (Berlin—New York: de Gruyter, 1990, DM 390) xii and 551 pp., 30 plates, 2 maps, 8 folding maps. Bibliographies. ISBN: 3-11-010382-6.

The eight articles in this volume are by R. E. Oster on Ephesus as a religious center under the principate (paganism before Constantine); P. Frei on the cults of the gods in Lycia in imperial times; E. Olshausen on gods, heroes, and their cult in Pontus; T. Drew-Bear and C. Naour on the divinities of Phrygia; T. S. MacKay on the major sanctuaries of Pamphylia and Cilicia; T. B. Mitford on the cults of Roman Rough Cilicia; E. N. Lane on the lunar god Men as a neglected cult of Roman Asia Minor; and Mitford on the cults of Roman Cyprus.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat,* Band 18.4, *Religion (Heidentum: Die religiösen Verhältnisse in den Provinzen [forts.]),* ed. W. Haase (Berlin—New York: de Gruyter, 1990, DM 418) xii and 584 pp., 68 plates, 6 figs., 2 maps. Bibliographies. Indexed. ISBN: 3-11-012630-3.

The twelve articles in this volume are by L. M. Hopfe on Mithraism in Syria; Y. Hajjar on oracular divinities and divinatory rites in Syria and Phoenicia in the Greco-Roman era; F. W. Norris on Antioch on the Orontes as a religious center (paganism before Constantine);

Hopfe on Caesarea Maritima as a religious center; G. Mussies on Marnas god of Gaza; Hajjar on Baalbek as a great religious center under the Roman empire; Hajjar on the non-Heliopolitan gods and cults of Beqaʿ, Hermon, and Abilene in the Roman period; M. Gawlikowski on the gods of Palmyra; Gawlikowski on the gods of the Nabateans; J. R. Russell on pre-Christian Armenian religion; M. van Esbroeck on pre-Christian Georgian religion; and J. Ries on the cult of Mithra in Iran.

L. BERKOWITZ AND K. A. SQUITIER, *Thesaurus Linguae Graecae. Canon of Greek Authors and Works* (3rd ed.; New York—Oxford: Oxford University Press, 1990, $39.95) lx and 471 pp. Indexed. LCN: 89-49454. ISBN: 0-19-506037-7.

The printed version of the literary-historical and bibliographic substructure on which the Thesaurus Linguae Graecae data bank rests, this volume provides information about ca. 3,200 ancient Greek authors and 9,400 individual works. An entry contains the author's name, date, and geographical origin as well as the title of each work, genre, form in which it survives, and number of words. This new edition adds approximately 300 authors to those listed in the second edition (1986) and extends the scope to include many texts from the Byzantine era. Berkowitz is professor of classics at the University of California at Irvine, and Squitier has been research classicist and historian at the Thesaurus Linguae Graecae project since 1974.

The Collegeville Bible Study Atlas (Collegeville, MN: Liturgical Press, 1990, paper $5.95) 20 pp. Illustrated. Indexed. ISBN: 0-8146-1976-2.

Designed as a companion to *The Collegeville Bible Commentary* [*NTA* 33, pp. 375-376], this book contains maps of the ancient Near East and Israel, as well as maps pertaining to the NT world: the world of the Greeks, Jesus in his land and in Galilee, the Temple and Jerusalem in Jesus' time, Paul's missionary journeys, and the spread and growth of the early church. A chronological table and an index of places are included.

H. COUSIN, *La Bible grecque. La Septante,* Suppléments aux Cahiers Évangile (Paris: Cerf, 1990, paper 45 F) 115 pp. Bibliography. ISSN: 0222-9706.

After a brief introduction to the Septuagint, this booklet provides introductions and French translations for texts pertaining to the origin of the Septuagint. Then it gives forty-nine examples that illustrate the character of the Septuagint from the Pentateuch, Kingdoms, 1 Esdras, Esther, 3–4 Maccabees, Psalms and Odes, Proverbs, Canticles, Job, the Twelve Prophets, Isaiah, Jeremiah, Ezekiel, and Daniel.

A. DÍEZ MACHO (ED.), *Biblia Polyglotta Matritensia.* Series 4, *Targum Palaestinense in Pentateuchum. Additur Targum Pseudojonatan ejusque hispanica versio.* Vol. 1, *Genesis* (Madrid: Consejo Superior de Investigaciones Cientificas, 1988) xxi and 578 pp.

This volume presents in parallel columns the book of Genesis according to the following targumic versions: *Neofiti 1* (Díez Macho, with corrections by M. Pérez), MSS 440 and 264 (E. Martínez Borobio), MS 110 (L. Díez Merino) and Cairo Geniza fragments (M. L. Klein), *Targum ps.-Jonathan* (T. Martínez, with Díez Macho), and a Spanish version of *ps.-Jonathan* (T. Martínez). The three appendixes survey witnesses to the Palestinian Targum from various sources (R. Griñó), list the Hebrew lemmata of *ps.-Jonathan* (Díez Merino), and give Spanish translations for MSS 440 and 110 (Genesis, Leviticus, and Deuteronomy by Díez Merino, and Exodus and Numbers by T. Martínez), and for the Geniza fragments (J. Ribera Florit). Martínez Borobio oversaw the preparation of the volume as a whole.

H. DUDMAN WITH E. BALLHORN, *Tiberias* (Jerusalem: Carta, 1988, $24.25) 240 pp. Illustrated. Bibliography. ISBN: 965-220-141-3.

The new city of Tiberias was built by Herod Antipas between A.D. 17 and 22 and named in honor of the Roman emperor Tiberius. This guide to the almost 2,000 years of the city's history concentrates on the human histories of outstanding personalities whose lives determined the course of events there. The chapters most pertinent to the NT world concern Berenice who nearly ruled Rome, Yohanan ben Zakkai and his disciples, Aqiba and his friends, and the purification and flowering of Tiberias. Dudman, a journalist based in Tiberias, worked along with Ballhorn, formerly curator of the archaeological museum of Tiberias.

M. FIEGER, *Das Thomasevangelium. Einleitung, Kommentar und Systematik.* Neutestamentliche Abhandlungen 22 (Münster: Aschendorff, 1991, DM 98) xix and 296 pp. Bibliography. Indexed. ISBN: 3-402-04770-5.

The slightly revised version of a doctoral dissertation directed by J. Gnilka and accepted in 1989 by the Catholic theological faculty at Munich, this volume first provides an introduction to *Gospel of Thomas:* discovery at Nag Hammadi, literary originality, relation to the NT Gospels, and the Thomas-community. Then for the 114 logia in *Gospel of Thomas* it presents the Coptic text, a German translation, a formal analysis, a comparison with parallel versions, and an interpretation. The nine-page systematic overview deals with the document's soteriology, anthropology, and cosmology, as well as the way to gnosis for the Thomas-disciples. Fieger concludes that the Thomas-community changed the Synoptic tradition according to its own world-view, that the Thomas-disciples were gnostics rather than Christians, and that the Coptic version was produced to expand the community's missionary appeal.

J. A. FITZMYER, *The Dead Sea Scrolls. Major Publications and Tools for Study,* SBL Resources for Biblical Study 20 (rev. ed.; Atlanta: Scholars Press, 1990, cloth $25.95, paper $16.95) xvi and 246 pp. Bibliographies. Indexed. LCN: 90-41229. ISBN: 1-55540-510-X (cloth), -511-8 (paper).

The thoroughly revised and updated version of the work described in *NTA* 20, pp. 129-130, this volume first explains the system of abbreviation used for the Dead Sea scrolls and lists the places in which the scrolls (from Qumran, Masada, Murabbaʿat, etc.) have been published. Next it lists bibliographies, survey articles and preliminary reports on unpublished materials, lists of scrolls and fragments, tools (concordances, dictionaries, grammars), secondary collections, and translations. It also provides bibliographies on particular topics, information about the *Copper Scroll* (3Q15), and five indexes.

P. V. M. FLESHER, *New Perspectives on Ancient Judaism.* Vol. 5, *Society and Literature in Analysis,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1990, $32.75) xiv and 189 pp. Indexed. LCN: 87-16073. ISBN: 0-8191-7614-1.

The eight papers in this volume are by H. Van Broekhoven on a new social model for discerning wisdom (Sirach and ps.-Solomon), V. K. Robbins on interpreting Mark's Gospel as a Jewish document in a Greco-Roman world, J. Neusner on the Mishnah's philosophy of intention, R. Kreitner on structural separation and the reader's role in the Babylonian Talmud, S. D. Ricks on the magician as outsider in the Hebrew Bible, J. R. Shaver on Passover legislation and the identity of the Chronicler's law book, J. P. Healey on the Maccabean revolution, and M. D. Swartz on patterns of mystical prayer in ancient Judaism (progression of themes in *Maʿaseh Merkabah*).

M. GRANT, *The Visible Past. Greek and Roman History from Archaeology 1960-1990* (New York: Scribner's, 1990, $27.50) xix and 258 pp., 16 plates, 9 maps. Bibliography. Indexed. LCN: 90-42241. ISBN: 0-684-19124-5.

This volume describes fifty archaeological sites or projects dating from the past thirty years that make valuable new contributions to our knowledge of the Greek and Roman worlds and their history. It first treats the Greeks: the "dark age," the archaic Greeks, the classical Greeks, and the Hellenistic Greeks. Then it deals with Italy and the Roman empire: Etruscan and republican Italy, the Augustan empire, the post-Augustans, the middle empire, and the later empire. Projects most pertinent to the NT world are Herod's port at Caesarea Maritima, the school of sculpture at Aphrodisias, and siege-warfare at Masada. The appendixes concern (1) archaeology and the classics, and (2) a few tasks for the future.

B. GROSSFELD, *A Bibliography of Targum Literature*, vol. 3 (New York: Sepher-Hermon, 1990, $39.50) xx and 91 pp. Bibliography. Indexed. LCN: 78-184306. ISBN: 0-87203-132-2.

The first two volumes in this bibliography of targumic studies were described in *NTA* 17, p. 424 and 22, p. 352, respectively. This volume includes an additional 1,024 entries from books and periodicals. The material appears under the customary headings: general Targum, *Targum Onqelos*, Jerusalem Targum, *Targum Jonathan to the Prophets*, etc. A section devoted to the Samaritan Targum has been added, and there has been a change in the format of the book-review section. Grossfeld is professor of Hebrew and Aramaic at the University of Wisconsin in Milwaukee.

F. G. HÜTTENMEISTER, *Sheqalim—Scheqelsteuer*, Übersetzung des Talmud Yerushalmi 2/5 (Tübingen: Mohr-Siebeck, 1990, DM 128) xviii and 186 pp. Bibliography. Indexed. ISBN: 3-16-145607-6.

This volume contains the first complete German translation of the Jerusalem Talmud's tractate *Šeqalim*, which deals with the half-shekel tax on every Israelite (see Exod 30:11-16). After a bibliography and a methodological note, it presents the German text of tractate *Šeqalim* along with cross-references to other rabbinic texts and brief notes below. Topics treated by the tractate include the collection of the tax, the manner of financing the Temple, the uses of the money, the duties of the various Temple officials, and the size and purity of the Temple area. Hüttenmeister also contributed the volume on tractate *Megilla* [*NTA* 32, p. 392] to the series.

R. L. KALMIN, *The Redaction of the Babylonian Talmud: Amoraic or Saboraic?*, Monographs of the Hebrew Union College 12 (Cincinnati: Hebrew Union College Press, 1989, $30) xviii and 215 pp. Bibliography. Indexed. LCN: 88-7233. ISBN: 0-87820-411-3. Distributed by Behrman House, West Orange, NJ.

Kalmin, assistant professor of Talmud and rabbinics at the Jewish Theological Seminary of America in New York, examines modern theories about the redaction of the Babylonian Talmud and argues that the Saboraim (after A.D. 500) redacted the Talmud. After posing the problem and discussing who lived during the final Amoraic generations, he considers the theories of H. Albeck and A. Cohen, deals with the characteristics of the final generations of Amoraim, and asks whether the final generations of Amoraim constitute a transition or a continuity. Then he treats the relationship between the final generations of Amoraim and the stam (the anonymous sections of the Talmud), and its impact on the question of the redaction. Thirteen appendixes are included.

A. KASHER, *Jews and Hellenistic Cities in Eretz-Israel. Relations of the Jews in Eretz-Israel with the Hellenistic Cities during the Second Temple Period (332 BCE—70 CE)*, Texte und Studien zum Antiken Judentum 21 (Tübingen: Mohr-Siebeck, 1990, DM 168) xv and 372 pp., 17 maps. Bibliography. Indexed. ISBN: 3-16-145241-0.

Kasher, author of *Jews, Idumaeans, and Ancient Arabs* (1988), surveys the relations between Jews and the Hellenistic cities in the land of Israel according to a chronological order from 332 B.C. to A.D. 70: in the mists of early generations, the early Hasmonean era, the glory and decline of the Hasmonean kingdom, the reign of the Herodian dynasty, and in the shadow of calamity. Also included is J. Efron's article on the deed of Simeon ben Shatah in Ascalon. Kasher concludes that the history of Israel from Alexander the Great to A.D. 70 was beset by innumerable clashes and conflicts between the Jewish population and the neighboring Hellenistic cities, with neither side capable of or interested in peaceful coexistence.

J. L. Kugel, *In Potiphar's House. The Interpretive Life of Biblical Texts* (San Francisco: HarperCollins, 1990, $34.95) v and 286 pp. Indexed. LCN: 89-45952. ISBN: 0-06-064907-0.

Kugel, professor of Hebrew literature at Harvard University and chairman of the department of Near Eastern Languages, examines the relationship between certain bits of biblical interpretation found in rabbinic texts and those found in non-rabbinic sources. The first five chapters deal with aspects of the Joseph story in Genesis: Joseph in the Bible, the assembly of ladies, Joseph's beauty, Joseph's change of heart, and inaccessible bones. Then he explores why Lamech was blind, Psalm 137, and hatred and revenge, and concludes with nine theses about early biblical exegesis.

J. L. Kugel (ed.), *Poetry and Prophecy. The Beginnings of a Literary Tradition*, Myth and Poetics (Ithaca, NY—London: Cornell University Press, 1990, cloth $32.50, paper $11.95) ix and 251 pp. Indexed. LCN: 90-2154. ISBN: 0-8014-2310-4 (cloth), -9568-7 (paper).

Of the ten papers in this interdisciplinary collection those most pertinent to NT study are by Kugel on David the prophet; G. Nagy on ancient Greek poetry, prophecy, and concepts of theory; and W. Clausen on Virgil's messianic eclogue. The other contributions are by Kugel, A. Cooper, M. Zwettler, W. Heinrichs, D. Pagis, J. Ziolkowski, and L. F. Rhu.

W. Lechner-Schmidt, *Wortindex der lateinisch erhaltenen Pseudepigraphen zum Alten Testament*, Texte und Arbeiten zum neutestamentlichen Zeitalter 3 (Tübingen: Francke, 1990, DM 98) xi and 241 pp. ISBN: 3-7720-1882-3.

The OT Pseudepigrapha preserved in Latin that are covered in this concordance are *Ascension of Isaiah, Assumption of Moses, 4 Ezra, 5 Ezra, 6 Ezra, Jubilees,* ps.-Philo's *Biblical Antiquities,* and *Life of Adam and Eve,* as well as fragments of a few other works (*1 Enoch, 2 Enoch,* etc.). The main part of the volume (pp. 1-211) presents on two-column pages the Latin words in alphabetical order, an indication of frequency, and the references to the word: e.g. *accepisti* (4) 4Esr 7.16; Lab 23.7; 39.8; 57.2. The appendix presents Latin versions of all the works except *4 Ezra, Jubilees,* and *Biblical Antiquities.* The concordance was prepared in connection with the author's 1989 Heidelberg dissertation.

D. Lenhard, *Vom Ende der Erde rufe ich Dir. Eine rabbinische Psalmenhomilie (PesR 9)*, Frankfurter Judaistische Studien 8 (Frankfurt: Gesellschaft zur Förderung Judaistischer Studien, 1990, paper) viii and 181 pp. Bibliography. Indexed. ISBN: 3-922056-05-9.

The revised and expanded version of a master's thesis directed by A. Goldberg and accepted in 1986 by the Johann Wolfgang Goethe-Universität in Frankfurt, this investigation of the ninth homily in *Pesiqta Rabbati* deals with introductory matters, the composition, the tradition history of its elements, the theme ("from the end of the earth I call to you") and its preaching, and other rabbinic homilies on Psalms. The final section (pp. 131-181) provides on facing pages a German translation (with notes below) and the Hebrew text.

P. Lenhardt and M. Collin, *La Torah orale des pharisiens. Textes de la Tradition d'Israël*, Suppléments aux Cahiers Évangile (Paris: Cerf, 1990, paper 45 F) 115 pp. Bibliography. Indexed. ISSN: 0222-9706.

This supplement to *Évangile et tradition d'Israël* [*NTA* 35, p. 239] provides French translations and commentaries for eighty-three Jewish (mainly rabbinic) texts pertaining to the oral Torah of the Pharisees (e.g. *m. ʾAbot* 1:1-2; *b. Šabb.* 30b-31a; *b. Roš. Haš.* 16b). The texts are arranged to show that the oral Torah is coherent (nos. 1-22), historical (nos. 23-50), and manifest (nos. 51-83). A glossary, a list of Mishnah tractates, and a chronological table are included.

N. LEWIS AND M. REINHOLD (EDS.), *Roman Civilization. Selected Readings.* Vol. 1, *The Republic and the Augustan Age;* vol. 2, *The Empire* (3rd ed.; New York: Columbia University Press, 1990, paper $40) xi and 674 pp., v and 674 pp. Bibliographies. Indexed. LCN: 90-33405. ISBN: 0-231-07131-0 (vol. 1), -07133-7 (vol. 2).

After an introduction to the sources, the first volume in this anthology of texts pertaining to Roman civilization deals with the following topics: from the beginnings to 509 B.C., the conquest and organization of Italy to 264 B.C., domestic affairs to 264 B.C., overseas conquests between 264 and 27 B.C., the decline and fall of the Roman republic, foreign domination and provinces under the imperial republic, the government at Rome under the imperial republic, society and culture between 264 and 27 B.C., the Augustan age, and coins. The second volume first treats various aspects of the Roman peace between A.D. 14 and 192: imperial policy and administration, economic life, society and culture, and life in the municipalities and provinces. Then it considers women in the Roman world, the crisis of the 3rd century and the emergence of the Byzantine state (A.D. 193-337), the Roman army, Roman law, the conflict of religions and the triumph of Christianity, the last stand of paganism and the consolidation of Christian society, and coins. This edition features recently published documents, updated bibliographies, and several new chapters.

S. MASON, *Flavius Josephus on the Pharisees. A Composition-Critical Study,* Studia Post-Biblica 39 (Leiden—New York: Brill, 1991, 55 gld. or $31.50) xvi and 424 pp. Bibliography. Indexed. ISBN: 90-04-09181-5.

The revision of a doctoral dissertation directed by R. N. Longenecker and accepted by the University of Toronto, this volume first discusses method in studying Pharisaic history and the scholarly interpretations of Josephus' Pharisees. Next it considers the purpose and outlook of Josephus' *War,* and focuses on his treatments of the Pharisees in *War* 1:107-114; 1:571; and 2:162-166. Then after remarks on the purpose and outlook of Josephus' *Antiquities,* it examines what is said about the Pharisees in *Ant.* 13:171-173; 13:288-298; 13:400-432; 17:41-45; and 18:12-15. Finally it deals with the purpose and origin of Josephus' *Life* and the statements about the Pharisees in *Life* 10-12 and 189-198. Also included are an excursus on Josephus as an author as well as appendixes on (1) the historiography of *War* and *Antiquities* (in dialogue with H. W. Attridge) and (2) scholarly interpretations of Josephus on fate and free will. Mason concludes that Josephus' antipathy toward the Pharisees had only personal causes and that the differences of emphasis in his Pharisaic passages are traceable to his literary purposes.

E. M. MEYERS AND C. L. MEYERS, WITH J. F. STRANGE, *Excavations at the Ancient Synagogue of Gush Ḥalav,* Meiron Excavation Project 5 (Winona Lake, IN: ASOR/Eisenbrauns, 1990, $40) xx and 292 pp. Illustrated. Bibliography. LCN: 90-47594. ISBN: 0-931464-59-5.

After an introduction to the 1977-78 excavations of the Gush Ḥalav (ancient Gischala) synagogue (layout, chronology, previous excavations, literary sources, place in the ancient road system), it treats the stratigraphic history of the synagogue, describes the synagogue building and possible reconstructions, examines the material culture of the site (artifacts, pottery, late-Roman fine ware), catalogues the coin types, and discusses the history and significance of the Gush Ḥalav synagogue. The report contains contributions by T. R. W. Longstaff, L. Belkin, D. E. Groh, and J. Raynor. The drawings were prepared by Belkin. A preliminary report on the excavations was summarized in § 24-612.

J. NEUSNER, *Uniting the Dual Torah. Sifra and the Problem of the Mishnah* (Cambridge, UK—New York: Cambridge University Press, 1990) xii and 233 pp. Bibliography. Indexed. LCN: 89-17320. ISBN: 0-521-38125-8.

After describing the problem of the Mishnah as it confronted the heirs and successors of the framers of that document, this volume presents a sample of *Sifra,* including six of the 277 chapters of the writing. Then it discusses the re-presentation of the two Torahs as one in *Sifra*, its alternative to the Mishnah's topical program and its order, its alternative to the Mishnah's logic of cogent discourse, its alternative to the Mishnah's proof of propositions through taxonomic classification and hierarchization, its rehabilitation of taxonomic logic, and the Torah as proper noun and the structure of the logic of creation. The appendix considers the distinctive character of *Sifra* among Midrash compilations. Neusner concludes that in order to re-present the dual Torah in a single, whole statement the authorship of *Sifra* set forth a sustained critique of practical reason and sought to enter God's mind through the Torah.

S. Olofsson, *God Is My Rock. A Study of Translation Technique and Theological Exegesis in the Septuagint*, Coniectanea Biblica, Old Testament Series 31 (Stockholm: Almqvist & Wiksell, 1990, paper) ix and 208 pp., 6 tables. Bibliography. Indexed. ISBN: 91-22-01394-6.

The revision of the main part of a doctoral dissertation submitted to the faculty of theology at Uppsala University in 1988, this examination of the influence of theological exegesis in the Septuagint deals with anthropological expressions (anthropomorphisms) for God in the LXX Psalms and metaphorical names or epithets for God in the LXX as a whole. After chapters on methodology and theological exegesis in the LXX Psalms, the study focuses on the Greek translations of metaphorical designations of God (*ṣûr, sela‘, māgēn, mā‘ôz,* etc.) and of different types of metaphorical names (*’ābîr, ’eben, qeren, ‘oz,* etc.). Then it considers the background for the translation of divine names or epithets in the LXX. Six tables are included. Olofsson concludes that the LXX translation of the Psalms is not characterized by a negative attitude toward anthropomorphisms.

S. Olofsson, *The LXX Version. A Guide to the Translation Technique of the Septuagint*, Coniectanea Biblica, Old Testament Series 30 (Stockholm: Almqvist & Wiksell, 1990, paper 122 SKr) viii and 105 pp. Bibliography. Indexed. ISBN: 91-22-01392-X.

The revised edition of reference material prepared in connection with the author's dissertation *God Is My Rock*, this volume contains chapters on the Septuagint as a translation, the script of the Septuagint *Vorlage*, the text tradition of the Hebrew Bible, the transmission history of the Septuagint, methodological background for comparing the Septuagint and the Masoretic text, and resources for studying translation technique in the Septuagint.

J. Patrich, *The Formation of Nabatean Art. Prohibition of a Graven Image Among the Nabateans* (Jerusalem: Magnes Press, Hebrew University, 1990; Leiden—New York: Brill, 95 gld. or $54.30) 231 pp. Illustrated. Bibliography. Indexed. ISBN: 90-04-09285-4 (B).

A modified and updated version of a master's thesis supervised by D. Flusser and Y. Tsafrir and submitted to the Institute of Archaeology of the Hebrew University in 1981, this volume examines the origin of the prohibition of graven images among the Nabateans, its effects on all facets of Nabatean art, and its subsequent influence on Islamic art. After an introduction to the Nabateans and their art, it discusses representation of the gods among the Nabateans, various forms of Nabatean art (funerary art and rock-cut facades, capitals, painted pottery, oil lamps, coins, etc.), and Nabataean art and other oriental cultures. Patrich is lecturer in the department of archaeology at the University of Haifa.

S. Pétrement, *A Separate God. The Christian Origins of Gnosticism*, trans. C. Harrison (San Francisco: HarperCollins, 1990, $35) viii and 542 pp. Indexed. LCN: 89-45551. ISBN: 0-06-066501-7.

The English version of *Le Dieu séparé. Les origines du gnosticisme* [*NTA* 29, p. 351; see § 34-496r], this volume first seeks to demonstrate that the principal myths and characteristics of gnosticism are best understood on the basis of Christianity. Then by studying the succession of gnostic doctrines insofar as the documents allow us to reconstruct them, it shows how the beginnings and evolution of gnosticism can be portrayed. Pétrement concludes that there is no need to presume a pre-Christian gnosticism. She argues that gnosticism should be viewed as the development of the Pauline-Johannine branch of Christianity.

P. Prigent, *Le Judaïsme et l'image,* Texte und Studien zum Antiken Judentum 24 (Tübingen: Mohr-Siebeck, 1990, DM 178) xviii and 381 pp., frontispiece, 7 plates, 61 figs. Bibliography. Indexed. ISBN: 3-16-145599-1.

Though Judaism is reputed to have been an aniconic religion, there is much evidence from the 2nd to the 6th century A.D. that Jews sought to preserve their religious and cultural heritage by means of artistic representation, including images. After tracing the development of Jewish art from its beginning to the Second Jewish War (A.D. 132-135) and reviewing rabbinic positions regarding artistic representations, the volume discusses the synagogues and their symbolisms, biblical scenes and themes represented in synagogues, the motifs borrowed from paganism, the art-work at the Dura-Europos synagogue, the evidence in manuscripts, and the Catacomb of the Via Latina.

R. Radice, *Platonismo e creazionismo in Filone di Alessandria,* Metafisica del Platonismo nel suo sviluppo storico e nella filosofia patristica. Studi e testi 7 (Milan: Vita e Pensiero, 1989, paper 40,000 L) 444 pp. Bibliography. Indexed. ISBN: 88-343-0263-X (cloth), -0262-1 (paper).

To clarify the state of the question regarding the problem of creation in Philo's writings, this volume first considers the development and crisis of metaphysical models, with particular attention to the views of H. Wolfson. Next it examines the three perspectives with which Philo deals with the problem of creation ("diairetic," "phyturgic," and "protological") and focuses on various Philonic and Platonic texts. Then it treats creation in the intelligible world, with reference to Philo's contribution in the transition from the ideas in the Platonic sense to the ideas as God's thoughts and creations. Finally it discusses Philo's treatment of the theme of matter and its relation to creation, and concludes with comments on the peculiar characteristics of Philo's creationism. G. Reale has provided an eighteen-page introduction.

S. Reed, *Qumran Cave 1. Documents and Photographs,* Dead Sea Scroll Inventory Project 1 (Claremont, CA: Ancient Biblical Manuscript Center, 1990, paper $10) 42 pp.

This fascicle presents information concerning documents from Qumran Cave 1 in three lists: documents, photographs, and museum plates. The items in the document list are arranged sequentially according to their designated numbers in *DJD* 1. The photographs that pertain to Qumran Cave 1 material are listed according to their inventory numbers assigned in each photographic collection. The museum plate list includes materials at the Rockefeller Museum in Jerusalem.

J. M. Robinson (ed.), *The Nag Hammadi Library in English* (3rd ed.; San Francisco: HarperCollins, 1990, paper $16.95) xv and 549 pp. LCN: 88-45154. ISBN: 0-06-066935-7.

The paperback edition of the revision of the English version of the Nag Hammadi documents [*NTA* 33, p. 278]. The first edition was described in *NTA* 22, p. 237.

S. Ronchey, *Indagine sul martirio di san Policarpo. Critica storica e fortuna agiografica di un caso giudiziario in Asia Minore,* Nuovi Studi Storici 6 (Rome: Istituto Storico Italiano per il Medio Evo, 1990, paper 40,000 L) 241 pp. Bibliography. ISSN: 0391-8475.

This investigation of *Martyrdom of Polycarp* first considers the salutation from the Smyrnaeans and the anachronistic letter-form, the "gospel" metaphor as the key to the political reading (the anti-Montanist polemic), debates about dating (events and writing), the Christians of Philomelium and Montanism in Phrygia in the 3rd century, and the language of struggle and of the state. Then it deals with the dialectic of forces and hypotheses of conflicting competencies, the authority of local persecutors, the identity of the διωγμῖται καὶ ἱππεῖς, proconsul and people in relation to the church at Smyrna, their role in condemning Polycarp, ὄχλος and δῆμος, Christians and Jews at Smyrna, the Jews and the "gospel" metaphor, Polycarp and Marcus Aurelius, and a positive dating of the work. The appendix deals with critical study of "acts of martyrs." G. Clemente has provided a two-page foreword.

J. ROONEY (ED.), *St. Thomas and Taxila. A Symposium on Saint Thomas*, Pakistan Christian History, Study 1 (Rawalpindi: Christian Study Centre, 1988, paper $3) 41 pp., 3 figs., 4 maps.

The four papers in this volume assess the evidence for the apostle Thomas' visit to Sirkap, Taxila, ca. A.D. 47 and his reported meeting with King Gondophares: Rooney on east-west trade and commerce in Thomas' time, A. H. Dani on Taxila, S. R. Dar on Gondophares and Taxila, and C. M. Amjad-Ali on the literary evidence for Thomas in India.

P. SCARPI, *Ermete Trismegisto. Poimandres*, Il Convivio. Collana di Classici Greci e Latini (Venice: Marsilio, 1987, paper 12,000 L) 105 pp. Bibliography. ISBN: 88-317-4956-0.

After a general introduction to Hermetism and information about the author and text of the Corpus Hermeticum, this volume presents on facing pages the Greek text and an Italian translation of the *Poimandres* of Hermes Trismegistus. Thirty-two pages of notes on the text conclude the volume. Scarpi teaches at the Istituto di filologia greca dell'Università di Padova.

H. SHANKS (ED.), *Ancient Israel. A Short History from Abraham to the Roman Destruction of the Temple* (Englewood Cliffs, NJ: Prentice-Hall, 1988; Washington, DC: Biblical Archaeology Society, cloth $23.95, paper $22) xix and 267 pp., 9 plates, 9 maps, 2 charts. Illustrated. Indexed. LCN: 88-22583. ISBN: 0-9613089-4-X (cloth), 0-13-036435-5 (paper).

This illustrated history of ancient Israel presents chapters by P. K. McCarter on the patriarchal age, N. M. Sarna on Israel in Egypt, J. A. Callaway on the settlement in Canaan, A. Lemaire on the united monarchy, S. H. Horn on the divided monarchy, J. D. Purvis on exile and return, L. I. A. Levine on the age of Hellenism, and S. J. D. Cohen on Roman domination. The authors seek to incorporate the most recent scholarly developments and the latest archaeological discoveries.

J. Z. SMITH, *Drudgery Divine. On the Comparison of Early Christianities and the Religions of Late Antiquity*, Chicago Studies in the History of Judaism (Chicago: University of Chicago Press, 1990, cloth $24.95) xiii and 145 pp. Indexed. LCN: 90-38519. ISBN: 0-226-76362-5 (cloth), -76363-3 (paper).

This volume presents the 1988 Louis H. Jordan Lectures in Comparative Religion given at the School of Oriental and African Studies, University of London. Smith, distinguished service professor at the University of Chicago, first traces the enterprise of comparing early Christianity and the religions of Late Antiquity to Protestant anti-Catholic apologetics. Next he reflects on the claims about the unique character of Christianity and on the true nature of comparison. Then he explores the apologetic tendencies at work in comparing terminology and appealing to the Jewish "backgrounds" of NT vocabulary. Next he focuses on the introduction of generic patterns or myths (especially dying and rising deities) to explain Christian origins. Finally he takes up the issue of soteriology and its implications for iconography, cultic activity, and community life. Smith concludes that the comparison of early Christianity and the religions of late antiquity has been governed at all points by the old Reformation myth of a "pristine" early Christianity centered in Paul and subjected to later processes of "corruption."

M. E. STONE, *Fourth Ezra*, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 1990, $44.95) xxii and 496 pp. Bibliography. Indexed. LCN: 90-44627. ISBN: 0-8006-6026-9.

The first in a series of commentaries in the Hermeneia project on OT Apocrypha and Pseudepigrapha, this volume first provides a 47-page general introduction to *4 Ezra:* text and transmission; date, place, and original language; chief critical issues; the present commentary; *4 Ezra* in Jewish literature; and *4 Ezra* in Christian tradition. Stone views *4 Ezra* as a literary unity incorporating certain pre-existent materials, both oral and written. For each pericope he provides an English translation, textual notes, literary analysis (form and structure, function and content), and verse-by-verse comments. He maintains that the book is divided into seven visions: 3:1–5:20; 5:21–6:34; 6:35–9:25; 9:26–10:59; 11:1–12:51; 13:1-58; and 14:1-49. He presents excursuses on Adam's sin, the two ages, natural order, inspiration, "judgment," the redeemer figure, and "age." Stone is the author of *Features of the Eschatology of IV Ezra* (1989).

G. Strecker, *Konkordanz zu den Pseudoklementinen.* Teil 1, *Lateinisches Wortregister,* Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte, Die Pseudoklementinen 3 (Berlin: Akademie-Verlag, 1986, DM 160) xiv and 581 pp. ISBN: 3-05-000115-1.

The concordance to the Greek and Syriac texts of the Pseudoclementines was described in *NTA* 34, p. 415. Based on B. Rehm's edition of the Latin *Recognitiones* (1965), this "conventional" concordance not only lists the Latin vocabulary of the Pseudoclementines but also takes into account variations in meaning. All the entries are complete (i.e. under each word all references including the most important textual variants are provided), though some very common words are omitted. Individual occurrences of a word appear along with a few words of context. In preparing the Latin concordance Strecker was assisted by P. Former, Gisela Strecker, and E. Schulz-Flügel.

W. Strothmann, *Wörterverzeichnis der apokryphen-deuterokanonischen Schriften des alten Testaments in der Peshitta,* Göttinger Orientforschungen, Reihe 1: Syriaca 27 (Wiesbaden: Harrassowitz, 1988, paper DM 86) xii and 492 pp. ISBN: 3-447-02683-9.

This concordance to the apocryphal/deuterocanonical writings in the OT Peshitta covers twenty books: Wisdom, Epistle of Jeremiah, letters of Baruch, additions to Daniel, Judith, Sirach, 2 Baruch, 4 Ezra, 1–4 Maccabees, 3 Ezra, Tobit, Prayer of Manasseh, biblical odes, Psalms of Solomon, and apocryphal psalms. For each Syriac word there is a Latin translation and list of references in each work. The verbs, nouns, adjectives, and adverbs are generally listed according to their forms in the lexicon. Pronouns, conjunctions, prepositions, numerals, etc. are not included.

Studien zur Septuaginta—Robert Hanhart zu Ehren. Aus Anlass seines 65. Geburtstages, ed. D. Fraenkel, U. Quast, and J. W. Wevers, Mitteilungen des Septuaginta-Unternehmens 20 (Göttingen: Vandenhoeck & Ruprecht, 1990, paper DM 160) 368 pp., plate. Bibliography. Indexed. ISBN: 3-525-82477-7.

The eighteen articles in this *Festschrift* honoring Professor Hanhart are by J. Barr on "guessing" in the Septuagint, I. Soisalon-Soininen on Hebraisms, R. Sollamo on the Koine background for the repetition and non-repetition of the possessive pronoun in coordinate items, E. Tov on rendering combinations of the infinitive absolute and finite verbs in the Septuagint, A. Aejmelaeus on ὅτι *recitativum* in Septuagintal Greek, J. Ziegler on the uses of the article in the Septuagint of Ecclesiastes, Wevers on pre-Origen recensional activity in the Greek Exodus, Fraenkel on the sources of the asterisked additions in Exodus 35–40, O. Munnich on Origen as editor of the Septuagint of Daniel, N. Fernández Marcos on the Antiochian text of the Septuagint, Quast on the recensional character of some word variants in Numbers, D. Barthélemy on the relations of Complutensis to papyrus 967 for Exod 40:42–46:24, A. Pietersma on Ra 2110 (p. Bodmer XXIV) and the text of the Greek Psalter, E. Ulrich on a Greek paraphrase of Exodus on papyrus from Qumran Cave 4, L. Perlitt on Deut 1:12 in the Septuagint, P.-M. Bogaert on the liberation of Jeremiah and the death of Gedaliah in the short (LXX) and long (MT) texts, B. Schaller on *4 Maccabees* as a textual witness of the Septuagint, and R. Smend on the "spiritual father" of Septuagint research. Also included are a photograph of the honoree and a list of some of his publications as well as a ten-page appreciation by the editors.

E. Tov, *The Greek Minor Prophets Scroll from Naḥal Ḥever (8ḤevXIIgr) (The Seiyâl Collection I),* Discoveries in the Judaean Desert 8 (Oxford: Oxford University Press, Clarendon Press, 1990, $125) xi and 171 pp. and 20 plates. Indexed. ISBN: 0-19-826327-9.

The version of the Minor Prophets in Greek in the scroll from Naḥal Ḥever (8ḤevXIIgr) presents an early revision of the Septuagint toward a closer correspondence with the Hebrew text—the revision given the name Kaige by D. Barthélemy in *Les devanciers d'Aquila* (1963). This volume (prepared in collaboration with R. A. Kraft) first introduces the scroll: archaeological data and identification, columns and measurements, content and scope, special characteristics, the two scribes/hands, the materials and their state of preservation (by Kraft), and the scripts and their date (by P. J. Parsons). Then it presents on facing pages the Greek text of the scroll and a fuller form of the text with reconstructions, along with notes on paleography and identification and on the reconstructions. Finally it deals with translation technique, orthographic peculiarities, and textual relations. J. Strugnell has contributed a preface.

V. Tzaferis, *Excavations at Capernaum.* Vol. 1, *1978-1982* (Winona Lake, IN: Eisenbrauns, 1989, $48) xxi and 234 pp., 8 plates, 89 figs., 8 tables, 14 folding plans. Bibliography. LCN: 88-30935. ISBN: 0-931464-48-X.

This report on the excavations conducted between 1978 and 1982 at the Greek Orthodox section of Khirbet Tell Ḥum (Capernaum) deals with architectural remains (Tzaferis), domestic pottery (M. Peleg), glazed pottery (E. K. Berman), small finds (Tzaferis and Peleg), bronze and silver coins (J. F. Wilson), the gold hoard (Wilson), sgraffiti (A. Berman), the identification of the site (J. C. H. Laughlin), the literary evidence (J. Blenkinsopp), and the site's history (Tzaferis). The excavators distinguish five archaeological strata: early 7th century to A.D. 650 (V), A.D. 650-750 (IV), A.D. 750 to mid-9th century (III), mid-9th to mid-10th century (II), and mid-10th century to A.D. 1033 (I).

P. W. van der Horst, *Essays on the Jewish World of Early Christianity,* Novum Testamentum et Orbis Antiquus 14 (Fribourg: Universitätsverlag, 1990, 68 SFr; Göttingen: Vandenhoeck & Ruprecht) 255 pp. Indexed. ISBN: 3-7278-0683-4 (U), 3-525-53915-0 (V&R).

The fourteen articles in this collection concern ps.-Phocylides and the NT [§ 23-1051], research on ps.-Phocylides between 1978 and 1987 [§ 33-1469], Moses' throne vision in Ezekiel the dramatist [§ 27-1232], Ezekiel's *Exagoge* [§ 29-1175r], the role of women in *Testament of Job* [§ 31-916], portraits of biblical women in ps.-Philo's *Biblical Antiquities,* the measurement of the body in ancient Jewish mysticism (1987), the Samaritan Diaspora in antiquity [§ 32-1354], the Jews of ancient Crete [§ 33-971], Jews and Christians in Aphrodisias in light of their relations in other cities of Asia Minor [§ 33-1395], "Lord, help the rabbi" in *SEG* 31.1578b [§ 32-400], the interpretation of the Bible by minor Hellenistic-Jewish authors (1988), Nimrod after the Bible, and seven-months' children in Jewish and Christian literature from antiquity [§ 23-1008]. For a collection of van der Horst's articles on "pagan" topics see *NTA* 35, p. 134.

S. Wachsmann et al., *The Excavations of an Ancient Boat in the Sea of Galilee (Lake Kinneret),* 'Atiqot 19 (Jerusalem: Israel Antiquities Authority, 1990, paper) xix and 138 pp., 138 figs., 3 folding figs. Bibliography. Indexed. ISSN: 0066-488X.

In January 1986 the remains of a wooden boat [see §§ 32-1355; 33-401; 34-417, 1404] were discovered on an exposed area of the Sea of Galilee near Migdal Nunya (Tarichaeae). This report first deals with the discovery (Wachsmann, K. Raveh), the excavation (Wachsmann, Raveh, E. Amos), conservation of the boat (O. Cohen), and sedimentation in Lake Kinneret and the preservation of the boat (Y. Nir). Next it examines the boat's construction (J. R. Steffy), the research model (C. Peachey), photomosaics of the boat's interior (Amos, D. Syon [Friedman]), identification of the wood (E. Werker), metallurgical aspects of the iron nails and staples (Cohen, I. Roman), and the resinous materials (R. White). Then it treats the small finds: pottery (D. Adan-Bayewitz), lamp (V. Sussman), arrowhead (Syon), coins

(H. Gitler), and anchors (Wachsmann). Finally it discusses historical and chronological matters: literary sources on Kinneret seafaring in the Roman-Byzantine period (Wachsmann), the Migdal boat mosaic (Steffy, Wachsmann), 1st-century A.D. Kinneret boat classes (Wachsmann, with J. Zias and A. F. Rainey), radiocarbon dating (I. Carmi), and the date of the boat (Wachsmann).

V. L. WIMBUSH (ED.), *Ascetic Behavior in Greco-Roman Antiquity. A Sourcebook,* Studies in Antiquity and Christianity (Minneapolis, MN: Fortress, 1990, $41.95) xxviii and 514 pp., frontispiece, 7 plates, 7 figs., map. Bibliographies. Indexed. LCN: 90-44980. ISBN: 0-8006-3105-6.

This volume makes accessible in English translation ancient texts that introduce readers to a range of types of ascetic piety as different understandings of and responses to the Greco-Roman world. After an eleven-page general introduction by the editor, there are introductions, translations, and bibliographies under the following headings: homily (five), philosophical and theological exhortation (nine), ritual and revelation (three), life and teachings (eight), and documentary evidence (three). Chronological tables are provided. The contributors include R. Valantasis on ps.-Macarius the Egyptian, L. E. Vaage on Cynic epistles and Musonius Rufus, G. P. Corrington on Philo's *On the Contemplative Life,* S. D. Fraade on the nazirite in ancient Judaism, and R. F. Boughner and J. E. Goehring on Egyptian monasticism.

ADDITIONAL BOOKS RECEIVED

J. BAKKE, *Christian Ministry. Patterns and Functions within the Ethiopian Evangelical Church Mekane Yesus,* Studia Missionalia Upsaliensia 44 (Oslo: Solum, 1987; Atlantic Highlands, NJ: Humanities Press) 297 pp. Bibliography. Indexed. ISBN: 82-560-0467-3 (S), 0-391-03544-4 (H).

P. BOLBERITZ, *Philosophischer Gottesbegriff bei Nikolaus Cusanus in seinem Werk: "De non aliud,"* Erfurter Theologische Schriften 17 (Leipzig: St. Benno-Verlag, 1989, paper) 82 pp. Bibliography. ISBN: 3-7462-0446-1.

D. BONHOEFFER, *A Testament to Freedom. The Essential Writings of Dietrich Bonhoeffer,* ed. G. B. Kelly and F. B. Nelson (San Francisco: HarperCollins, 1990, $32.95) xxii and 579 pp. Illustrated. Bibliography. Indexed. LCN: 89-45514. ISBN: 0-06-060813-7.

P. CARAMAN, *Ignatius Loyola. A Biography of the Founder of the Jesuits* (San Francisco: Harper & Row, 1990, $22.95) x and 222 pp., map. Bibliography. Indexed. LCN: 89-46460. ISBN: 0-06-250130-5.

M. FALK, *The Song of Songs. A New Translation and Interpretation* (San Francisco: HarperCollins, 1990, $18.95) xxi and 213 pp. Illustrated. Bibliography. LCN: 90-80329. ISBN: 0-06-062339-X.

F. I. GAMWELL, *The Divine Good. Modern Moral Theory and the Necessity of God* (San Francisco: HarperCollins, 1990, $30) xiv and 223 pp. Bibliography. Indexed. LCN: 89-46435. ISBN: 0-06-063088-4.

R. J. GARCIA AVILES, *Llamados a ser libres. "No la Ley, sino el hombre." Ciclo B,* En torno al Nuevo Testamento 9 (Córdoba: Ediciónes El Almendro, 1990, paper 1.166 Ptas) 282 pp. Indexed. ISBN: 84-86077-83-4.

L. GIRZAITIS AND R. L. WOOD, *Still on the Cross. Meditations on the Human Condition and the Desperate Passion of Jesus* (Mystic, CT: Twenty-Third Publications, 1990, paper $5.95) iv and 74 pp. LCN: 90-90306. ISBN: 0-89622-449-X.

K.-H. HOEFS, *Erfahrung Gottes bei Bonaventura. Untersuchungen zum Begriff "Erfahrung" in seinem Bezug zum Göttlichen,* Erfurter Theologische Studien 57 (Leipzig: St. Benno-Verlag, 1989, paper) 140 pp. Bibliography. ISBN: 3-7462-0282-5.

R. KÖRNER, *Mystik—Quell der Vernunft. Die Ratio auf dem Weg der Vereinigung mit Gott bei Johannes vom Kreuz,* Erfurter Theologische Studien 60 (Leipzig: St. Benno-Verlag, 1990, paper) 172 pp. Bibliography. Indexed. ISBN: 3-7462-0390-2.

I. LJUNG, *Silence or Suppression. Attitudes towards women in the Old Testament,* Acta Universitatis Upsaliensis, Uppsala Women's Studies A. Women in Religion 2 (Uppsala: Uppsala University, 1989, paper) 159 pp. Bibliography. Indexed. ISBN: 91-554-2460-0. Distributed by Almqvist & Wiksell International, Stockholm.

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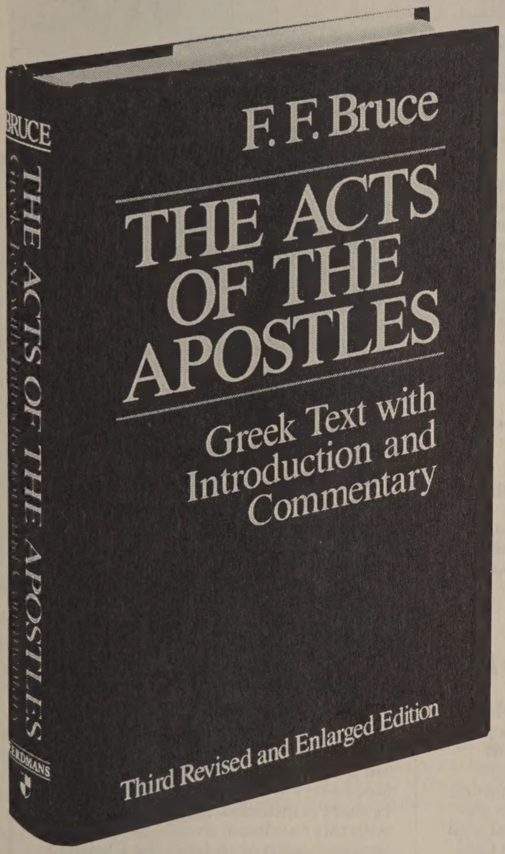
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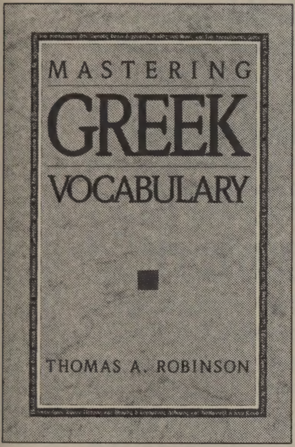

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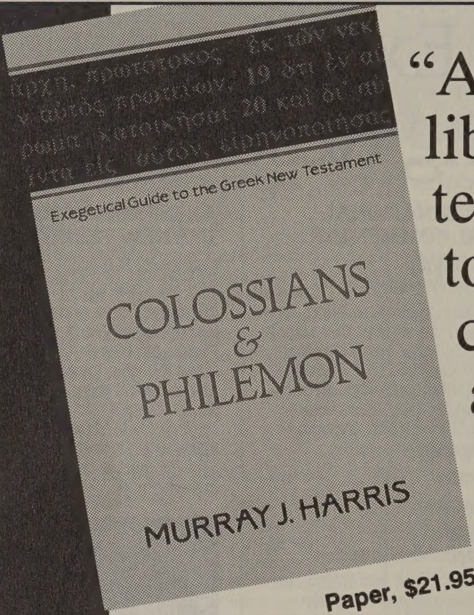

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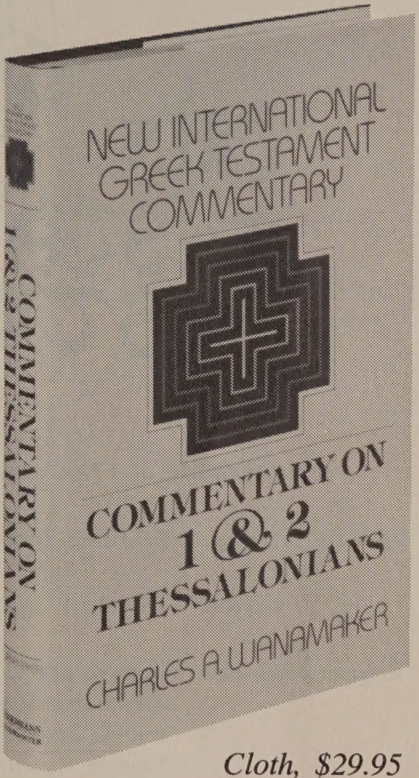

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1001. B. Billet, "*Kexaritomene:* les 'Mélanges René Laurentin.' Un fidèle et fervent témoignage de reconnaissance à un insigne théologien de la Bienheureuse Vierge Marie," *EphMar* 41 (1-2, '91) 125-133.

Taking as its starting point the 1990 *Festschrift* honoring Laurentin, the article describes his life and many scholarly contributions to Mariology, including his NT volumes: *Structure et Théologie de Luc I-II* (1957), *Jésus au Temple* (1966), and *Les Evangiles de l'Enfance du Christ* (1982). Then it notes various contributions to the *Festschrift.*—D.J.H.

1002. J. H. Charlesworth, "The Centenary of the École Biblique," *PrincetonSemBull* 12 (1, '91) 56-61.

Taking as its starting point J. Murphy-O'Connor's *The École Biblique and the New Testament* (1990), the article reflects on the scholarly achievements of professors at the École Biblique de Jérusalem in such areas as biblical inspiration, the *Bible de Jérusalem,* Dead Sea scroll research, and the topography of Jerusalem.—D.J.H.

1003. L. J. Hoppe, "In Memoriam: Rev. John L. McKenzie. October 9, 1910-March 2, 1991," *BibToday* 29 (3, '91) 178-180.

McKenzie's contributions as a biblical scholar are described under four headings: self-taught scholar and master teacher, acclaimed Catholic biblical scholar, formidable critic, and teacher of the Bible.—D.J.H.

1004. E. Lohse, "Theologie als Schriftauslegung. Zum Gedenken an Hans Conzelmann," *TheolLitZeit* 115 (12, '90) 865-876.

Conzelmann (1915-89) interpreted the NT under the assumption that these writings had something to say to the present. After a brief overview of Conzelmann's academic career, this retrospective essay lays out the central themes of Conzelmann's influential published work. Thus it considers his studies on Jesus and the Gospels, his pursuit of a relevant confession of faith in the context of his investigation of Pauline theology, his application of philological, archaeological, and historical methods to the study of biblical texts, and his understanding of what clearly constitutes the Christian faith.—C.R.M.

1005. F. Manns, "In Memoriam: Bellarmino Bagatti, O.F.M. (1905-1990)," *BibToday* 29 (2, '91) 113-114.

An appreciation of Bagatti's contributions in excavating and interpreting ancient Christian sites in Palestine and his life as a Franciscan in Jerusalem.—D.J.H.

1006. E. C. McCarthy, "In Appreciation of a Catholic Scholar," *America* [New York] 164 (19, '91) 534-535.

After sketching the academic career of the late J. L. McKenzie (1910-91), the article describes him as one "who took Jesus with complete seriousness" and praises his convictions regarding pacifism and authority in the church.—D.J.H.

1007. D. P. Moessner, “In Memoriam: Karl Ludwig Schmidt (1891-1956),” *TheolZeit* 47 (1, ’91) 3-6.

After a sketch of Schmidt’s life, the article discusses his contributions to the study of the Gospels and of the church in the NT. It also provides a list of writings by and about Schmidt. —D.J.H.

1008. A. Niccacci, “In Memoriam: P. Bellarmino Bagatti,” *RivistBib* 39 (1, ’91) 122-124.

The article describes the life (1905-90) and publications of Professor Bagatti, with particular attention to his contributions to early Christian archaeology and the work of the Studium Biblicum Franciscanum in Jerusalem.—D.J.H.

1009. G. O. Simms, “Richard Patrick Crosland Hanson, 1916-1988. Bishop, Writer, Teacher,” *Search* 12 (1, ’89) 42-47.

A personal appreciation of the late Bishop Hanson, with attention to his life, theological writings (twenty-six books and over sixty articles), and service to the church in Ireland. —D.J.H.

Canon

1010. D. Barthélemy, “La critique canonique,” *Revue de l’Institut Catholique de Paris* [Paris] 36 (’90) 191-220.

The article first discusses B. S. Childs’s search for a theological exegesis, his attempt at regaining the canon’s vitality, and his approach to the canon as the context of interpretation. Then it deals with J. A. Sanders’s call to canonical criticism: the critique required by the canon, agreements and disagreements with Childs, intertextuality in a still fluid canon, the hermeneutical norms made necessary by stabilization, the hermeneutical role of the canonical “compression,” and the canon and inspiration. Finally it offers an assessment with reference to the rediscovery of the canon, the meaning of the “canonical context,” the question of vocabulary, canon and hermeneutics, and the role of a critical perspective on the authority of the Scriptures. [The same issue contains an appreciation of Barthélemy as a scholar (pp. 129-131) and a selected bibliography of his writings (pp. 133-135).]—D.J.H.

Interpretation

1011. J.-N. Aletti, “Une lecture moderne de l’Evangile,” *Christus* [Paris] 149 (’91) 33-42.

Although Ignatius of Loyola inherited much of the medieval approach to Scripture through Ludolph of Saxony, his originality and modernity consist in the emphasis on the reader. Ignatius stressed the effects of a Gospel text on the subjectivity of the reader and developed a grammar that allows one to move out of the ambiguity of the signs to make a coherent spiritual reading of a text.—D.J.H.

1012. P. J. J. Botha, “Mute manuscripts: analysing a neglected aspect of ancient communication,” *TheolEvang* 23 (3, ’90) 35-47.

This reflection on the importance of research on orality and literacy in interpreting texts from antiquity first discusses the relation between communication media and consciousness. Then it considers orality, literacy, and scribal culture. Finally it deals with some implications for NT research: 1st-century Mediterranean societies as fusions of oral and scribal cultures, the importance of recognizing literate bias, and a possible agenda.—D.J.H.

1013. H. Bourgeois, “La Bible aujourd’hui,” *Bulletin de l’Institut Catholique de Lyon* [Lyon] 114 (94, ’90) 51-71.

The Bible today can be viewed as a reference book for Jews, Christians, and anyone who wishes to read it; it can promote communion and discord. It is also a book of faith (serving the mystery of God among human beings) and of revelation. Finally it is a book of work, for reading it demands interpretation (believing and ecclesial) that takes several forms (exegesis, homily, and translation).—D.J.H.

1014. F. W. Burnett, “Postmodern Biblical Exegesis: The Eve of Historical Criticism,” *Semeia* 51 (’90) 51-80.

Historical criticism can accommodate postmodern styles of reading and “survive”; however, such accommodation will entail a metamorphosis of both critic and method. The article examines some of the central issues with which postmodernism confronts exegetes and suggests what historical criticism might involve if it were to embrace recent developments in literary criticism and discourse analysis. It discusses the works of S. Fish, H. White, and contemporary theorists on discourse and ideology in order to contextualize the issues that are important for the historical critic.—C.R.M.

1015r. R. J. Coggins and J. L. Houlden (eds.), *A Dictionary of Biblical Interpretation* [*NTA* 34, p. 375].

R. E. Brown, “A Dictionary of Biblical Interpretation,” *HeythJourn* 32 (1, ’91) 77-79.—The article comments on the strengths and weaknesses of various articles, and suggests topics that could have been included. There has not been a previous volume comparable to this one, and many of the articles are genuinely stimulating. The editors have shown great ingenuity in the choice of topics.—D.J.H.

1016. T. Contides, “Βιβλική Ερμηνευτική. Σημειώσεις πάνω στην Ερμηνευτική μέθοδο του Φαράντου (Biblical Interpretation. Notes on the interpretative method of Farandos),” *DeltBibMel* 19 (1, ’90) 60-69.

In his book Η περί Θεού ορθόδοξη διδασκαλία [*The Orthodox Doctrine of God*] (1985), M. Farandos appropriates directly the biblical text without critical regard for the biblical author’s sources and special interests. Biblical and patristic teachings are combined without critical sensitivity to their differing horizons. Tradition is upheld as the hermeneutical criterion of Scripture; but if so, what is the hermeneutical criterion of tradition? Farandos’s methodology yields a harmonizing, uniform biblical and patristic theology for internal ecclesiastical consumption but sacrifices both the hermeneutical creativity of the Church Fathers and dialogue with the world of contemporary discursive knowledge.—Th.S.

1017. F. Crüsemann, “Anstösse. Befreiungstheologische Hermeneutik und die Exegese in Deutschland,” *EvangTheol* 50 (6, ’90) 535-545.

After calling attention to the importance of the Bible in liberation theology, the article discusses E. Hahn’s recent article about Bible reading in Brazil [§ 35-39], contrasts the readings of Amos in Germany and in Latin America, considers five statements by H.-G.

Gadamer about hermeneutics, and reflects on the challenge of liberation hermeneutics for exegesis in Germany today.—D.J.H.

1018. U. EIGENMANN, "Ein biblischer Grundkurs des Glaubens. Zum Nachdruck von Leonhard Ragaz' Bibelwerk," *Orientierung* 55 (6, '91) 68-71.

The 1990 reprinting of Ragaz's *Die Bibel—eine Deutung* serves as the occasion to reflect on his lifetime struggle with the Bible (1868-1945) and his approaches to the Bible as the book of history, Jesus' proclamation of God's kingdom, and Revelation as highpoint and fulfillment. It characterizes Ragaz's work as a basic biblical course about Christian faith in a practical perspective.—D.J.H.

1019. G. D. FEE, "Issues in Evangelical Hermeneutics, Part IV: Hermeneutics, Exegesis and the Role of Tradition," *Crux* 27 (1, '91) 12-20.

After distinguishing the various meanings of "tradition," this article [see § 35-788] illustrates how evangelical and personal-theological traditions affect our hermeneutics, urges that the effect of tradition on hermeneutics is not necessarily a bad thing, and offers suggestions about how tradition may be fully affirmed and appreciated but not allowed totally to skew our hermeneutics.—D.J.H.

1020. D. H. FISHER, "Self in Text, Text in Self," *Semeia* 51 ('90) 137-154.

Interpretation, reading, and expression can all be understood as forms of defense. The article analyzes post-Reformation biblical interpretation as a series of defenses against previous methods of interpretation, but suggests aspects of postmodern interpretative strategies that enable a halt to the process.—C.R.M.

1021. R. T. FRANCE, "James Barr and Evangelical Scholarship," *Anvil* 8 (1, '91) 51-64.

The article first reviews the controversies raised by Barr's *Fundamentalism* (1977) and *Escaping from Fundamentalism* (1984). Then it focuses on Barr's comments about evangelical scholarship regarding "literal" interpretation, traditional critical issues, evangelical theology, and the "domino theory" of biblical inerrancy. The new mood of self-criticism in evangelical scholarship may be traced at least in part to Barr's works.—D.J.H.

1022. H. FRANKEMÖLLE, "Schriftauslegung im Widerstreit," *BibKirch* 45 (4, '90) 200-204.

The article focuses on J. Ratzinger's essay on biblical interpretation in crisis [§§ 32-514, 1027; *NTA* 34, pp. 101-102], giving particular attention to his reliance on secondary literature and reflecting critically on some elements in his approach.—D.J.H.

1023. P. GIBERT, "Lecture de la Bible et sciences contemporaines dans l'heritage du P. Lagrange," *Bulletin de l'Institut Catholique de Lyon* [Lyon] 114 (94, '90) 29-37.

After describing how the Bible was studied at the end of the 19th century when M.-J. Lagrange founded the École Biblique de Jérusalem, the article surveys the various approaches to Scripture in the patristic and medieval periods. Then it discusses the gradual return to the literal sense from the time of the Humanists and Reformers to the late 19th century.—D.J.H.

1024. R. K. **Gnuse**, "Contemporary Evolutionary Theory as a New Heuristic Model for the Socioscientific Method in Biblical Studies," *Zygon* 25 (4, '90) 405-431.

The theory of punctuated equilibria significantly modifies previous Darwinian notions. Instead of gradual change evolutionary theorists may now speak of rapid change between periods of relative inactivity. This model can help to explain the rise of the Israelite state and the development of the religious ethos in the Hebrew Bible. Israel's identity evolved out of ancient Near Eastern values but in several quantum leaps—most notably the settlement and the exile—rather than as a gradual, uniform process over several centuries.—D.J.H.

1025. H. **Haag**, "Streit um die Bibel unter fünf Päpsten," *TheolQuart* 170 (4, '90) 241-253.

This discussion of Catholic biblical scholarship under Popes Leo XIII, Pius X, Benedict XV, Pius XI, and Pius XII gives particular attention to the Modernist controversy, the debate about the truth of the Bible and historical criticism, the pioneering achievements of M.-J. Lagrange, and the various papal encyclicals about biblical research.—D.J.H.

1026. D. **Jobling**, "Writing the Wrongs of the World: The Deconstruction of the Biblical Text in the Context of Liberation Theologies," *Semeia* 51 ('90) 81-118.

The article commends the appropriation of deconstruction for liberation theology and its biblical interpretation. It first surveys the current theoretical scene (nonbiblical and biblical) and then sketches the critical issues that attend the bringing together of liberation, deconstruction, and biblical studies. Deconstruction subverts from within the system that liberation theology seeks to change from without.—D.J.H.

1027. G. **Josipovici**, "The Bible in Focus," *JournStudOT* 48 ('90) 101-122.

The history of attempts to focus on the Bible can show us, as in a mirror, what happens wherever we engage in the activity of focusing on a book. The article considers Luther's approach to Scripture, discusses contributions made by N. Frye and E. Auerbach, and compares the readings of Homer and the Bible. With the secularization of Scripture we come to see books as beings that ask us to take part in an activity, assent to which will lead to our rediscovery of our place within a larger rhythm.—D.J.H.

1028. J.-P. **Jossua**, "About the word 'revelation,'" *NewBlackfr* 72 (847, '91) 124-130.

The article presents some of the issues, problems, and presuppositions that "divine revelation" as a term and a concept involves today. Thus it deals with "the word" according to the following outline: fundamental importance, traits, spheres, written form, and welcome. —D.J.H.

1029. D. **Konstant**, "The Use of the Bible within the Church," *ScriptBull* 21 (2, '91) 8-14.

With particular attention to liturgy and education, the article contrasts the use of the Bible in the Catholic church around the time of *Divino afflante spiritu* (1943) and now a quarter of a century after *Dei verbum* (1965). For very many ordinary Catholics Scripture has been opened up in a marvelous way.—D.J.H.

1030. C. **Mesters**, "Bibellektüre durch das Volk," *EvangTheol* 51 (1, '91) 3-7.

The poor of Latin America seek to hear God today by taking account of their life-experience, the biblical text, and the community's faith. Their Christian reading of the Bible proceeds from real life, takes place in community, respects the biblical text, joins faith and life, stands up for life, is engaged and binding, and is intelligent and believing.—D.J.H.

1031. C. Mesters, "The Bible and the New Evangelization," *East Asian Pastoral Review* [Quezon City] 27 (1, '90) 4-39.

After reflecting on the newness of today that challenges us to a new evangelization, the article considers the newness that challenged Israel in exile to a new evangelization. Then it discusses how the announcement of the good news was renewed in the time of Israel's exile. Finally it shows how the process of the new evangelization begun by Isaiah's disciples was taken up by Jesus the Servant of God and carried by him to a happy conclusion.—D.J.H.

1032. C. Mesters, "'Seht, ich mache alles neu.' Die Bibel in der Neuevangelisierung," *BibKirch* 46 (1, '91) 2-22.

After reflecting on how conditions today demand a new evangelization, the article calls on texts from Isaiah 40–66 to illustrate the renewal of preaching the good news during and after Israel's exile. Then it shows how Jesus took up this process of evangelization (Mk 1:15), and gave it new content (Mk 1:16-45), especially in view of his resurrection. [The same issue contains the concluding statement on the new evangelization from the 1990 meeting of the Catholic Bible Federation held at Bogota (pp. 23-35) as well as an interview with Bishop A. Ablondi on its significance (pp. 36-37).]—D.J.H.

1033. R. Meynet, "Histoire de 'l'analyse rhétorique' en exégèse biblique," *Rhetorica* [Berkeley, CA] 8 (4, '90) 291-320.

The article first recounts the steps by which the laws of biblical rhetoric were discovered by R. Lowth, C. Schoettgen, J.-A. Bengel, J. Jebb, T. Boys, F. Koester, D. H. Müller, J. K. Zenner, J. Forbes, E. W. Bullinger, G. B. Gray, C. Souvay, A. Condamin, and N. W. Lund. Then taking issue with G. Kennedy, it illustrates the principles of biblical rhetoric with reference to the concentric structure and parabolic discourse of Lk 6:39-49.—D.J.H.

1034r. R. J. Neuhaus (ed.), *Biblical Interpretation in Crisis* [*NTA* 34, pp. 101-102].
J. Ratzinger (ed.), *Schriftauslegung im Widerstreit* [*NTA* 35, p. 374].

J. Wicks, "Biblical Criticism Criticized," *Gregorianum* 72 (1, '91) 117-128.—The article reports on the main points made in the major papers by Ratzinger, R. E. Brown, W. H. Lazareth, and G. Lindbeck, and mentions highlights of the discussions provoked by them. Then it offers theological reflections on the relation of faith to the mediating word and the limitations of critical exegesis, as well as the way that Scripture should figure in systematic theology and preaching.—D.J.H.

1035. B. A. Ntreh, "Towards an African Biblical Hermeneutic," *AfricTheolJourn* 19 (3, '90) 247-254.

Biblical interpretation in Africa should reflect African cultural and religious diversity. To illustrate African biblical hermeneutics the article considers some similarities and dissimilarities between traditional African belief systems and the Bible as seen in Psalm 127. —D.J.H.

1036. G. O'Collins, "'Dei Verbum' and Biblical Scholarship," *ScriptBull* 21 (2, '91) 2-7.

(1) According to *Dei verbum* 12 Catholic biblical exegetes should follow the rules of the historical-critical method and should also be pneumatological, which means being christological, ecclesial, and theological in approach. (2) The NT evidence does not support the conclusion that either the biblical authors or their sources regarded the Easter appearances as being identical with the gift of the Holy Spirit.—D.J.H.

1037. F. O'Ferrall, "Source of Revival - The Bible," *Search* 13 (2, '90) 10-16.

The central task of the present decade is to recover the capacity to read the Bible as God's word addressed to the community of faith. The National Bible Society of Ireland has been using the past few years to prepare for the challenge of the 1990s.—D.J.H.

1038. T. H. Olbricht, "Alexander Campbell in the Context of American Biblical Studies, 1810-1876," *RestorQuart* 33 (1, '91) 13-28.

After commenting on the beginnings of biblical studies in America, the article sets out more extensively the period from M. Stuart to C. A. Briggs (1810 to 1874) and remarks on the manner in which Campbell participated in the biblical scholarship of his era (1820-66). Though familiar with the biblical criticism of his time, Campbell's insight into the affirmations of the more radical Germans was cursory.—D.J.H.

1039. B. A. Pearson, "On Treating Christianity as a Religion," *Soundings* 71 (2-3, '88) 355-363.

R. Bultmann's turn to existentialism and kerygmatic theology as described by J. M. Robinson [§ 35-1049] rendered his scholarly work methodologically irrelevant to religious studies and made it virtually inevitable that his subsequent contributions to NT studies would quickly become dated. The complex of Judaisms discussed by J. Neusner [§ 35-1438] is not only a religion but also a people. Christianity was originally one of the many Judaisms. In breaking away from its original ἔθνος Christianity became a Hellenistic religion, one of the many syncretistic religions that vied for the allegiance of uprooted people in the Roman world. —D.J.H.

1040. A.-M. Pelletier, "La Bible comme mémoire culturelle. Un enseignement à inventer," *Études* 374 (3, '91) 381-392.

Knowledge of the Bible remains essential for understanding Western culture. The article explains the need for teaching about the Bible's cultural significance, discusses the complexities and problems involved in it, and offers guidelines for making a beginning despite the inherent difficulties.—D.J.H.

1041. G. A. Phillips, "Exegesis as Critical Praxis: Reclaiming History and Text from a Postmodern Perspective," *Semeia* 51 ('90) 7-49.

Literary theory and cultural-critical theory have emerged as two of the principal vehicles for leveraging a transformation in biblical studies in consciousness and practice. Fresh forms of exegesis and a reconfigured sense of history, text, and critical practice have resulted. This essay describes the status of the challenge posed by poststructural criticism to modern biblical exegesis with its historical-critical common sense and its structuralist modeling. It focuses in particular upon the pivotal role played by structuralist thought and exegesis in the contestatory and transformative processes underway.—C.R.M.

1042. S. E. PORTER, "Two Myths: Corporate Personality and Language/Mentality Determinism," *ScotJournTheol* 43 (3, '90) 289-307.

The concept of corporate personality as first developed by H. W. Robinson and uncritically accepted by many scholars today, and the concept of the direct link between language usage and mentality, are myths perpetuated all too often for theological reasons rather than on the basis of sound hermeneutical sense. The concept of corporate representation was not unique to the Hebrews but rather was known to several different cultures, including the Greeks. The differences in culture bear no necessary correlation with the languages spoken by members of these various cultural groups, and these languages are in no way deterministic.—D.J.H.

1043. M. A. POWELL, "Types of Readers and Their Relevance for Biblical Hermeneutics," *Trinity Seminary Review* [Columbus, OH] 12 (2, '90) 67-76.

The article surveys the different ways in which the term "reader" is understood by different schools of literary criticism: real reader, implied reader, competent reader, intended reader, and ideal reader. Ultimately the concept of the ideal reader will prove most helpful in biblical studies because the values, beliefs, knowledge, and presuppositions of this reader are defined entirely by the text.—C.R.M.

1044. T. RADCLIFFE, "Time and Telling: How to read biblical stories," *NewBlackfr* 72 (847, '91) 131-139.

A fundamentalist reading of Scripture relies on a modern understanding of time and knowledge. An "eyewitness" in biblical times could not have imagined that the stance of disengagement gives one any privileged access to what "really" is happening. Study of Scripture not only invites us to enter a different narrative tradition but also offers a deep critique of our way of looking at the world.—D.J.H.

1045. D. RAMÍREZ F., "Die Bibel in Chile heute. Ein Erfahrungsbericht," *EvangTheol* 51 (1, '91) 101-108.

After sketching the history of Bible reading in Chile, the article calls attention to the developments in the 1980s that led to greater prominence for the Bible in Christian life, and gives special attention to the parallels drawn between the sufferings of Christ and those of the Chilean people.—D.J.H.

1046. F. F. RAMOS, "Revelación divina e Iglesia. Reflexiones sobre la Dei Verbum," *Salmanticensis* 37 (3, '90) 265-300.

According to Vatican II's *Dei verbum* the church is constituted by the believer's hearing and the faithful proclamation of God's word. Scripture is the supreme norm of the church's faith. The ecclesiastical magisterium is at its service as interpreter and guardian of God's word.—D.J.H.

1047. J. M. REESE, "Inspiration: Toward a Sociosemiotic Definition," *BibTheolBull* 21 (1, '91) 4-12.

After a survey of prevailing approaches to biblical inspiration, this article proposes to justify J. H. Newman's insight on the role of the mediating community by means of a semiotic approach, proposes C. S. Pierce's model of semiotics as a reliable methodological tool for understanding inspiration in today's postmodern era, and suggests ways in which this definition may enhance biblical studies and aid the church's growth. It proposes the following sociosemiotic definition of inspiration: In shaping a believing community the God of Abraham, Moses, the prophets and priests of Israel, and the father of Jesus Christ made community such that it fostered writers who were in tune with God's saving will and the needs of later generations of believers to such an extent that they provided for this divinely-protected community a corpus of writings that would always be available to nourish its faith and growth.—D.J.H.

1048. P. RICHARD, "Bibellektüre durch das Volk in Lateinamerika. Hermeneutik der Befreiung," *EvangTheol* 51 (1, '91) 20-39.

Underlying the reading of the Bible in Latin American base communities is the hermeneutics of liberation. After sketching the historical and spiritual roots of this hermeneutical process, the article describes its goal as recognizing and sharing in God's word, and so regaining the spiritual sense of the Bible. Then it considers the deeply spiritual struggle involving the poor people of God as it reappropriates the Bible.—D.J.H.

1049. J. M. ROBINSON, "Religious Studies as Humanizing Studies," *Soundings* 71 (2-3, '88) 207-219. [See § 35-1039.]

No matter how obfuscating the technical jargon of M. Heidegger may seem to those uninitiated into that philosophical tradition, it was a liberating medium for rethinking the NT neither in theological nor in religious terms but in terms of humanizing, recovering the humaneness of the human—a move for which R. Bultmann laid the foundations. If religious studies is to have a matrix of vital significance for humanity, it must address itself primarily to the task of humanizing.—D.J.H.

1050. W. R. ROEHRS, "Faith and Holy Scriptures," *ConcJourn* 17 (2, '91) 150-163.

Both the incarnate Word and the inscripturated word are "of God" and are capable of achieving what only God can do. Faith in both is possible only by the creating power of God. Through the miracle of inspiration the acclamations of human agents became the written "word of God." The message enshrined and preserved in the inscripturated word of God is the means by which the Holy Spirit engenders faith in the incarnate Word and Savior of the world.—D.J.H.

1051. R. SCHNACKENBURG, "Dei Verbum und die neutestamentliche Exegese," *BibKirch* 45 (4, '90) 187-192.

After considering the reception of Vatican II's Constitution on Divine Revelation (*Dei verbum*) in NT exegesis, the article discusses the relation between historical-critical methods (including the so-called new methods) and the believer's understanding of the Bible. Then it deals with the document's reception by the people of the church. [The same issue contains articles by N. W. Höslinger on the pastoral significance of *Dei verbum* (pp. 174-178) and J. Scharbert on Vatican II and the OT (pp. 179-186).]—D.J.H.

1052. M. SCHWANTES, "Wege der biblischen Theologie in Lateinamerika," *EvangTheol* 51 (1, '91) 8-19.

This introduction to Latin American Bible reading today first singles out basic characteristics: Impoverished readers incorporate the lived reality of the Bible in an ecumenical context. Then it reviews the concerns of Latin American biblical interpreters: themes of liberation, readings of whole books or complexes, biblical theology, and translations of

"First World" works. Finally it focuses on three "axes" of meaning: exodus, conflict, and hope.—D.J.H.

1053. G. SEGALLA, "L'ermeneutica biblica femminista di E. Schüssler Fiorenza," *StudPat* 37 (3, '90) 585-599.

With particular attention to Schüssler Fiorenza's *In Memory of Her* (1983) the article explains feminist biblical interpretation from three perspectives: hermeneutics (radical, neo-orthodox, sociology of knowledge, and liberation models), historical criticism (hermeneutics of suspicion, recognition of androcentrism and patriarchalism), and feminist sociology and historical reconstruction. Then it considers the positive contributions of this approach as well as its limitations.—D.J.H.

1054r. J. S. SPONG, *Rescuing the Bible from Fundamentalism* [*NTA* 35, p. 375].

L. J. AVERILL, "Bishop Spong's 'Rescue' of the Bible," *Christian Century* [Chicago] 108 (17, '91) 559-561.—Spong is a careful student of both Testaments, has absorbed a great deal of biblical scholarship, and can recount the results clearly and engagingly. But he presents himself as a latter-day J. A. T. Robinson, and the resulting book is merely pretentious. Spong has "rescued" the Bible from fundamentalism but at the cost of failing to take the Bible seriously.—D.J.H.

1055. T. STORDALEN, "Det eksegetiske objekt og teologiens enhet (Text as Exegetical Object—and the Question of Coherence in Theology)," *TidsTeolKirk* 61 (4, '90) 255-272.

Text theory provides a decisive point for the proper integration of exegesis into the larger discipline of theology. After sketching relevant positions in philosophy, literary criticism, and recent exegesis, the article distinguishes critical and dynamic modes of reading, and argues that biblical interpretation should ultimately be historical-dynamic. This approach accounts for both the historical and textual nature of texts.—D.J.H.

1056. C. J. T. TALAR, "Reading Loisy," *Literature & Theology* [Oxford] 5 (1, '91) 49-67.

Using the literary theory developed by W. Iser, the article examines the controversy percipitated by A. Loisy's *L'Evangile et l'Eglise* (1902), with particular attention to how H. Gayraud and C. Maignen read the book and how their reading influenced their writing and their participation in the dispute.—D.J.H.

1057. M. C. TAYLOR, "The Eventuality of Texts," *Semeia* 51 ('90) 215-240.

For biblical criticism the contrasting interpretive strategies represented by structuralism, hermeneutics, and poststructuralism present different responses to the question of temporality. In this essay J. Derrida and E. Levinas provide an alternative poststructuralist strategy for speaking about the event character of text and its relationship to time that avoids the idealist and reductive pitfalls of both structuralism and hermeneutics.—D.J.H.

1058. O. TREANOR, "Scripture, Tradition and the Local Church," *Priests & People* 5 (3, '91) 92-97.

After surveying changes in theological attitudes and emphases regarding the relation among Scripture, tradition, and church, the article points to Acts 2:42 as the most coherent working-model of their interaction. Then it reflects on immutability and change in church life, and on the certainty of faith.—D.J.H.

1059. C. WACKENHEIM, "Les textes normatifs à l'épreuve de l'interprétation," *RevSciRel* 65 (1-2, '91) 95-108.

This reflection on interpreting normative (biblical and ecclesiastical) texts deals with the nature of scriptural inspiration, the hermeneutical circle, diverse readings of a text, instances of regulation (to guard the hermeneutical debate against impasses and sterile arguments), and the importance of listening to the Spirit.—D.J.H.

1060. E. A. WCELA, "Who Do You Say That They Are? Reflections on the Biblical Audience Today," *CathBibQuart* 53 (1, '91) 1-17.

This profile of the general biblical audience in the USA today clusters about four questions: Is there an audience for the Bible today? If there is an audience, does it have some basic attitude to life already in place when it opens the Bible? What does this audience think and believe about the Bible? What might encourage this audience to more frequent, deeper, and more enriching encounters with the Bible?—D.J.H.

1061. G. WEST, "Two Modes of Reading the Bible in the South African Context of Liberation," *JournTheolSAfric* 73 ('90) 34-47.

The article focuses on the work of two black South African biblical interpreters, A. A. Boesak and I. J. Mosala, with particular attention to their readings of Gen 4:1-16. By focusing on a critical method Mosala seeks to empower the reader to develop a structural understanding of the Bible as well as a structural understanding of the black experience and struggle. By focusing on the liberation story in the biblical text Boesak seeks to empower the reader to recognize the liberation axis or theme running through the Bible.—D.J.H.

1062. R. WILLIAMS, "The Literal Sense of Scripture," *ModTheol* 7 (2, '91) 121-134.

The English version of an article published in German in *Evangelische Theologie* [§ 34-1052].—D.J.H.

Textual Criticism

1063. J. JOOSTEN, "The Function of the So-called *Dativus Ethicus* in Classical Syriac," *Orientalia* 58 (4, '89) 473-492.

Using Syriac NT passages and other texts, the article argues that the *dativus ethicus* defines the content of the preceding verb-form as an entering into the state associated with the verb. Whereas *'ezal* means "he went," *'ezal leh* means "he went" in the sense of "he entered into the state of being gone." The specific function of the verb plus *dativus ethicus* must be assigned to the grammatical category of "phasal modes of action."—D.J.H.

1064. J. O'CALLAGHAN, "Un codice copto con tre vangeli," *CivCatt* 141 (3371, '90) 483-485.

The Sahidic version of the Gospels of Mark, Luke, and John according to MS p. Palau-Ribes 181-183 have been edited by H. Quecke [*NTA* 17, p. 408; 24, pp. 192-193; 29, p. 208].

The article explains to non-specialists the significance of the codex for textual criticism, philology, codicology, and paleography.—D.J.H.

1065. D. B. Wallace, "The Majority Text and the Original Text: Are They Identical?" *BiblSac* 148 (590, '91) 151-169.

The article presents a general critique of the position of advocates of the Majority Text [see § 34-56], especially as exemplified in the work of W. N. Pickering. It discusses the theological premise of the Majority Text theory, the external evidence, and the internal evidence. The arguments against identifying the Majority Text with the original text of the NT are quite compelling.—C.R.M.

Textual Criticism, §§ 35-1096, 1125, 1133, 1135, 1141, 1143, 1453.

Biblical Philology

1066. G. J. M. Bartelink, "ANTIKEIMENOΣ (Widersacher) als Teufels- und Dämonenbezeichnung," *Sacris Erudiri* [Bruges] 30 ('87-'88) 205-224.

The article examines the use of the Greek word ἀντικείμενος ("opponent," "enemy") with particular attention to its function as a way of talking about Satan. The texts surveyed include the Septuagint, the NT (1 Tim 5:14; 2 Thess 2:4), Apostolic Fathers and Apologists, NT Apocrypha, and patristic writings (Clement of Alexandria, Origen, etc.).—D.J.H.

1067r. W. Bauer, *Griechisch-deutsches Wörterbuch* [*NTA* 33, p. 231].

G. Strecker, "Walter Bauers Wörterbuch zum Neuen Testament in neuer Auflage," *TheolLitZeit* 116 (2, '91) 81-92.—After describing the history of Bauer's lexicon of the Greek NT and related literature, the article offers detailed comments on the new edition prepared by K. and B. Aland according to the following outline: form and text, translation, citations (NT, grammatical problems, other literature), secondary literature, abbreviations, and printing errors and other mistakes.—D.J.H.

1068. N. Baumert, "'Charisma'—Versuch einer Sprachregelung," *TheolPhil* 66 (1, '91) 21-48.

The term "charisma" refers to an ability given by the Spirit of God individually and for an event to help toward the salvation of others and the building up of the church. The article first surveys the semantic development of χάρισμα in the Greek-speaking world of antiquity (including Paul and patristic writers), as a loanword in Latin up to the 17th century, and as a technical term in modern times. Then using Paul's letters and other texts, it discusses theological questions related to χάρισμα: Who gives what to whom when and how and why, and how can it be recognized? Finally it offers suggestions about the proper use of the term today in theological discourse.—D.J.H.

1069. P. and A. Healey, "Greek Circumstantial Participles: Tracking Participants with Participles in the Greek New Testament," *OPTAT* [Dallas] 4 (3, '90) 177-259.

This study presents the results of a detailed examination of genitive circumstantial participial clauses (313), nominative circumstantial participial clauses (358), and circumstantial clauses introduced by ὅτε and ὡς (156) in the UBS *Greek New Testament*. The emphasis is upon how the constructions contribute to the structure and cohesion of discourse, and their function in relation to the paragraph. After introducing the project, it considers why many circumstantial participles are genitive, the form of the subordinate clause, its position, the participants and event of a subordinate clause, the function of a subordinate clause in its sentence, and its function in its paragraph. The conclusion summarizes the discussion, points to its usefulness for exegesis, and offers suggestions for paragraphing and punctuating the Greek text.—C.R.M.

1070. A. S. Jasiński, "Αἰών w Nowym Testamencie (Αἰών im Neuen Testament)," *Rocz TeolKan* 33 (1, '86) 79-99.

In the NT αἰών designates both time and space (the world) in many variations and thus has many meanings, each of which must be determined by context. In general NT authors employ this word to point to God the Father, who through his Son creates, liberates from abasement or evil, and endows creatures with the power of the Holy Spirit.—J.P.

1071. J. T. Reed, "The Infinitive with Two Substantival Accusatives. An Ambiguous Construction?" *NovTest* 33 (1, '91) 1-27.

In a NT Greek clause in which the infinitive governs both a subject and an object in the accusative case, the inflectional forms do not allow identification of subject and object. The clue is the word order. Of two accusative case nominal, pronominal, or adjectival substantives with an infinitive, the first in order functions as the subject, the second as the object/predicate. This rule describes the unmarked word order construction and does not exclude a more marked word order from being used to convey additional meaning.—D.J.H.

1072. J. M. Ross, "Amen," *ExpTimes* 102 (6, '91) 166-171.

Apart from Jesus' special prefatory use of "Amen," the NT generally follows the OT usage: an emphatic "yes," an affirmative response to the leader's prayer, the conclusion of doxologies and blessings, and a substantive (see Rev 3:14). The article also discusses the uses of "Amen" throughout Christian history.—D.J.H.

Biblical Translation

1073. E. Bons, "Die Übersetzung der Bibel. Methoden, Ergebnisse, Desiderate. Ein Beitrag zur gegenwärtigen Diskussion," *BibKirch* 45 (4, '90) 193-199.

After explaining why new German translations of the Bible have been published in recent years, the article discusses the two translation models according to which they have been prepared: formal equivalence, and functional equivalence. Then it considers the criteria by which these translations can be evaluated.—D.J.H.

1074. E. Cothenet, "Un dossier sur la publication de la Bible catholique en français," *EspVie* 101 (2, '91) 27-29.

B. Chedozeau in *La Bible et la liturgie en français* (1990) provides a large amount of information about the publication of the Bible in French from the Council of Trent to 1789. After discussing the legislation of the council about reading the Bible in the vernacular, the article contrasts the interdictions in Spain and Italy with the rather free situation in France, and gives particular attention to the achievements of the Port-Royal community in this matter.—D.J.H.

1075. A. del Corro, “The Use of Figurative Language,” *BibTrans* 42 (1, ’91) 114-127.

This attempt at presenting a framework for explaining the use of figurative language in translating the Bible and other texts deals with the following questions: Why do we use figurative language? What is the basis for the choice of figurative expressions? What aspect of culture should be understood first in order to get the full meaning of the expression?—D.J.H.

1076. S. Mavrofides, “Δύο υπερβολής στην κατ’ έννοιαν μετάφραση” [Two Exaggerations in Translation according to Meaning], *DeltBibMel* 19 (1, ’90) 5–12.

Enthusiasm for the principle of dynamic equivalence in translation has led to the manias of exaggerated clarification and exaggerated contemporization, thereby distorting the meaning of the biblical text. Thus J. B. Phillips’s rendering of Rom 16:16 (“Give one another a hearty handshake”) conjures up the image of 1st-century Roman Christians exchanging handshakes like cordial Americans at a garden party. Such translations deprive revelation of its historical character. Cultural linguistic problematics should be treated in the notes.—Th.S.

1077. C. L. Nakamura et al., “The New Revised Standard Version: A Review,” *Trinity Seminary Review* [Columbus, OH] 12 (2, ’90) 77-94.

After an introduction by Nakamura, members of the Bible division at Trinity Lutheran Seminary discuss the NRSV version of the following biblical books: Genesis, Exodus, Joshua, and Judges (Nakamura); Psalms (R. W. Doermann); Jeremiah and the Minor Prophets (R. R. Hutton); Mk (M. A. Powell); Jn and 1 Peter (M. H. Hoops); 1 Thessalonians (S. K. Avotri); and Romans, the Pastorals, and Revelation (W. F. Taylor). The contributors utilize numerous examples to indicate the improvements and disappointments that may be found in the new translation.—C.R.M.

1078. R. Pritz, “The Holy Spirit in the Hebrew New Testament,” *Jerusalem Perspective* [Jerusalem] 3 (6, ’90) 12-13.

Though Modern Hebrew dictionaries take *rûaḥ* as a feminine noun, the Hebrew Bible treats it as both masculine and feminine (see 1 Kgs 19:11). In the Modern Hebrew translation of the NT the Spirit of God remains in the feminine gender.—D.J.H.

1079. H. Salevsky, “Theory of Bible Translation and General Theory of Translation,” *BibTrans* 42 (1, ’91) 101-114.

The theory of Bible translating focuses on central problems of the general theory of translating: the role of text specifics for translation, the role of the translator, and the evaluation of a translator’s creative accomplishments.—D.J.H.

1080. J. H. Stek, “The New Revised Standard Version: A Preliminary Assessment,” *CalvTheolJourn* 26 (1, ’91) 80-99.

The slightly revised version of an article first published in *Reformed Review* [§ 34-1072]. —D.J.H.

1081. H. Van Hoof, "Traduction biblique et genèse linguistique," *Babel* [Amsterdam] 36 (1, '90) 38-43.

The article describes situations in which Bible translation resulted in the birth of new written languages for which alphabets had to be invented (Gothic, Armenian, Russian) or the expansion and shaping of existing languages (English, German).—D.J.H.

Bulletins

1082. E. Cothenet, "Bulletin d'Écriture Sainte," *EspVie* 101 (17, '91) 253-256.

Descriptions and evaluations of M. Quesnel, *Jésus Christ selon Saint Matthieu* (1991); M. Dupuy, *La royauté du Christ* (1990); *Cent ans d'exégèse à l'École biblique* (2 vols., 1990); and J.-P. Charlier, *Comprendre l'Apocalypse* (2 vols., 1991).—D.J.H.

1083. D. J. Harrington, "Books on the Bible," *America* [New York] 164 (5, '91) 126-134.

Descriptions and evaluations of thirty-two recently published books, all in English, on various aspects of biblical studies.—D.J.H.

1084. F. Neirynck and F. Van Segbroeck, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 66 (2-3, '90) 234*-313*.

Bibliographic information on recent articles and books [see § 34-572] is presented under four general headings: introduction (nos. 4504-4707), NT theology (4708-4873), NT books (4874-6069), and early Christian writings (6070-6116).—D.J.H.

1085. D. Senior, "The New Testament in Review," *BibToday* 29 (2, '91) 122-125.

Descriptions and evaluations of eighteen recently published books, all in English, on the NT and related topics.—D.J.H.

1086. D. Senior, "The New Testament in Review," *BibToday* 29 (3, '91) 188-191.

Descriptions and evaluations of seventeen recently published books, all in English, on the NT and related topics.—D.J.H.

GOSPELS–ACTS

Gospels (General)

1087. G. Aichele, "Biblical Miracle Narratives as Fantasy," *AnglTheolRev* 73 (1, '91) 51-58.

The miracles performed by Elijah and Elisha can be described as "literary fantasy" as defined by J. R. R. Tolkien, who claimed that every good fantasy (or "fairy story") has both the inner consistency of reality and the consolation of a happy ending. However, many miracles in Mark's Gospel involve a "hesitation" on the part of the implied reader between what T. Todorov called the categories of the marvelous (the supernatural) and the uncanny. For Todorov this hesitation is an essential characteristic of literary fantasy. The other

Evangelists eliminate or significantly reduce the indeterminacy of the Markan miracles—the element of the fantastic—by explaining them as powerful supernatural works.—D.J.H.

1088. C. Buzzetti, "Lo sfondo per comprendere i miracoli del NT: visione scientifica o visione biblica? Un esempio di ermeneutica," *Salesianum* 52 (4, '90) 871-891.

Viewed from the biblical perspective, a miracle is an event that provokes wonder inasmuch as it reveals a message from God or places one in contact with God's saving activity. Interpreters of Jesus' miracles in the Gospels ought not to be preoccupied with establishing whether they constitute exceptional events with regard to the laws of nature (the scientific perspective). Rather, they should first seek to understand how the miracles contribute to the message of revelation and/or salvation.—D.J.H.

1089r. C. Coulot, *Jésus et le disciple* [*NTA* 33, p. 105].

L. Walter, "Quand l'enquête savante retrouve la substance des textes," *EspVie* 101 (16, '91) 235-239.—After explaining Coulot's aim and method, the article summarizes his treatment of Jesus and the disciples in the Gospels: following Jesus, the master's demands, and detachment and recompense. Then it considers Coulot's work on the "call" narratives in the Synoptics and Jn, and notes his general conclusions. The book is characterized by careful analysis, solid argument, and serious research. It responds very well to the demands of learned inquiry.—D.J.H.

1090. J. K. Elliott, "Which is the Best Synopsis?" *ExpTimes* 102 (7, '91) 200-204.

This survey first describes and evaluates the four Greek synopses currently available (K. Aland, M.-É. Boismard and A. Lamouille, J. B. Orchard, A. Huck-H. Greeven) with special attention to the nature of their Greek texts. Although there is room for improvement, no other text or apparatus matches Huck-Greeven in its comprehensiveness and control. The article also briefly comments on English synopses, including R. W. Funk's *New Gospel Parallels*, and mentions the synopses of Q produced by F. Neirynck and J. S. Kloppenborg.—C.R.M.

1091. A. García-Moreno, "La historicidad de los Evangelios. Boletín bibliográfico (1980-1990)," *ScriptTheol* 22 (3, '90) 927-955.

This bulletin of books dealing with the historicity of the Gospels focuses on works published in Spanish, French, and Italian (some translations). Their authors include R. Schnackenburg, C. Perrot, C. Tresmontant, J. Carmignac, P. Grelot, X. Léon-Dufour, A. Ory, G. Rosse, F. F. Ramos, and M. Làconi.—D.J.H.

1092r. M. Garzonio, *Gesù e le donne* (Milan: Rizzoli, 1990).

M. Serenthà and G. Borgonovo, "'Gesù e le donne' di M. Garzonio," *ScuolCatt* 118 (4, '90) 386-397.—Writing from the perspective of systematic theology Serenthà (pp. 386-391) considers how Garzonio has understood Jesus and offers observations on Jesus' growth and his rapport with the feminine world. Borgonovo (pp. 392-397) examines the exegesis in the book with particular attention to its Jungian psychoanalytic approach and treatment of Gospel episodes featuring Jesus and women.—D.J.H.

1093. X. J. Harris, "Ministering Women in the Gospels," *BibToday* 29 (2, '91) 109-112.

The four Gospels give distinctive but complementary approaches to the ministry of women:

faithful disciples (Mark), somewhat in the background (Matthew), disciples sharing in Jesus' ministry (Luke), and prominent roles (John).—D.J.H.

1094. A. J. Levoratti, "La sombra del Galileo: un comentario," *RevistBíb* 52 (4, '90) 193-233.

With particular attention to G. Theissen's *Der Schatten des Galiläers* (1986; English, 1987; Spanish, 1988), the article reflects on the complexity and scope of the problems involved in producing such a work. Thus it deals with the problem of the historical Jesus, Jesus the Galilean between history and fiction, the art of the novel, the relation between the novel and history, and Theissen's success in combining historical information and fiction.—D.J.H.

1095. F. J. Monaghan, "The Gospel Miracles," *Emmanuel* 97 (3, '91) 142-147.

The resurrection was the earliest of Jesus' miracles to be authoritatively attested (see 1 Corinthians 15). According to all four Gospels Jesus did miracles as only God could do them. Thus the Gospel miracles corroborate that Jesus was a divine being.—D.J.H.

1096. D. C. Parker, "Scripture is Tradition," *Theology* 94 (757, '91) 11-17.

The traditions about Jesus flow through the early church. The writing of the Gospels by their Evangelists represent some fixed points in the continuum, ones which are not directly available to us. The copyings of these texts represent further points, of which a few have survived. To a greater or lesser extent, they make the Gospels available to us. Then there are printed texts, the most recent and most persuasively authentic forms of the tradition. All are the traditions conveying the traditions about Jesus. Scripture is tradition.—D.J.H.

1097. M. C. Parsons, "Reading a Beginning/Beginning a Reading: Tracing Literary Theory on Narrative Openings," *Semeia* 52 ('90) 11-31.

Almost all literary critics agree that some kind of relationship, however ambiguous, exists between literary beginnings and endings. The article analyzes major studies of literary beginnings under three headings: literary framers and focalizers, the "primacy and recency effects," and spoiling the borders. Learning to read a Gospel beginning is one way to begin an informed reading of the Gospel [see §§ 35-1099, 1119, 1124, 1151, 1174, 1495]. [The same fascicle contains Parsons's "How Narratives Begin: A Bibliography" (pp. 33-41) as well as responses to all the articles by E. S. Malbon (pp. 175-184) and R. C. Tannehill (pp. 185-192).]—D.J.H.

1098. B. Pixner, "Maria im Hause Davids. Tempelrolle und Jungfrauengeburt," *GeistLeb* 64 (1, '91) 41-51.

Using the Qumran scrolls and other ancient texts, the article clarifies various matters regarding Mary: her query in Lk 1:34 (see 11QTemple 53:16–54:3), her probable Davidic heritage, the relation of *nēṣer* ("branch") to Nazareth, the resettlement of Nazareth in the late 2nd century B.C., and Mary's association with places (Kosiba and Bethesda) named in *Copper Scroll.*—D.J.H.

1099. D. E. Smith, "Narrative Beginnings in Ancient Literature and Theory," *Semeia* 52 ('90) 1-9.

One can distinguish three forms of narrative beginnings in ancient Greek and Latin literature: the preface, the dramatic prologue, and the incipit. The article presents data on each form, describing how it was understood and used in ancient literature and how it has been discussed in modern scholarship, including the Gospels. It also calls attention to the "virtual preface."—D.J.H.

Jesus

1100. J. S. Kloppenborg, "Alms, Debt and Divorce: Jesus' Ethics in their Mediterranean Context," *TorontoJournTheol* 6 (2, '90) 182-200.

The significance of any ethical statement of Jesus cannot be grasped until we reconstruct its social context and understand its socio-rhetorical function. The article first discusses three aspects of ancient Palestinian culture that are intrinsic to any comprehension of it: embedded religion, honor and shame as pivotal social values, and the perception of limited good. Then it examines three ethical statements of Jesus and indicates how each would be heard by a Palestinian audience: prescriptions for appropriate comportment in public (Mt 6:2-4), instructions on interpersonal relationships and the forgiveness of sin (Lk 11:4), and matters pertaining to marriage and divorce (Mt 5:32 par.; Mk 10:11-12 parr.).—C.R.M.

1101. J. Kudasiewicz, "Jezus historii a Chrystus wiary. Aktualny stan debaty (Der Jesus der Geschichte und der Christus des Glaubens. Aktueller Stand der Debatte)," *Rocz TeolKan* 33 (1, '86) 53-68.

This five-part selective survey of research regarding the Jesus of history and the Christ of faith contrasts the prevailing scholarly conviction (held even by neo-Marxists) that the Jesus of history is definitely accessible through historical-critical studies of the NT texts with the widely rejected Bultmannian skepticism, unfortunately still embraced by Polish lay-scholars such as Z. Poniatowski.—J.P.

1102. B. F. Meyer, "Jesus's Scenario of the Future," *DownRev* 109 (374, '91) 1-15.

After affirming J. Weiss's contention that Jesus expected an imminent consummation of history, the article considers the reconstruction of Jesus' scenario for the future proposed by C. H. Dodd and revised by J. Jeremias, fills out the scenario and makes it concrete by recovering the "eschatological ordeal" as the context of many of Jesus' sayings about the historical future, and suggests that Jesus the prophet did not have determinate knowledge of what God intended by the symbolic scheme of things that Jesus had been commissioned to announce.—D.J.H.

1103. C. Osiek, "Jesus and Money, or—Did Jesus Live in a Capitalist Society?" *ChicStud* 30 (1, '91) 17-28.

The article first describes the social strata in the agrarian society of 1st-century Palestine: urban elites, "retainers," merchant class, peasants, artisans (including Jesus), and "expendables." Then after discussing various biblical attitudes toward wealth, it reflects on how peasants would have heard Jesus' parables about money and property (Lk 15:8-10; Mt 13:44-46; etc.) and concludes that on this matter Jesus seems not to have been very "practical" or political.—D.J.H.

1104. W. Sampson, "'Horror' as Used by Jesus in the Formation of His Disciples," *Studies in Formative Spirituality* [Pittsburgh, PA] 12 (1, '91) 65-77.

"Horror" describes the feeling excited by something shocking or frightening. In the Gospels

Jesus uses “horror” (frequently with images of fire and darkness) to get people to change and to make new decisions. The false confidence that Jesus sought to disturb was chiefly the assurance of being safe that sprang from belonging to the chosen people and/or to the group of Jesus’ disciples.—D.J.H.

1105. G. Strecker, “The Historical and Theological Problem of the Jesus Question,” *TorontoJournTheol* 6 (2, ’90) 201-223.

M. Kähler held that (1) literary sources are inadequate for the purpose of writing a biography of Jesus, and (2) the reconstruction of a life of Jesus is theologically without significance. This essay [see § 14-446] reflects on whether and to what extent this position can be maintained today. An uncritical adoption of Kähler’s thesis is out of the question. Modern NT research on the Jesus of history is far removed from the representatives of the psychologizing life-of-Jesus movement in Kähler’s time. Further, a decision to ignore the historical-critical framing of the Jesus question would be, theologically, a problematic failure.—C.R.M.

Passion and Death

1106. S. Agourides, “Γιατί πέθανε ο Χριστός: κατά τον Ευαγγελιστή Ιωάννη (Why Christ died: according to the evangelist John),” *DeltBibMel* 19 (1, ’90) 13-35; “Κατά τον Απόστολο Παύλο (According to the apostle Paul),” 36-59.

(1) For the Evangelist John the incarnation guarantees communion with God and thus precludes the need to interpret Christ’s death as a sacrifice for the redemption of the believer. Instead the focus is on Christ revealing through his life and death the glory of the Father, and it is knowledge of this revelation and faith that saves. (2) Paul features a richer variety of images of Christ’s death based on his Damascus experience, pre-Pauline traditions, and the Jewish tradition. For Paul Christ’s death is viewed as freedom from cosmic powers, expiation for sin, revelation of God’s righteousness received by faith, and not excluding as well a gnostic notion of God’s frenzied love seeking souls fallen into corrupt matter and historical wickedness.—Th.S.

1107. S. Agourides, “Γιατί πέθανε ο Χριστός: Κατά την προς Εβραίους Επιστολή. Κατά τις Επιστολές Α′ Ιωάννου, Α′ Πέτρου και κατά την Αποκάλυψη του Ιωάννη. Επίμετρο” [Why Christ died according to the Epistle to the Hebrews, the Epistles of 1 John and 1 Peter, and the Revelation of John. Addendum], *DeltBibMel* 19 (2, ’90) 22-49.

In Hebrews Christ’s death signifies release from the fear of death and power of Satan, cleansing from sin, and eternal mediation in heaven for the believer struggling on earth. Over against gnostic teaching 1 John emphasizes the reality of Christ’s sacrificial death, the efficacy of which is shown through God’s redemptive love operative in the community. The authors of 1 Peter and Revelation view Christ’s death as a model of faithful witness relevant to the recipients suffering Roman persecution. An addendum reviews later western ideas on the atonement and challenges Orthodox theologians to draw on the historical as well as metaphysical significance of the classic patristic view of the atonement (see G. Aulén, *Christus Victor*).—Th.S.

1108. E. Bons, “Ein Mensch, der ‘Warum’ schreit . . . ,” *Orientierung* 55 (5, ’91) 51.

The discrepancy between Jesus’ final words from the cross in Mk 15:34 (Mt 27:46) and Lk 23:46 is more apparent than real. The two Psalms on which these words are based (22 and 31) contain both frank acknowledgements of suffering and affirmations of trust in God.—D.J.H.

1109. J. Galot, “Perché la croce?” *CivCatt* 142 (3378, ’91) 549-559.

To the question “Why the cross?” revelation answers: With the cross is manifested the saving love of Christ that expressed in a decisive way the Father’s love for humankind. This response is developed with reference to the relation between suffering and sin, the significance of Jesus’ suffering, the positive value of suffering, the Father’s plan, and the Father’s love and suffering.—D.J.H.

1110. A. J. Lunn, “Christ’s Passion as Tragedy,” *ScotJournTheol* 43 (3, ’90) 308-320.

Tragedy does not necessarily move toward despair. For example, Aeschylus’ *Oresteia* ends with the establishment of justice for a whole community, not with death and destruction. The openness of tragedy is consistent with the early Christian understanding of Christ’s passion as having eschatological and universal significance.—D.J.H.

1111. E. Mode, “Der Passionsweg Jesu Christi: Vom ‘Hosianna’ zum ‘Kreuzige,’” *For KathTheol* 7 (1, ’91) 61-72.

The paradoxical self-contradiction of Jerusalem is symbolized by the cries of the crowd at Jesus’ entrance on Palm Sunday (“Hosanna”) and his condemnation on Good Friday (“Crucify him!”). In light of the pertinent NT texts and the insights of depth psychology and group dynamics the article discusses the crowd’s “Hosanna,” their shift to “Crucify him!,” their choice between Jesus and Barabbas, and the significance of this alternative.—D.J.H.

The Resurrection

1112. H. W. House, “Resurrection, Reincarnation, and Humanness,” *BiblSac* 148 (590, ’91) 131-150.

Belief in reincarnation is completely contrary to biblical teachings on God, the world, the human person, and Jesus’ resurrection. Jesus was resurrected, not reincarnated. The goal of redemption is liberation of the body, not from the body.—D.J.H.

1113. K. M. Woschitz, “Ostererscheinungen—Grundlage des Glaubens,” *Diakonia* 22 (1, ’91) 6-17.

The NT speaks not about the event of Jesus’ resurrection but rather about its consequences: empty tomb, appearances, faith, Spirit, mission, and church. The NT resurrection tradition is expressed in formulaic statements (see 1 Corinthians 15) as well as narratives about the empty tomb, appearances to the circle of the Twelve, and appearances to individual disciples.—D.J.H.

Synoptics

1114. K. E. **Bailey**, "Informal Controlled Oral Tradition and the Synoptic Gospels," *AsiaJournTheol* 5 (1, '91) 34-54.

The informal yet controlled oral tradition of the settled Middle Eastern village can provide a methodological framework within which to study the oral tradition behind the Synoptic Gospels. After contrasting the Bultmannian model of informal uncontrolled oral tradition and the Scandinavian formal controlled view, the article focuses on informal controlled oral tradition as a third possibility. It examines the setting in which it functions, the nature of the functionaries, the kinds of material retained, the controls exercised by the community, and the techniques for introducing new material. The types of material that appear in the Synoptics include primarily the same forms that are preserved by informal controlled oral tradition: proverbs, parables, poems, dialogues, conflict stories, and historical narratives.—C.R.M.

1115. R. **Bartnicki**, "Powstanie Ewangelii synoptycznych według hipotezy dwóch Ewangelii w ujęciu Bernarda Orcharda (The Formation of the Synoptic Gospels according to the Two-Gospel Hypothesis of Bernard Orchard)," *CollTheol* 59 (3, '89) 5-25.

This favorable presentation of Orchard's Two-Gospel hypothesis aims to acquaint Polish readers with an alternative to the Two-Source hypothesis. The greater respect that this new theory pays to patristic evidence is welcome, but the refusal to recognize a prior Aramaic Matthew is an obvious shortcoming.—J.P.

1116. M. **Black**, "The Aramaic Dimension in Q with Notes on Luke 17.22 and Matthew 24.26 (Luke 17.23)," *JournStudNT* 40 ('90) 33-41.

Some Q sayings (e.g. Lk 6:23/Mt 5:12; Lk 11:4/Mt 6:12; Mt 23:26/Lk 11:41) contain distinctive "Aramaisms" that point to sayings originally influenced by or actually composed in Aramaic. Other Aramaisms occur in Lk 17:22 ("a certain day of [or, for] the Son of Man") and Mt 24:26/Lk 17:23 ("Lo, he is in the Assemblies/Sanhedrin").—D.J.H.

1117. C. L. **Blomberg**, "Interpreting the Parables of Jesus: Where Are We and Where Do We Go from Here?" *CathBibQuart* 53 (1, '91) 50-78.

This article proposes that (1) the canonical parables are both more allegorical and authentic than is usually admitted, and (2) a parable often makes more than one point, with each point aligning itself with a central character in the narrative. It first summarizes and assesses research on parable and allegory as well as the contributions of form criticism, redaction criticism, and new literary and hermeneutical methods. Then it classifies Jesus' narrative parables (simple triadic, complex triadic, dyadic and monadic) and considers their Christology. The notion of three main points per parable provides an apt fit about two-thirds of the time, and the idea of one main point per main character seems valid in almost every instance.—D.J.H.

1118. F. **Hastings**, "How the Synoptic Gospels came to be written," *Priests & People* 5 (2, '91) 73-76, 78.

With reference to the work of B. Orchard, the article offers evidence to support the following theses: (1) Peter was personally responsible for the text of Mk, (2) Mk was composed after Mt and Lk and with their aid, and (3) Mk was never intended to be a Gospel to rival or be compared with Mt and Lk.—C.R.M.

1119. J. S. KLOPPENBORG, "City and Wasteland: Narrative World and the Beginning of the Sayings Gospel (Q)," *Semeia* 52 ('90) 145-160.

The opening of the Sayings Gospel (Lk 3:7b-9, 16b-17) contains several important allusions to the Lot story of Gen 18–19, which is echoed again at 10:12 and 17:28-30. This establishes Sodom and the story of Lot firmly in the narrative and social world of Q, and allows Q and the group it represents to define its relationships to others with that story in view. The preaching of John, of Jesus, and of the Q people becomes continuous with the world of Lot and Abraham, while the conduct of Q's neighbors is viewed in the dark colors of Sodom. The deliberate mention of the "region of the Jordan" in 3:3 helps establish a sacred map in which cities, especially Jerusalem, are negatively valued and the periphery—John's wilderness and the Gentile regions—is represented as threatening and overthrowing the center.—C.R.M.

1120. W. G. KÜMMEL, "Jesusforschung seit 1981. IV. Gleichnisse," *TheolRund* 56 (1, '91) 27-53.

This installment [see § 34-1090] discusses thirty-two books and articles on the parables that have appeared since 1981 [see §§ 23-60, 391; 27-883]. It describes and evaluates contributions by M. Boucher, D. Flusser, A. Kemmer, B. B. Scott, R. H. Stein, R. W. Funk, W. Harnisch, A. N. Wilder, etc.—D.J.H.

1121. F. NEIRYNCK, "Q^{Mt} and Q^{Lk} and the Reconstruction of Q," *EphTheolLov* 66 (4, '90) 385-390.

M. Sato's *Q und Prophetie* (1988) and D. Kosch's *Die eschatologische Tora des Menschensohnes* (1989) give special attention to the problem of the Q-recensions used in Mt and Lk and the reconstruction of Q. G. Strecker and U. Luz, both defenders of the Q-recensions, also propose an intermediate stage between Mk and Mt/Lk in a Deutero-Markan recension. But is not the need for positing an intermediate stage a logical consequence of a too restrictive notion of Matthean and Lukan redaction?—D.J.H.

Matthew

1122. K. SYREENI, "Between Heaven and Earth: On the Structure of Matthew's Symbolic Universe," *JournStudNT* 40 ('90) 3-13.

The article first notes that Matthew's juxtaposition of the phrases "in heaven" and "on earth" (6:10; 16:19; 18:18; 28:18) involves a polarizing notion with heaven and earth as the opposite poles of the universe, and that this polarization is coupled with a mediation between the two realms of reality. Next it considers the ambiguity of Matthew's christological and ecclesiological mediation. Then it examines other cases where the Evangelist works on polarized concepts and tries to find a mediation (e.g. Jesus' teaching versus the Law). Matthew's tendency to polarize and look for mediations indicates a deep-lying structure in his symbolic universe.—C.R.M.

1123. [Mt 1–2] G. Leonardi, "I vangeli dell'infanzia di Matteo e di Luca. XXXI Settimana Biblica Nazionale dell'ABI (10-14 settembre 1990)," *StudPat* 37 (3, '90) 737-749.

The article summarizes papers on Mt 1–2 and Lk 1–2 (and related topics) presented at the 1990 meeting of the Associazione Biblica Italiana. The speakers included O. Da Spinetoli, S. Cavalletti, L. Troiani, R. Di Segni, L. Moraldi, B. Prete, A. Serra, G. Danieli, and E. Peretto. Also included are reports on the concluding "roundtable" and on the activities of the ABI.—D.J.H.

1124. [Mt 1:1–4:16] B. B. Scott, "The Birth of the Reader," *Semeia* 52 ('90) 83-102.

The narratives in the first section of Matthew's Gospel provide the reader with an ideological orientation to the rest of the narrative. Matthew never describes the birth of Jesus. Rather, he reports the events before and after the birth. The birth in this first major unit is the reader's, for the narrator constructs an ideological map by which the reader is to make sense of the story that follows.—D.J.H.

1125. [Mt 1:22-25] A. Schmidt, "Der mögliche Text von P. Oxy. III 405, Z. 39-45," *NTStud* 37 (1, '91) 160.

Instead of reading ου in line 44 of Pap. Oxy. III 405 one should read a contraction of Ιησους, i.e. ΙΗΥ. The text of lines 39-45 represents an additional variant of Mt 1:22-25. —C.R.M.

1126. J. Nagórny, "Kazanie na górze (Mt 5-7) jako moralne orędzie nowego przymierza (Die Bergpredigt [Matth. 5-7] als sittliches Manifest des neuen Bundes)," *Rocz TeolKan* 32 (3, '85) 5-21.

Viewing the Sermon on the Mount from the perspective of the new covenant offers fresh insights. Though the word "covenant" is not used, the parallels with Moses and the old covenant assure that the idea is present. There is a certain continuity between the covenants. The beatitudes give a new orientation to human behavior. The key to interpreting the entire sermon is its call to and explanation of a "greater righteousness" than that taught by the scribes and Pharisees (5:20).—J.P.

1127. W. R. Domeris, "'Blessed are you . . .' (Matthew 5:1-12)," *JournTheolSAfric* 73 ('90) 67-76.

Far from being pious platitudes, the beatitudes in Mt 5:3-12 are designed to shock the reader/hearer by their radical challenge to the contemporary religio-political situation. After an exegesis of the text, the article provides hermeneutical and homiletical reflections with particular attention to helping people today face the challenge of the beatitudes.—D.J.H.

Mt 5:3-10, § 35-1402.

1128. [Mt 6:9-13] D. Baumgardt, "Kaddish and the Lord's Prayer," *Jewish Bible Quarterly (Dor LeDor)* [Jerusalem] 19 (3, '91) 164-169.

The Kaddish and the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) have played similar parts in Jewish and Christian piety. The principal emotion in the Lord's Prayer lies in humility and submission, and is rightly read in a soft and subdued tone. But the Kaddish, the prayer of

Jewish mourners, seeks to silence all human woes and every narrow human desire and need for consolation before the supreme divine power.—D.J.H.

1129. [Mt 6:13] E. Moore, "'Lead us not into temptation,'" *ExpTimes* 102 (6, '91) 171-172.

The contributions of P. S. Cameron [§ 35-135] and S. E. Porter [§ 35-137] attempt to escape the theological "scandal" essential to the Lord's Prayer. The petition in Mt 6:13 is a prayer not to be abandoned in the wilderness of temptation that is the inevitable experience of us all.—D.J.H.

1130. C. Lejeune, "Les oiseaux et les lis. Lecture 'écologique' de Matthieu 6,25-34," *Hokhma* 44 ('90) 3-20.

The theme of Mt 6:25-34 is the choices related to the goods of this world. After preliminary comments, the article considers the structure of the text, examines the reception of this text today and its themes and terms ("do not be anxious," "look . . . consider," the birds, etc.), and reflects on the understanding of nature, the human condition, and God in ecological theology.—D.J.H.

1131. J. Kiilunen, "Der nachfolgewillige Schriftgelehrte. Matthäus 8. 19-20 im Verständnis des Evangelisten," *NTStud* 37 (2, '91) 268-279.

After sketching J. D. Kingsbury's conclusion that the scribe in Mt 8:19 does not qualify for discipleship because he summons himself [§ 32-597], this study reexamines Mt 8:19-20: the emphasis in Q, the Matthean context, the structure of 8:18-20, the function of the title Son of Man, the implication of διδάσκαλος over against κύριε (v. 21), and the sense of γραμματεύς. Kingsbury's edifying interpretation projects an artificial opposition on the text. Matthew's attitude toward the scribe appears to be fundamentally positive.—C.R.M.

1132. B. R. McCane, "'Let the Dead Bury Their Own Dead': Secondary Burial and Matt 8:21-22," *HarvTheolRev* 83 (1, '90) 31-43.

The custom of secondary burial, which was widespread among Jews in 1st-century Palestine, can solve the riddle of Mt 8:21-22 (see Lk 9:59-60). The prospective disciple asks to defer following Jesus until the one-year wait before reburial in the ossuary is completed. Jesus' ironic and eschatological response to him means: "Let the other dead in the family tomb rebury your father's bones."—D.J.H.

1133. K. Luke, "The Syriac Text of Matthew 11:29b and John 1:32-33," *Biblebhashyam* 16 (4, '90) 250-267.

The Syriac tradition of the Spirit "resting" on Jesus in Jn 1:32-33 influenced the Syriac version of Mt 11:29b: "because I am at rest (*nīḥ*)." The Syriac text of these two passages preserves a reading that is derived from *Gospel of the Hebrews* via Tatian's *Diatessaron.* —D.J.H.

1134. [Mt 12:38-40] A. K. M. Adam, "The Sign of Jonah: A Fish-Eye View," *Semeia* 51 ('90) 177-191.

Patristic interpreters viewed the "sign of Jonah" (Mt 12:38-40/Lk 11:29-30; Mt 16:1-4) as an authentic prophecy of the resurrection and also found many allegorical referents (from Adam to the Holy Spirit). Twentieth-century interpreters tend to discount the authenticity of the prophetic aspect, and from there arrive at interpretations as varied as their "precritical" counterparts. This interpretive variety indicates (as S. Fish suggests) that "correct interpretation" is always relative to particular contexts and interests.—D.J.H.

1135. J. Joosten, "The Text of Matthew 13.21a and Parallels in the Syriac Tradition," *NTStud* 37 (1, '91) 153-159.

The idea of having root in oneself (or itself) in the Greek text of Mt 13:21 (see Mk 4:17a) makes neither botanical nor theological good sense. But the Syriac variant "he has/they have no root in it (i.e. the word)" makes sense in the context of the pericope and of biblical literature (see Ps 1:3). Both versions go back to an Aramaic original *lyt lh ʿqr bh* ("he has no root in it [i.e. the word]").—D.J.H.

Mt 16:1-4, § 35-1134.

1136. A. Feuillet, "La primauté et l'humilité de Pierre. Leur attestation en Mt 16,17-19, dans l'Evangile de Marc et dans la Première Epître de Pierre," *NovVet* 66 (1, '91) 3-24.

The article first offers observations about the authenticity of Mt 16:17-19 relative to the primacy of Peter and explains its absence in Mark's Gospel (which is Peter's Gospel) as due to Peter's humility. Then it considers the parallel data in 1 Peter about Peter as the chief of the apostles. Finally it makes critical comments about G. Claudel's study of Mt 16:17-19 and discusses the personality of Peter as it is manifested in the Gospel tradition.—D.J.H.

1137. R. Lülsdorff, "Vom Stein zum Felsen. Anmerkungen zur biblischen Begründung des Petrusamtes nach Mt 16,18," *Catholica* 44 (4, '90) 274-283.

What Jesus promised according to Mt 16:18 is that Peter would be the foundation-rock of the church and guarantee for its continuing existence. The designation of Peter as πέτρα must be understood against the background of the OT understanding of God as "rock." —D.J.H.

1138. U. Luz, "The Primacy Text (Mt. 16:18)," *PrincetonSemBull* 12 (1, '91) 41-55.

After explaining some hermeneutical ideas and difficulties, the article gives a short exegetical sketch of Mt 16:13-20, offers basic information about the history of the text's influence, and presents some hermeneutical conclusions. Mt 16:18 originated in Syria in post-apostolic times. Peter's historical uniqueness suggests that he cannot be succeeded by anybody. His typical character makes representation of him in a few or only one person difficult, if not impossible. The text has been interpreted in four basic ways: typical, Eastern (the rock is Peter's confession), Augustinian (the rock is Christ), and pontifical. None of the four interpretations corresponds exactly to the Matthean text; each has its special accents and newness.—D.J.H.

1139. J. Taylor, "The Coming of Elijah, Mt 17,10-13 and Mk 9,11-13: The Development of the Texts," *RevBib* 98 (1, '91) 107-119.

The original place of the pericope of the coming of Elijah (Mt 17:10-13; Mk 9:11-13) is immediately following Mt 16:28 and Mk 9:1. The two passages are parallel developments of the same logion. The primitive form of this logion is represented by Mt 17:10-11 and Mk 9:11-12a. At a certain stage the Matthean form came under the influence of the Markan form and incorporated a prediction of the future sufferings of the Son of Man. The Markan form similarly came under the influence of the Matthean and added the statement that Elijah has come.—D.J.H.

1140. C. L. Blomberg, “Marriage, Divorce, Remarriage, and Celibacy: An Exegesis of Matthew 19:3-12,” *TrinJourn* 11 (2, ’90) 161-196.

After discussing the literary context and form of Mt 19:3-12, the article provides a detailed exegetical analysis of the text with particular attention to the exception of πορνεία (“adultery”) in 19:9. Then it considers the significance of Mt 19:3-12 and 1 Corinthians 7 for Christian pastoral practice. Jesus forbade divorce and remarriage, except when sexual sin intruded in which case both divorce and remarriage are permitted, though neither is ever required. Restoration always remains preferable.—D.J.H.

1141. [Mt 19:9] M. W. Holmes, “The Text of the Matthean Divorce Passages: A Comment on the Appeal to Harmonization in Textual Decisions,” *JournBibLit* 109 (4, ’90) 651-664.

In dealing with the phenomenon of textual harmonization in the NT one should evaluate the entire set of parallels and all their variants simultaneously as a unit or cluster, rather than individually and in isolation. On this basis it is clear that Mk 14:70 (see Mt 26:73) should include the phrase καὶ ἡ λαλιά σου ὁμοιάζει, and Mt 19:9 should end with καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.—D.J.H.

1142. I. R. Cóbreces, “‘Los obreros de la viña.’ Elementos midráshicos en la parábola de Mt 20,1-16,” *Studium* 30 (3, ’90) 485-505.

The parable of the workers in the vineyard (Mt 20:1-16) is usually interpreted from either a Christian or an OT perspective. This article proposes a midrashic interpretation, with particular attention to midrashic elements (the owner, the vineyard, the contract), the Matthean context, the idea of the covenant as a contract, the parable as a midrash based especially on Jer 31:31-32, and the rabbinic parallels. It concludes with observations about the significance of the midrashic approach for understanding Jesus and this parable.—D.J.H.

1143. J. O’Callaghan, “Fluctuación textual en Mt 20,21.26.27,” *Biblica* 71 (4, ’90) 553-558.

The article considers textual variants in Mt 20:21 (Mk 10:37; Lk 23:33); Mt 20:26 (Mk 10:43); and Mt 20:27 (Mk 10:44), with particular attention to the coherence of the Antiochian recension.—D.J.H.

1144. C. Wrembek, “Das Gleichnis vom königlichen Hochzeitsmahl und vom Mann ohne hochzeitliches Gewand. Eine geistliche-theologische Erwägung zu Mt 22,1-14,” *GeistLeb* 64 (1, ’91) 17-40.

The article first interprets puzzling features in the parable of the royal wedding feast (Mt 22:1-10) in the light of pertinent OT texts and the many parallels in Mt 21:33-46. Then it examines the parable of the man without a wedding garment (Mt 22:11-14) with particular attention to its theological significance in early Christianity and its relation to the first parable.—D.J.H.

Mt 24:26, § 35-1116.

1145. S. Brown, "Faith, the Poor and the Gentiles: A Tradition-Historical Reflection on Matthew 25:31–46," *TorontoJournTheol* 6 (2, '90) 171-181.

After noting the absence of any explicit reference to faith in Mt 25:31-46, the article discusses the judgment scene in its Matthean context (faith, "the least," the Gentiles), the parable of the sheep and goats as a parable of Jesus, and the congruity of the parable with Jesus' teaching elsewhere (faith, the Gentiles, the poor). Matthew's use of the parable is an example of discontinuity with the Jesus tradition. Through the Christianization of "my brothers" and "the least," the original readers of the Gospel were led to identify themselves with the beneficiaries of compassion, rather than with those whose fate in the judgment depended on showing compassion to others.—C.R.M.

Mt 26:11, § 35-1153.

1146. [Mt 27:24-25] T. B. Cargal, "'His Blood be Upon Us and Upon our Children': A Matthean Double Entendre?" *NTStud* 37 (1, '91) 101-112.

It is possible to discover a double entendre in Mt 27:24-25. On one level Matthew asserts that the Jewish nation must accept at least partial responsibility for Jesus' execution. At a second level Matthew relates the cry of "all the people" to the possibility of forgiveness opened to the Jewish people and others by Jesus' shed blood. The Evangelist also sought to have the reader reject the validity of Pilate's attempt to avoid responsibility and to associate him with Judas and the priests as "betrayers" of Jesus.—D.J.H.

Mark

1147. L. W. Hurtado, "The Gospel of Mark: Evolutionary or Revolutionary Document?" *JournStudNT* 40 ('90) 15-32.

W. Kelber's *The Oral and the Written Gospel* (1983) and B. Mack's *A Myth of Innocence* (1988) both portray Mark's Gospel as radically disjunctive in its 1st-century context. But Kelber's case rests on an inaccurate grasp of the nature of the pre-Markan Jesus tradition. And Mack's view of Mark does not seem to have arisen from an inductive exegesis of the text; instead, it seems to be a hypothetical "what if?" Neither of these attempts at portraying Mark's Gospel as a revolutionary text is successful. An evolutionary model for understanding Mark's relationship to 1st-century Christianity remains preferable.—D.J.H.

1148. M. Limbeck, "Was es bedeutet, Christ zu sein. Zur Verkündigung des Markusevangeliums (II)," *BibLiturg* 64 (1, '91) 37-40. [See § 35-654.]

According to Mark, the word of Jesus is the starting point of Christian existence. This word is often misunderstood or rejected. The basis of Jesus' word is God's kingdom begun in Jesus. The "messianic secret" is that we live out of God's life.—D.J.H.

1149. K. Scholtissek, "Nachfolge und Autorität nach dem Markusevangelium," *Trier TheolZeit* 100 (1, '91) 56-74.

After clarifying the concepts of discipleship and authority, the article outlines Mark's understanding of discipleship and reflects on the authority of Jesus and of those who follow him. According to Mark, all ecclesial authority is based on and connected to Jesus the Son of God and Son of Man. The disciples share in Jesus' power and in his ministry as God's Servant.—D.J.H.

1150r. M. A. Tolbert, *Sowing the Gospel* [*NTA* 34, pp. 252-253].

S. E. Dowd, "The Gospel of Mark as Ancient Novel," *LexTheolQuart* 26 (2, '91) 53-59.—*Sowing the Gospel* is an elegant book that holds the reader's attention and provokes a careful rereading of Mk. It is also courageous because it speaks straightforwardly about authorial intent. Although Tolbert reads Mk as a novel, it requires less stretching of generic categories to read Mk as a popular biography with some novelistic features. Tolbert's brilliant idea of seeing the parables of the Sower (Mk 4:3-8, 14-20) and the Tenants (12:1-12) as plot synopses that control the audience's response to the characters and the plot requires a considerable amount of selectivity to make the interpretation hang together.—C.R.M.

Mk, § 35-1136.

1151. M. E. Boring, "Mark 1:1-15 and the Beginning of the Gospel," *Semeia* 52 ('90) 43-81.

Mark's Gospel is a narrative structured with some care, divided into a bipartite outline determined by the author's Christology, and provided with a title (1:1) and introduction (1:2-15) composed in a manner appropriate to introduce the narrative as a whole. The introduction is carefully structured into two sections featuring John the Baptist (1:2-8) and Jesus (1:9-15) that parallel the two figures while subordinating John to Jesus. The introduction announces the main characters and themes, focalizes the narrative, and relates the time of the Gospel to that of the readers.—D.J.H.

Mk 1:10, § 35-1163.

1152. G. Schwarz, "ΚΑΙ ΕΥΘΥΣ ΕΚΑΛΕΣΕΝ ΑΥΤΟΥΣ? (Markus 1,20a)," *BibNotiz* 48 ('89) 19-20.

The logic of Mk 1:19-20 requires the rearrangement of καὶ αὐτούς from v. 19d to 20a and εὐθύς from v. 20a to v. 20b: ". . . and John his brother, in the boat mending the nets, and he called them also, and immediately leaving their father Zebedee. . . ."—D.J.H.

1153. [Mk 2:1-12] W. Riggans, "Jesus and the Scriptures: two short notes," *Themelios* 16 (2, '91) 15-16.

(1) The figure of the eschatological prophet described in Deuteronomy 18 provides the context for understanding Jesus' purpose in choosing his words to the paralyzed man, the crowd, and the Torah experts in Mk 2:1-12. (2) In Mt 26:11 Jesus makes a deliberate reference to Deut 15:11 in the context of his approaching death at Passover.—D.J.H.

Mk 4:17, § 35-1135.

1154. [Mk 8:34-38] E. LaVerdiere, "Take Up Your Cross," *Emmanuel* 97 (2, '91) 82-89.

Jesus' message in Mk 8:34-38 is given in the form of a little discourse that lays down conditions for following him (v. 34), presents a rationale for doing so (v. 35), raises two rhetorical questions in support (vv. 36-37), and introduces an eschatological perspective (v. 38). —D.J.H.

1155. [Mk 9:1-13] E. LaVerdiere, "He Was Transfigured Before Them," *Emmanuel* 97 (3, '91) 152-157, 166-167.

Mk 9:1-13 includes a distinct saying of Jesus (9:1), the story of Jesus' transfiguration (9:2-8), and a discussion about Elijah's coming (9:9-13). Mark interpreted the transfiguration as fulfilling the saying in 9:1: Even if all those around Jesus died before the parousia, God's kingdom had been manifested in power when Jesus was transfigured.—D.J.H.

1156. [Mk 9:9-29] E. LaVerdiere, "A Matter of Faith," *Emmanuel* 97 (4, '91) 214-221.

After the transfiguration, Jesus and the three disciples came down from the mountain (Mk 9:9-13) and rejoined the other disciples and the crowd (9:14-29). The article provides an exegesis of the two episodes along with reflections on their theological significance.—D.J.H.

Mk 9:11-13, § 35-1139.

1157. J. N. Suggit, "Bartimaeus and Christian Discipleship (Mark 10:46-52)," *JournTheol SAfric* 74 ('91) 57-63.

The healing of blind Bartimaeus in Mk 10:46-52 is a very fitting introduction to the passion narrative, in which every disciple is involved. Only by the gift of sight granted by the Lord can people understand the meaning of the Messiah's death on a cross, just as the healing of the blind man (Mk 8:22-26) before Peter's confession symbolized the giving of sight and new understanding.—D.J.H.

Mk 11:12-14, § 35-1182.

1158. [Mk 11:15-19] G. W. Buchanan, "Symbolic Money-Changers in the Temple?" *NTStud* 37 (2, '91) 280-290.

The situation that most likely explains the origin of the midrash in Mk 11:15-19 is the Zealot takeover of the Temple Mount in A.D. 68-70 (see Josephus' *War* 4:147-161). After the fall of Jerusalem, Christians who opposed the Zealots' action formed this midrash using two Scripture texts (Isa 56:7; Jer 7:11) to prove the Zealot action wrong. The historical validity of the account of the cleansing of the Temple (Mk 11:15 parr.) presupposed by E. P. Sanders and J. Neusner is open to serious question.—C.R.M.

1159. R. Isheim, "Evangelium und Gesetzlichkeit. Eine homiletische Studie zu Mk 12,41-44 (Das Scherflein der Witwe)," *TheolBeitr* 22 (1, '91) 21-31.

After introductory comments on the function of the biblical text in preaching and on the distinction between law and gospel, the article presents an exegesis of Mk 12:41-44 and suggests three homiletic possibilities arising from the exegesis: the widow as a model for disciples, Jesus' new criteria for evaluating the "lowly," and the widow's deed as occasion for astonishment.—D.J.H.

1160. B. KLAPPERT, "Zeichen des Sprossens der Erlösung. Das Gleichnis vom sprossenden Feigenbaum (Mk 13,28-33)," *BerlinTheolZeit* 8 (1, '91) 129-138.

Taking as its starting point the parable of the sprouting fig tree (Mk 13:28-33), the article presents reflections on the theme "our time in God's hands." It deals with the following topics: our share in the time granted to Israel by God, signs of the presence of the Messiah, God's concrete will for Israel and creation, suffering and hope, anticipations of the messianic salvation, and God's co-workers for life against death.—D.J.H.

1161. S. C. BARTON, "Mark as Narrative. The Story of the Anointing Woman (Mk 14:3-9)," *ExpTimes* 102 (8, '91) 230-234.

The anonymous woman of Mk 14:3-9 is cast as a Christ-figure and as a model disciple. The article draws this conclusion from a narrative-critical analysis of the text, with particular attention to its narrative structure, setting (in the narrative, in time, and in space), and characters and plot. It also shows the various ways in which the anointing woman expresses "in a nutshell" the message of Mark's Gospel as a whole.—D.J.H.

Mk 14:70, § 35-1141.

1162. [Mk 15:20-39] K. E. BAILEY, "The Fall of Jerusalem and Mark's Account of the Cross," *ExpTimes* 102 (4, '91) 102-105.

The article attempts to show that, for Mark, Jesus and his cross were a replacement for both the city of Jerusalem and the Temple, and that this is proclaimed through the use of inverted parallelism in the Markan account of the crucifixion (Mk 15:20-39). Mark's theological response to the fall of Jerusalem in A.D. 70 was to reject that tragedy as a passion story. He borrowed the language, dramatic personnel, and literary structure from Lamentations originally brought together to describe the fall of the first Temple, and shifted the focus from the city to the person and expanded the story to include mockery and faith.—C.R.M.

1163. [Mk 15:38] D. ULANSEY, "The Heavenly Veil Torn: Mark's Cosmic *Inclusio*," *JournBibLit* 110 (1, '91) 123-125.

According to Josephus (*War* 5:212-214) "a panorama of the entire heavens" was portrayed on the outer veil of the Jerusalem Temple. Its being torn in Mk 15:38 would have reminded Mark's readers of the heavens being torn at Jesus' baptism (1:10), thus creating a powerful and intriguing symbolic *inclusio*.—D.J.H.

Luke

1164. C. COOK, "The Sense of Audience in Luke: a Literary Examination," *NewBlackfr* 72 (845, '91) 19-30.

This examination of the received text of Lk as a literary whole discovers that a ubiquitous and significant sense of audience distinguishes this Gospel. Jesus' mission defines itself in Lk through a dynamic relationship with his audiences, and the Evangelist's project of witness, instruction, and conversion is likewise accomplished through the creation and manipulation of audiences.—C.R.M.

1165. J. Kudasiewicz, “Łukasz - ewangelista historii zbawienia (Lukas als Evangelist der Heilsgeschichte),” *RoczTeolKan* 32 (1, ’85) 75-98.

This dialogue with H. Conzelmann’s *Die Mitte der Zeit* demonstrates Luke’s theological interpretation of Jesus as a means of strengthening believers’ faith. Conzelmann’s three-part periodization of salvation history is best replaced by a two-part scheme: prophecy (or promises), and fulfillment (the epoch of Jesus and the church). Moreover, Luke exhibits a clear de-eschatologizing tendency though he introduces an eschatological perspective into the individual life of the Christian. Jesus is Lord of history, directing it at every turn through his Spirit. Even so, he is present in the church today.—J.P.

1166. G. Marconi, “La veste (*esthēs*) come categoria ermeneutica del ‘vedere’ e semantica del divino negli scritti lucani, ovvero l’estetica non-umana di Luca,” *RivistBib* 39 (1, ’91) 3-23.

The article examines the context, structure, and meaning of Lukan texts that contain the word “clothing” (ἐσθής) and related terms (Lk 23:6-12; 24:1-8; Acts 1:9-11; 10:30; and 12:21). It also discusses Jas 2:2-3 and Lk 9:45 (ἵνα μὴ αἴσθωνται). With regard to God the semantic field of ἐσθής is theologically positive. On the part of humans (Herod, the women, the apostles) it is related to a willingness to recognize one’s own powerlessness.—D.J.H.

1167. R. F. O’Toole, “Poverty and Wealth In Luke-Acts,” *ChicStud* 30 (1, ’91) 29-41.

After noting that Luke uses a variety of words and concepts in speaking about wealth and poverty, the article surveys the treatment of this topic in Lk-Acts. Luke is much too sophisticated to condemn riches as such; however, he realizes that if wealth is not subordinated to other higher values it can lead one away from God, Christ, and the neighbor.—C.R.M.

1168. G. Schneider, “Neuere Literatur zum dritten Evangelium (1987-1989),” *TheolRev* 86 (5, ’90) 353-360.

This survey of recent books on Lk in English, French, and German first covers the bibliography by F. Van Segbroeck [*NTA* 34, p. 253] and W. Radl’s review of research [*NTA* 33, p. 389]. Then it discusses six commentaries and five studies under the heading Lukan theology.—C.R.M.

1169. W. G. Thompson, “Witnessing the Risen Lord: El Salvador and the United States,” *Spirituality Today* [St. Louis, MO] 43 (1, ’91) 4-18.

Lk-Acts is about women and men who witness the risen Lord, relating how they become witnesses by watching and listening to Jesus during his life on earth and how they give witness to others after his ascension. The people in El Salvador resemble the witnesses in Lk-Acts, and both groups challenge people in the USA to ask how they might witness the risen Lord within their own culture.—D.J.H.

1170. M. Turner, “The Spirit and the Power of Jesus’ Miracles in the Lucan Conception,” *NovTest* 33 (2, ’91) 124-152.

Some scholars have suggested that Luke thought of the πνεῦμα as the power of inspired speech and attributed miracles to δύναμις. But Jews who viewed the Spirit as the Spirit of prophecy did not for that reason eliminate the connection between Spirit and miraculous power. In any case Luke received his view of the Spirit as the Spirit of Christian prophecy from Christian circles already all but universally committed to the view that the Spirit was experienced as the Spirit of prophecy, the power of preaching, and miraculous power (e.g. of healing and exorcism). Luke did not significantly depart from this position, and did associate the Spirit with such power in Lk 1:35; 4:14, 18-19; 24:49; Acts 1:8; and 10:38. —D.J.H.

1171. P. Vassiliadis, "The Legacy of St. Luke for the Church's Mission," *DeltBibMel* 19 (2, '90) 5-9.

Luke's Gospel can be considered the missionary Gospel of the church. It stresses the prophetic character of Jesus' ministry, the universality of salvation, self-denial, prayer, and eschatology.—D.J.H.

1172. J. Wenham, "The Identification of Luke," *EvangQuart* 63 (1, '91) 3-44.

After expressing confidence in the judgment that Luke was a companion of Paul and also the unnamed brother of 2 Cor 8:18, the article explores four other patristic notions and argues that a good case exists for believing all four: (1) Luke was one of the Seventy (Lk 10:1-24); (2) he was the unnamed disciple of Emmaus (Lk 24:13-35); (3) he was Lucius of Cyrene and one of the Cyrenians who evangelized the Gentiles of Antioch (Acts 13:1); and (4) he was Paul's kinsman (Rom 16:21).—C.R.M.

1173. [Lk 1–2] J. Irigoin, "La composition rythmique des cantiques de Luc," *RevBib* 98 (1, '91) 5-50.

Syllable counting and investigation of the placement of accents in the canticles in Lk 1–2 (1:68-79; 2:29-32; 2:14; 1:46-55) reveal different types of poetic composition, the most frequent being the triadic form with an equal number of syllables in the corresponding parts and in which the accentuated phrases play a capital role. The substitution of an accentuated rhythm based on the repetition of an accent of stressed words for a quantitative rhythm based on the length of syllables made possible this type of poetic composition. The Greek translation of the Psalms (e.g. 94, 45, 41–42) shows that these rhythmic features were already operative in the Septuagint.—D.J.H.

Lk 1–2, § 35-1123.

1174. [Lk 1:5–2:52] J. B. Tyson, "The Birth Narratives and the Beginning of Luke's Gospel," *Semeia* 52 ('90) 103-120.

As it stands there are at least three beginnings in Lk: a conventional introduction (1:1-4), a scenic introduction (3:1-2), and a series of birth and infancy accounts that function in a way similar to that of the dramatic prologue (1:5–2:52). These accounts provide a particularly effective frame for the Gospel, containing phenomena of circularity and parallelism. When 1:1-4 is included with the birth narratives, we have a text that brings together the two major ways in which Greek dramatists composed prologues: that in which a narrator speaks directly to the audience, and that in which a scene or a series of scenes anticipates the main action.—C.R.M.

1175. [Lk 1:21-22] R. Buth, "What Is the Priest Doing? Common Sense and Culture," *Jerusalem Perspective* [Jerusalem] 4 (1, '91) 12-13.

How did the people outside the Temple understand that Zechariah had a vision (see Lk

1:21-22)? His delay in the Temple led them to recognize that something was amiss and that a divine visitation was taking place (see *m. Yoma* 5:1; *y. Yoma* 42c).—D.J.H.

1176. K. Stock, "Von Gott berufen und von den Menschen seliggepriesen. Die Gestalt Marias in Lukas 1,26-56," *GeistLeb* 64 (1, '91) 52-63.

In 1:26-56 Luke described the annunciation to Mary, her visit to Elizabeth, and her song. At the center are God and Mary: God's attitude to Mary, God's action in Mary, and Mary's response to God (1:26-38). This relationship between God and Mary is recognized and taken up with enthusiasm in Elizabeth's greeting (1:39-45) and Mary's Magnificat (1:46-55). —D.J.H.

1177. L. P. Trudinger, "'No Room in the Inn': A Note on Luke 2:7," *ExpTimes* 102 (6, '91) 172-173.

The inn presupposed by Lk 2:7 was probably one large room where every traveller stayed. Mary gave birth to her first-born son and laid him in a manger thanks to the sensitivity of an inn-keeper who felt that "it was not the proper place in the inn" for Mary to have her baby.—C.R.M.

1178. J. A. L. Lee, "A Non-Aramaism in Luke 6:7," *NovTest* 33 (1, '91) 28-34.

In Lk 6:7 εὑρίσκω requires the sense of "find a way" or "be able." Though often called an Aramaism or an instance of Aramaic interference, this use of εὑρίσκω is amply established in Koine Greek and has roots in the earlier language. There is no reason to regard it as in any way un-Greek or as unavailable to a writer such as Luke.—D.J.H.

Lk 6:39-49, § 35-1033.

1179. [Lk 7:36-50] J. Imbach, "Die Türe nicht zuschlagen. Eine Jesusbegegnung als Lehrstück für zwischenmenschliche Beziehungen," *GeistLeb* 64 (1, '91) 7-16.

The episode of the sinful woman in Lk 7:36-50 and excerpts from F. Dostoyevski's *Crime and Punishment* illustrate the isolation produced by guilt and the dynamics of forgiveness. —D.J.H.

Lk 9:59-60, § 35-1132.

Lk 11:2-4, § 35-1128.

1180. [Lk 11:14-32] K. M. Craig and M. A. Kristjansson, "Women Reading as Men/Women Reading as Women: A Structural Analysis for the Historical Project," *Semeia* 51 ('90) 119-136.

In this essay structuralism and deconstruction provide the critical tools for a feminist reading of Lk 11:14-32. Women reading this text as men celebrate the inversions that occur in the gathering/scattering and foreign/native schemata and mourn the lack of inversion in the speech/silence schema. Only the woman who reads as a man is allowed to be a partner in Jesus' work. Women reading this text as women, however, find excitement from the lack of inversion in the speech/silence schema. They recognize that the woman standing among the images of chaos, body, and female, and refusing to be co-opted into being what she is not, is a positive image.—D.J.H.

Lk 11:29-30, § 35-1134.

1181. S. R. Garrett, "'Lest the Light in You Be Darkness': Luke 11:33-36 and the Question of Commitment," *JournBibLit* 110 (1, '91) 93-105.

Luke included the sayings at 11:33-36 as the climax of Jesus' warning to those who test his works. The unified hortatory thrust of the passage depends in part on the standard symbolism of light and darkness imagery, and in part on the readers' sharing of conventional assumptions about the virtue ἁπλότης. The onlookers' testing pointed to the absence of a ἁπλοῦς eye or heart and revealed a condition of satanic duplicity (see Wis 1:1-2). Reading ἔσται in v. 36 as an eschatological future, one can understand the saying as a promise that the one who is now full of light (e.g. the one whose eye is ἁπλοῦς) will one day be made wholly bright. —C.R.M.

1182. [Lk 13:6-9] R. A. Cantrell, "The Cursed Fig Tree," *BibToday* 29 (2, '91) 105-108.

Jesus' cursing of the fig tree (Mk 11:12-14) should be viewed as a dramatic invocation of Jer 8:10-13. Luke understood the episode as a prophetic act and managed to convey the message of Jer 8:10-13 in Lk 13:6-9 (parable) and 19:41-44 (lament).—D.J.H.

1183. R. Couffignal, "Un père au coeur d'or. Approches nouvelles de Luc 15, 11-32," *RevThom* 91 (1, '91) 95-111.

The parable of "the father with a heart of gold" (Lk 15:11-32) is first examined according to the principles of functional analysis developed by V. Propp and revised by A. J. Greimas. Attention is given to the encounters between the father and the younger son (vv. 11-16, 17-24) as well as the father's dialogue with the elder son on the "threshold" (vv. 25-32). The article also comments on the Freudian interpretations of the text.—D.J.H.

1184. N. Hiroishi, "Die Gleichniserzählung vom verlorenen Sohn (Lk 15,11-32). Eine form- und traditionsgeschichtliche Untersuchung der Gleichniserzählung Jesu im lukanischen Sondergut," *AnnJapanBibInst* 16 ('90) 71-99.

By analyzing the actions and motifs of Lk 15:11-32 the article seeks to demonstrate a pre-Lukan stage in the parable of the lost son and to highlight Luke's distinctive contributions to the present text. After explaining the problem of ambiguity in the text, it treats the parable in the context of parable narration in the Lukan special material, its double dramaturgy (scenes, figures, duality), the pre-Lukan revision, the primitive form, and the Lukan redaction.—D.J.H.

1185. [Lk 16:1-9] C. S. Mann, "Unjust Steward or Prudent Manager?" *ExpTimes* 102 (8, '91) 234-235.

The main character in Lk 16:1-9 should be viewed as a commodities manager, responsible for making deals (and profits) for his absent principal. In 16:8 Jesus refers to the manager's ΑΛΙΚΙΑ ("experience") rather than his ΑΔΙΚΙΑ ("unrighteousness"), and in 16:9 urges the hearers not to be as self-righteously clever as the exclusive Essenes were.—D.J.H.

1186. [Lk 16:19-31] R. Bauckham, "The Rich Man and Lazarus: The Parable and the Parallels," *NTStud* 37 (2, '91) 225-246.

The parable of the rich man and Lazarus in Lk 16:19-31 uses two major motifs paralleled in other ancient literature: a reversal of fortunes experienced by a rich man and poor man after death, and a dead person's return from the dead with a message for the living. But attention must be given to all the available parallels and to the NT parable's differences as well as resemblances. Comparison with the Egyptian story of Setme and Si-Osiris, its Jewish derivatives, Lucian's *Cataplus,* and related ancient texts highlights the NT parable's use of the theme of reversal of fortunes to emphasize the injustice of gross material inequality as such and its redirection of attention from an apocalyptic revelation of the afterlife to the inexcusable injustice of the coexistence of rich and poor.—D.J.H.

Lk 17:22-23, § 35-1116.

1187. R. F. O'Toole, "The Literary Form of Luke 19:1-10," *JournBibLit* 110 (1, '91) 107-116.

Most probably Lk 19:1-10 constitutes a diptych in which vv. 2-5, on the one hand, and vv. 6-10, on the other, contain a series of four similar elements: Zacchaeus wants to see Jesus and ultimately plays host to him (vv. 2-3a, 6); in some way the crowd interferes (vv. 3b, 7); Zacchaeus takes steps to overcome the crowd's opposition (vv. 4, 8); Jesus speaks (vv. 5, 9-10). The literary form of the Zacchaeus story corresponds well to R. C. Tannehill's description of the quest story, which is a type of pronouncement story.—C.R.M.

Lk 19:41-44, § 35-1182.

1188. [Lk 19:45–20:47] J. M. Dawsey, "The Origin of Luke's Positive Perception of the Temple," *PerspRelStud* 18 (1, '91) 5-22.

A careful literary analysis of Lk 19:45–20:47 indicates that Luke was following, with regard to the Temple, a tradition older than Mk and not simply creatively manipulating Mk 11:11–12:40 (or Mt 21:10–23:39). This section in all three Synoptic Gospels seems to presuppose a plot having a view of the Temple similar to the one encountered in Lk. Mark reformulated this tradition in order to replace the Temple with the church. Luke remained much truer to the widespread Jewish expectation that the Temple would play an important role in the eschatological age. The tradition Luke depends on may reach all the way back to the earliest church in Jerusalem. Mk is probably the older Gospel, but Lk contains the older view.—C.R.M.

Lk 21:20-24, § 35-1491.

1189. K. Petzer, "Style and Text in the Lucan Narrative of the Institution of the Lord's Supper (Luke 22.19b-20)," *NTStud* 37 (1, '91) 113-129.

The stylistic problems in Lk 22:19b-20 are no more severe than the deviations from Lukan style in the immediate context (22:17-19a). The stylistic problems in the whole of the Lukan narrative in general and the disputed words in particular are no more severe than the deviations in other institution narratives (Mt 26:26-29; Mk 14:22-25; 1 Cor 11:23b-26) from the general style of their authors. Thus the stylistic problems in 22:19b-20 do not warrant the disputed passage being established as non-Lukan in origin. All the authors of the institution narratives derived their narratives from liturgical sources and keep fairly close to the language and style of these sources.—C.R.M.

1190. T. L. CHAFINS, "Women and Angels . . . When They Speak, It's Time to Listen! A Study of the Structure of Luke 23:50 - 24:12," *AshTheolJourn* 21 ('90) 11-17.

After noting questions about the authenticity of Lk 24:12, the article describes the method of inversion or chiasmus in Greek poetry and shows how Luke utilized inversions in 23:52–24:3 and 24:4-12. Once the structure Luke used has been identified, it is clear that 24:12 stands easily within it.—C.R.M.

John

1191. R. CÉLIS, "Narration et Réflexion dans l'Evangile de Jean," *BullCentProtÉtud* 42 (3, '90) 8-24.

The article first shows how the question of the relation between the eternal and the temporal is inscribed in the framework of the Johannine narrative. Then it considers the intersection of the horizontal and the vertical schemas of time in the Fourth Gospel, the allocutive unity of the two schemas ("I am"), and the affirmation of time and the denial of a cyclic-archaic temporality.—D.J.H.

1192. L. ERDOZAIN, "La fe, adhesión personal a Cristo, según el Cuarto Evangelio," *EstEcl* 65 (255, '90) 443-455.

The ninety-eight occurrences of πιστεύω in the Fourth Gospel fall into four categories: with ὅτι, with εἰς, with the dative, and in an absolute way. Johannine faith has as its object the mystery of salvation concentrated in the person of Jesus Christ and revealed in its fullness in him. Its concrete dynamism involves personal attachment to Christ.—D.J.H.

1193. H. S. FRIEND, "Like Father, Like Son. A Discussion of the Concept of Agency in Halakah and John," *AshTheolJourn* 21 ('90) 18-28.

The article examines the concept of agency in the halakic materials of the Mishnah and the Babylonian Talmud and its relation to the concept of agency in the Fourth Gospel. Subtopics discussed include the principle of agency, agent as the one who is sent, son as agent, witness to the agency, mission of the agent, and extending agency. Also addressed is the issue of whether rabbinic material can identify 1st-century Jewish practices and concepts concerning agency.—C.R.M.

1194. A. GABRIEL, "Faith and Rebirth in the Fourth Gospel," *Biblebhashyam* 16 (4, '90) 205-215.

The article first reviews the theme of faith in John's Gospel. Next it locates the core of the Prologue in 1:12b: "power to become children of God." Then it shows how Jesus' dialogue with Nicodemus in Jn 3 focuses on the faith-new birth-eternal life nexus. Finally it discusses baptism and new birth (3:5; 13:1-20; 19:34-35).—C.R.M.

1195. C. H. GIBLIN, "The Tripartite Narrative Structure of John's Gospel," *Biblica* 71 (4, '90) 449-468.

After noting relationships between Jn 12 and 13, the article argues for a tripartite structure of Jn (1:19–4:54; 5:1–10:42; 11:1–20:29) by showing how the geographical movement of the narrative, its temporal sequence, and the development of Jesus' relationships with disciples and adversaries are clarified by such a structure. Then it shows how the signs of

Jesus are integrated into the tripartite unfolding of the plot (literary presentation of the public signs, distinctively Johannine passion predictions). Finally it suggests that some Johannine motifs are more coherently developed within the proposed tripartite framework. Although the tripartite structure is primary, a complementary bipartite structure is also valid.—C.R.M.

1196. M. HENGEL, "The Old Testament in the Fourth Gospel," *HorBibTheol* 12 (1, '90) 19-41.

This paper is a shortened English version of a German article that appeared originally in *"Gesetz" als Thema Biblischer Theologie* [*NTA* 34, p. 398]. It contends that Johannine scriptural proof within the framework of the Gospel's dominating Christology has a greater significance than has generally been recognized. After introductory observations on the OT and the earliest church and the author of John as the head of a school, it discusses the interpretation of Scripture in the Fourth Gospel under the following headings: Israel and the Scriptures, remembering and understanding through the Spirit, and the citation of Scripture and its introductory formulas.—C.R.M.

1197r. J.-D. KAESTLI, J.-M. POFFET, AND J. ZUMSTEIN (EDS.), *La communauté johannique et son histoire* [*NTA* 35, p. 102].

P.-Y. RUFF, "La communauté johannique et son histoire," *RevThéolPhil* 123 (1, '91) 79-92.—After characterizing this collection as academic in style, diverse in viewpoint, and historical in focus, the article offers brief summaries and evaluations of the individual contributions. This volume will introduce a larger public to the range of unresolved questions posed by the history of the Johannine communities and their literary production. It may also signal a shift in historical-critical exegesis from a preoccupation with reconstructing original literary strata to an examination of the significance of rereadings and successive alterations. —C.R.M.

1198. R. KARWACKI, "Spiritus Paraclitus," *CollTheol* 59 (2, '89) 35-42.

The Johannine Paraclete is the third person of the Blessed Trinity. It "incarnates" the saving presence of God among human beings on earth. The Greek word παράκλητος is variously translated and interpreted, but the reality is that the Spirit resides in the church to re-create the human world and make it ever more human.—J.P.

1199. H. LANGKAMMER, "Z zagadnień etyki Ewangelii według św. Jana" [Some Problems Relative to the Ethics Contained in the Gospel according to John], *RoczTeolKan* 33 (1, '86) 69-77.

John did not abandon the radicalism of Jesus' postulates that are best known to us from Matthew's Sermon on the Mount. But he focused this radicalism thus: Either one believes in Christ, or one is subject to judgment. Faith locates one in the church. In this church faith is transformed into love. Faith conditions love, and love is the criterion of faith. For contemporary Christians the choice is: either Christ, or false values.—J.P.

1200. J. LUZARRAGA FRADUA, "Das Ewige Leben in den Johanneischen Schriften," *IntKathZeit/Communio* 20 (1, '91) 23-32; "Eternal life in the Johannine writings," *Communio/IntCathRev* 18 (1, '91) 24-34.

The concept of eternal life is prominent and important in the Johannine writings. Revelation focuses on the eschatological dimension, and 1 John relates eternal life to Christology.

The Fourth Gospel stresses the trinitarian context of eternal life and the implications of Jesus the "bread of life" for human existence.—D.J.H.

1201. M. J. J. Menken, "De christologie van het vierde evangelie. Een overzicht van resultaten van recent onderzoek (The Christology of the Fourth Gospel. A Survey of Results of Recent Research)," *NedTheolTijd* 45 (1, '91) 16-33.

Fourteen books on Johannine Christology and related topics published between 1985 and 1989 are discussed under five headings: the hermeneutics of the Fourth Gospel (L. T. Witkamp, H. N. Ridderbos), syntheses of Johannine Christology (L. Morris, W. Grundmann, W. Loader), literary structure and Christology (G. Mlakuzhyil), a divine or human Jesus (B. Hinrichs, J. H. Neyrey, U. Schnelle, M. M. Thompson, H. Kohler), and some christological themes (F. Grob, W. J. Bittner, M.-É. Boismard).—D.J.H.

1202. M.-L. Rigato, "L''apostolo ed evangelista Giovanni', 'sacerdote' levitico," *RivistBib* 38 (4, '90) 451-483.

The description of John the Evangelist as a Levite and a priest who wore the breastplate (Polycrates in Eusebius' *Hist. eccl.* 3.31.3; 5.24.3) is quite plausible. The anonymous disciple of the Fourth Gospel was neither Zebedee's son nor one of the Twelve but rather an "apostle" in the technical sense. He may have been the figure named in Acts 4:6. The "priestly" character of the Fourth Gospel suggests that John the apostle and levitical priest was not only the author but also the redactor of Jn 1–20.—D.J.H.

1203. U. Schnelle, "Johanneische Ekklesiologie," *NTStud* 37 (1, '91) 37-50.

Johannine ecclesiology is based on and flows from the distinctive Johannine Christology of the incarnation. With this starting point the article examines the ecclesiological significance of the following themes: community and world, the sending of the Son and the Johannine mission, the Paraclete, the disciples, and the sacraments.—D.J.H.

1204. M. Vellanickal, "Christ, Spirit and the Church in the Fourth Gospel," *Biblebhashyam* 16 (4, '90) 234-249.

This essay reflects on Christ, the Spirit, and the church in the Fourth Gospel and seeks to clarify the intimate relationship that exists between them in the Christian life. One cannot claim to have Christ or the Spirit in its full sense without the church.—C.R.M.

1205. W. H. Kelber, "The Birth of a Beginning: John 1:1-18," *Semeia* 52 ('90) 121-144.

In keeping with the ethos of beginnings the Johannine Prologue (1:1-18) affirms authoritative primordiality. Its Logos signifies the quintessential logocentric gesture. Once in place the transcendental authority is compelled to dislodge itself from its origin so as to engender textual and incarnational consecutiveness. In a second gesture, therefore, it enacts a decentering, a deconstruction of the Logos' ontotheological foundation. Transcendental and earthly beginnings, this double gesture of centering and decentering, constitute the Prologue's program which creates the central predicament for the subsequent narrative.—D.J.H.

1206. R. Robert, "Un précédent platonicien à l'équivoque de Jean I, 18," *RevThom* 90 (4, '90) 634-639.

The double meaning of ἐξηγήσατο in Jn 1:18 as "narrate/explain" and "guide" [§§ 32-684;

34-209] is confirmed by a text in Plato's *Republic* (474bc). This parallel indicates that the ambiguity existed in the Greek language and was not a Johannine invention.—D.J.H.

Jn 1:32-33, § 35-1133.

1207. C. R. KOESTER, "'The Savior of the World' (John 4:42)," *JournBibLit* 109 (4, '90) 665-680.

It is likely that the title "Savior of the world" in Jn 4:42 was used to evoke imperial associations. The personal history of the Samaritan woman in Jn 4 seems to allude to Samaria's colonial history. Against this background the Samaritan townspeople transfer to Jesus a title used by the head of the current ruling power, Rome. They recognize that Jesus, like Caesar, is a figure of universal significance. The title "Savior of the world" is an important element in the theme of Jesus' kingship, which the Fourth Evangelist associated with the issue of Roman sovereignty.—C.R.M.

1208. M.-L. RIGATO, "'Era festa dei giudei' (Gv 5,1). Quale?" *RivistBib* 39 (1, '91) 25-29.

The anonymous feast of the Jews in Jn 5:1 was most likely the harvest-pilgrimage feast of Pentecost (see Exod 23:16-19; Deut 26:1-11). This hypothesis is confirmed by Jn 4:35-38 and 5:9-10.—D.J.H.

1209. L. T. WITKAMP, "Some Specific Johannine Features in John 6.1-21," *JournStudNT* 40 ('90) 43-59.

John's narrative of the multiplication of the loaves and fishes (6:1-15) appears to be presented as catechesis. Jesus acts like a teacher who wants his pupils to advance in understanding and challenges them to do so. This didactic attitude can also be detected in 6:16-21. Here the traditional narrative of Jesus walking on the sea of Galilee is employed to reflect the situation of the post-Easter church, namely, the separation of believers and unbelievers, and Jesus' self-revelation to his disciples who are in distress in this world.—C.R.M.

1210. [Jn 6:51-58] C. R. KOESTER, "John Six and the Lord's Supper," *Lutheran Quarterly* [Milwaukee, WI] 4 (4, '90) 419-437.

The history of interpretation of Jn 6:51-58 indicates that a sacramental reading creates as many problems as it solves. The reference to eating and drinking the flesh and blood of Christ can best be understood in the context of the discourse and of the Gospel as a vivid statement about the necessity of faith in Christ who became human and gave himself for the life of the world.—D.J.H.

1211. G. BIENAIMÉ, "L'annonce des fleuves d'eau vive en Jean 7, 37-39," *RevThéolLouv* 21 (4, '90) 417-454.

This installment [see § 35-699] focuses on the alleged biblical quotation in Jn 7:38b: "Out of his heart shall flow rivers of living water." After surveying and evaluating scholarly interpretations of the phrase ἐκ τῆς κοιλίας αὐτοῦ, the article argues that Exod 17:6 ("and water will come out of it [the rock]") interpreted in the light of analogous OT passages provided the basic text for the quotation. The expression "living waters" most likely derived from Zech 14:8 ("on that day living waters shall flow out from Jerusalem") and may carry an allusion to paradise (see Rev 7:17a; 21:1, 6, 22; 22:17).—D.J.H.

1212. K. ROMANIUK, "Jezus i jawnogrzesznica (J 7, 53–8, 11) (Jésus et la pécheresse publique [Jn 7, 53–8, 11])," *CollTheol* 59 (4, '89) 5-14.

The factual occurrence in Jesus' life now narrated in Jn 7:53–8:11 was originally part of Synoptic and even pre-Synoptic traditions whence it was known and cited by early patristic writers (Didymus the Blind, Papias, *Didascalia*). The pericope was consciously removed from the written Synoptic tradition (Lk) because of Jesus' indulgent behavior toward a public sinner, a fact not easily accepted in the rigorism that characterized early Christianity. For this very same reason it was consciously introduced into the Johannine tradition in order to present a fuller picture of Jesus who came not to judge but to save the world.—J.P.

1213. [Jn 8:3-11] D. LÜHRMANN, "Die Geschichte von einer Sünderin und andere Apokryphe Jesusüberlieferungen bei Didymos von Alexandrien," *NovTest* 32 (4, '90) 289-316.

The article presents a detailed investigation of the story of Jesus and a sinful woman recorded by Didymos the Blind in his Ecclesiastes commentary (at 7:21-22) and its relation to Jn 8:3-11. It concludes that the story recounted by Didymos is neither a citation of a version of Jn 8:3-11 transmitted by certain manuscripts of the Fourth Gospel (B. Kramer) nor an allusion to that passage (B. D. Ehrman [§ 32-691]) but is rather a more primitive form (an ideal scene) of the pericope of the adulteress. Didymos refers to his source as τισιν εὐαγγελίοις, which probably designates *Gospel of the Hebrews,* from which according to Eusebius Papias derived a similar story. Thus we possess a new fragment of both *Gospel of the Hebrews* and Papias, a new apocryphal text of the Jesus tradition that is older than the version that was recorded in the Johannine tradition in the second half of the 2nd century. An appendix discusses *Gospel of Thomas* 7 in Didymos.—C.R.M.

1214. M. MÜLLER, "'Have you Faith in the Son of Man?' (John 9. 35)," *NTStud* 37 (2, '91) 291-294.

Son of Man in Jn 9:35 is to be understood as a circumlocution for the speaker. The author of the Fourth Gospel used this expression to avoid the personal pronoun, which would have ruined the double entendre in the question as demanded by context.—C.R.M.

1215. J. CALLEJA, "John 11: Author's Stylistic Devices and Church Vocabulary," *MelTheol* 41 (1, '90) 1-14.

This examination of the literary techniques employed in the account of the raising of Lazarus in Jn 11 attends to the author's use of contrast, irony, the delaying technique, announcement of themes, a widening process in the choice of themes, and the use of anticlimax. It concludes with a treatment of the vocabulary of the church in Jn 11.—C.R.M.

1216. C. I. K. STORY, "The Mental Attitude of Jesus at Bethany: John 11.33, 38," *NTStud* 37 (1, '91) 51-66.

This investigation focuses on Jn 11:33, 38, especially on the verb ἐμβριμάομαι (= ἐμβριμόομαι) together with the curious clause ἐτάραξεν ἑαυτόν. It discusses the text, the translation issue (LXX, non-biblical texts), and the interpretative issue (patristic and medieval exegesis, Reformation and recent exegesis). The verb ἐμβριμάομαι may convey a sharp meaning such as "curse" or "rage" or a milder meaning equivalent to "rebuke." What is important is that the text be allowed to express that which seems indubitably clear, i.e. that Jesus "rebuked" or “censured” his spirit or “troubled himself” (11:33), and that he approached the tomb of Lazarus “continuing (to carry) censure in himself” (11:38).—C.R.M.

1217. W. Wolbert, “‘Besser, dass ein Mensch für das Volk stirbt, als dass das ganze Volk zugrunde geht.’ (Joh 11,50). Überlegungen zur Devise des Kajaphas,” *TheolGlaub* 80 (4, ’90) 478-494.

Taking as its starting point Caiaphas’ comment about the value of one man dying for the people (Jn 11:50; see 18:14), the article reflects on the moral-philosophical and theological issues involved in killing the guilty and in killing the innocent. Then it considers the case of offering up one’s own life and tries to formulate the moral prohibition against killing in light of these reflections.—D.J.H.

1218. M. J. J. Menken, “The Translation of Psalm 41.10 in John 13.18,” *JournStudNT* 40 (’90) 61-79.

The peculiar rendering of Ps 41:10 in Jn 13:18 is best explained as the Evangelist’s own translation from the Hebrew. His two deviations from the Hebrew text (ἐπῆρεν for *higdîl*; the addition of αὐτοῦ), which make the text easier to understand, are due to the influence of 2 Sam 18:28—a passage identified as analogous to Ps 41:10 through employment of recognized exegetical techniques—either in Hebrew or in a corrected LXX version. John could not use the LXX translation of Ps 41(40):10 because the nuance of “beguiling” introduced by the word πτερνισμός was at variance with his ideas about Jesus’ omniscience.—C.R.M.

1219. J. D. M. Derrett, “Ecce homo Ruber (John 19,5 with Isaiah 1:18; 63:1-2),” *BibOr* 32 (4, ’90) 215-229.

In Hebrew *’argāmān* (“purple”) indicated shades of red, with more or less blue. The clothing of Jesus in the “scarlet” robe (Jn 19:5) should be read alongside Isa 1:18 (“though your sins are like scarlet . . . red like crimson”) and 63:1-2 (“Why are your robes red?”). Since Jesus completes all that the Law required for Israel’s cleansing, it is easy to see how the authors of the passion narratives found in the crown of thorns, the purple robe, and the hyssop the “correct” concomitants of the final propitiatory sacrifice.—D.J.H.

1220. D. T. Adamo, “Jesus’ Resurrection and His Disciples’ Acceptance: (An Exegetical Study of John chapter 20),” *DeltBibMel* 19 (2, ’90) 13-21.

The article provides an exegetical study of the episodes in Jn 20: the empty tomb and Mary’s visit (vv. 1-10), Jesus’ appearance to Mary Magdalene (vv. 11-18), the appearance of the risen Lord to the apostles (vv. 19-29), and the statement of the author’s purpose (vv. 30-31). The Evangelist had no doubt about Jesus’ resurrection and sought to draw attention to the riches of Christ’s work.—D.J.H.

Acts of the Apostles

1221. G. Mangatt, “Believing Community According to the Acts of the Apostles,” *Biblebhashyam* 16 (3, ’90) 173-181.

The article discusses the content of the faith of the early Christian communities described in Acts and outlines some features of their life of faith. Above all the believing community was a missionary community.—C.R.M.

1222. A. Rodríguez Carmona, "Los semitismos de los Hechos de los Apóstoles. Estado de la cuestión," *EstEcl* 65 (255, '90) 385-401.

The problem of the Semitisms in Acts has been approached in various ways: the translation of a Semitic source (Semitisms and MS D), the Aramaic document theory (C. C. Torrey), the influence of the style of the Septuagint (H. J. Cadbury, W. K. L. Clarke, H. F. D. Sparks), sources underlying Acts (the syncretism of M. Wilcox), and Jewish-Christian Greek. Though no approach is convincing, none can be totally rejected. The question remains open.—D.J.H.

Acts, §§ 35-1165–1167, 1169–1170, 1172, 1188.

1223. J. Szlaga, "Cuda Jezusa w świetle najstarszego kerygmatu apostolskiego (Dz 2, 22) (Der Wunder Jesu im Lichte des ältesten Apostelkerygmas [Apg 2, 22])," *Rocz TeolKan* 32 (1, '85) 99-107.

What was the purpose of Jesus' miracles according to the oldest form of the kerygma (Acts 2)? The word "miracle" narrows the significance of the three Greek words (δύναμις, τέρας, σημεῖον) found in Acts 2:22. These three words point to the religious character of the signs, which means they require interpretation. The resurrection of Jesus on the third day is the ultimate interpretation of these signs. All point to Jesus' divine mission and require faith, which in the final analysis builds the ecclesial community.—J.P.

1224. M. Adinolfi, "Il Socrate dell'Apologia platonica e il Pietro di Atti 4–5 di fronte alla libertà religiosa," *Antonianum* 65 (4, '90) 422-441.

After reflecting on the modern concept of religious freedom, the article compares the trials of Socrates in Athens in 399 B.C. (according to Plato's *Apology*) and Peter in Jerusalem in A.D. 30 (according to Acts 4–5) on the following matters: the historical context, the judges, the charges, and the accused. From these trials Socrates and Peter emerge as authentic "martyrs" for religious freedom.—D.J.H.

1225. H. Ordon, "Cezarejska katecheza Piotra (Dz 10, 34-43) (Die Rede des Petrus in Cäsarea [Apg 10, 34-43])," *RoczTeolKan* 33 (1, '86) 101-115.

The leading theological idea in Acts 10:34-43 is the action of God who sent the Son as Savior and who wills all people to be saved. Luke is at pains in Peter's speech to demonstrate that the road to salvation need no longer traverse only through Judaism. Accordingly here and elsewhere in Acts, new strategies of catechesis are proposed and developed. Third-generation Christians who no longer had direct contact with the apostles needed the assurances that Luke inserted into Peter's speech.—J.P.

1226. J. Nolland, "Acts 15: Discerning the Will of God in Changing Circumstances," *Crux* 27 (1, '91) 30-34.

The article examines Acts 15 (problem, resolution, aftermath) as a case study of how to relate the Bible to our traditions in changing circumstances. The result that emerged in Acts 15 (1) took account of traditional ways, (2) related itself to present realities, (3) based itself on the biblical witness, and (4) reevaluated the whole situation according to the fundamental principles of the gospel.—C.R.M.

1227. D. SLINGERLAND, "Acts 18:1-17 and Luedemann's Pauline Chronology," *Journ BibLit* 109 (4, '90) 686-690.

The fundamental weakness of G. Lüdemann's use of Acts 18:1-17 to provide absolute chronological support for his relative chronology that places Paul very early in Corinth is his identification of Dio 60.6.6-7 with Suetonius' *Claudius* 25.4. It is entirely unnecessary to explain the contrast implied by Dio's statement that Claudius did not drive out Roman Jews by resorting to the traditions in Suetonius. More natural is the simple explanation that Dio intended to contrast an action of Claudius with one he himself had previously reported concerning Tiberius (57.18.5).—C.R.M.

1228. [Acts 27–28] A. SUHL, "Gestrandet! Bemerkungen zum Streit über die Romfahrt des Paulus," *ZeitTheolKirch* 88 (1, '91) 1-28.

J. Wehnert's polemical review [§ 34-1233r] of H. Warnecke's *Die tatsächliche Romfahrt des Apostels Paulus* [*NTA* 32, pp. 112-113; § 35-727r] appears plausible because it caricatures Warnecke's work and is expressed in an indignant tone. Yet Wehnert's own view of Acts 27:1–28:16 depends on a dogmatically rigid form-critical methodology that a priori excludes historical questions. The article critically examines Wehnert's historical thesis and his literary-critical reconstruction of the passage. The probability that the original sea-voyage report belonged to the "we-passages" taken over by Luke is an additional argument in favor of Warnecke's identification of the Μελίτη of Acts 28:1 with Kefallinía.—C.R.M.

EPISTLES–REVELATION

Paul

1229. J.-N. ALETTI, "Bulletin paulinien," *RechSciRel* 79 (1, '91) 37-56.

This review of recent work in Pauline studies covers twenty-five titles in English, French, German, and Italian under five headings: introductions and commentaries (seven items), historical backgrounds (four), literary questions (four), ethics—the Law (four), and theology (six).—C.R.M.

1230. B. E. BOWE, "'You Are the Body of Christ.' Paul's Understanding of the Human Person," *BibToday* 29 (3, '91) 139-144.

Paul used various terms to describe the whole person viewed from different perspectives (e.g. heart, soul, flesh, spirit). His term "body" (σῶμα) most often designates our bodily humanity oriented toward God and neighbor. One cannot see or experience the risen Christ apart from his body, the Christian community.—D.J.H.

1231. C. BRYAN, "Law and Grace in Paul: Thoughts on E. P. Sanders," *StLukeJournTheol* 34 (2, '91) 33-52.

Sanders's *Paul and Palestinian Judaism* (1977) is a formidable and painstaking piece of work. It makes important contributions in its descriptions of Judaism and Pauline Christianity as bound up with participation in Christ. Nonetheless, there are areas in which further reflection may be profitable: covenantal nomism versus participationary eschatology, Paul's critique of Judaism, and Paul's sense of guilt.—D.J.H.

1232. B. B. Colijn, "The Three Tenses of Salvation in Paul's Letters," *AshTheolJourn* 21 ('90) 29-41.

This essay examines Paul's description of salvation as past, present, and future by attending to his use of the terms σῴζω, σωτηρία, σωτήριον, σωτήριος, and σωτήρ. It characterizes Paul's view of salvation in each of these tenses, discusses the effects of salvation, and explores the implications for believers.—C.R.M.

1233. W. Dalton, "Once More Paul among Jews and Gentiles," *Pacifica* 4 (1, '91) 51-61.

There was at Rome and throughout the Roman empire a widespread and lively dialogue between Jews and Gentiles, springing largely from a vigorous proselytizing mission on the part of Jews. Paul can easily be pictured as one of those better educated Jews engaged in this mission to the Gentiles (see Gal 5:11). Paul's claim to be a faithful Jew while abandoning the practice of the Torah would have seemed highly contradictory to Diaspora Jews.—D.J.H.

1234. L. M. Martin, "Moral Sexual Missionária de Paulo (Subsídios para uma moral do matrimônio no Brasil)," *RevistEclBras* 50 (199, '90) 515-536.

After methodological considerations, the article considers the method and teaching of Paul regarding sexual and matrimonial matters in 1 Thessalonians (4:1-8), 1 Corinthians (5:1-13; 6:1-20; 7:1-40; 11:2-16), and other Pauline epistles. Forged in the missionary frontiers of his time, Paul's moral teaching was characterized by creative fidelity and flexibility.—D.J.H.

1235. J. Murphy-O'Connor, "Pauline Studies," *RevBib* 98 (1, '91) 145-151.

Descriptions and evaluations of five recent books: D. Trobisch, *Die Entstehung der Paulusbriefsammlung* (1989); E. Farahian, *Le "je" paulinien* (1988); F. W. Danker, *II Corinthians* (1989); C. K. Stockhausen, *Moses' Veil and the Glory of the New Covenant* (1989); and U. Mell, *Neue Schöpfung* (1989).—D.J.H.

1236. J. Nagórny, "Kapłan - sługa Nowego Przymierza (Der Priester als Diener des neuen Bundes)," *RoczTeolKan* 33 (3, '86) 55-71.

It is especially in Paul's letters that the image of priest as "servant of the new covenant" (2 Cor 3:1-5) is spelled out. Theological reflection upon these letters reveals that a priest is servant of the Spirit, the new law, and a new heart. He is also servant of the gospel, of a new way of knowing the Lord. In a special way the priest is a servant or minister of forgiveness, pardon of sins, and the Eucharist. All this can be summed up in one sentence: A priest must be a servant of love.—J.P.

1237. F. Pellicia, "San Pablo evangelizador: hombre realista y creativo," *RevistBíb* 52 (4, '90) 235-248.

Using concepts from the psychological method of transactional analysis, the article discusses Paul's conversion and personal development, his activity as a preacher of the gospel, and important elements in his theology.—D.J.H.

1238. E. Reinmuth, "'Nicht vergeblich' bei Paulus und Pseudo-Philo, *Liber Antiquitatum Biblicarum*," *NovTest* 33 (2, '91) 97-123.

Paul frequently used expressions such as "in vain" to express his fear that his preaching or the saving event on which it was based might be without effect in people's lives (see Gal

2:21; 4:11; Phil 2:16; 1 Thess 3:5; 1 Cor 15:2; 2 Cor 6:1). An analogous use of *in vanum/vano* is found in ps.-Philo's *Biblical Antiquities* (see 9:4; 12:6; 12:9 [bis]; 18:11; 23:13) where the expression is associated with God's electing and saving activities on Israel's behalf.—D.J.H.

1239. K. O. SANDNES, "'Legemet og lemmene' hos Paulus. Belyst ved antikke tekster om Philadelphia ('Body and Members' in St. Paul and Antique Texts of *philadelphia*)," *TidsTeolKirk* 62 (1, '91) 17-26.

Paul's concept of the Christian community as a human body (Romans 12, 1 Corinthians 12) is often considered to have a political background (i.e. the city and its citizens). A more appropriate background is the idea of φιλαδελφία as delineated by Plutarch in Περὶ φιλαδελφίας and Hierocles' fragment on the topic (Stobaeus 4.27.20). This motif corresponds to Paul's practice of naming Christians "brothers" and "sisters." Paul's use of the body-metaphor has to be related to the οἶκος-character of early Christianity.—D.J.H.

1240. M. SIMONETTI, "Paolo nell'Asia cristiana del II secolo," *VetChrist* 27 (1, '90) 123-144.

There are puzzling silences about Paul's missionary achievements in Asia among 2nd-century Christian authors in a position to know about them. These silences may be connected with the crisis caused by a radical Paulinism among Asian Christians. Revelation, the Pastorals, and 1 Peter sought to combat this radical Paulinism in various ways.—D.J.H.

1241. R. B. SLOAN, "Paul and the Law: Why the Law cannot Save," *NovTest* 33 (1, '91) 35-60.

Why does Paul argue that the Law cannot save? Paul's answer seems to be (see Rom 8:3) that the Law now operates within the power sphere of sin and death, and thus weakened, has not the power to save. Paul's rejection of the Law as a means of salvation was existentially the result of Paul's own nearly disastrous experience of ideological zeal. As one zealously under the Law he had (unwittingly) become a victim of the powers of sin. Israel's devotion to the Law served the historical function of accomplishing God's saving work. Its resultant unbelief also served, like the stubbornness of the Pharaoh (see Rom 9:17, 22-24), as a revelatory foil for God's mercy.—D.J.H.

1242. M. THEOBALD, "'Prophetenworte verachtet nicht!' (1 Thess 5, 20). Paulinische Perspektiven gegen eine institutionelle Versuchung," *TheolQuart* 171 (1, '91) 30-47.

The article first considers Paul's treatment of prophecy in 1 Corinthians 12–14, with particular attention to his efforts at preserving the charismatic dimension and avoiding its total regularization or institutionalization. Next it explores the relation between the kerygma and prophecy first with reference to Paul's teachings about eschatology (1 Thess 4:15-17; 1 Cor 15:51-52; Rom 11:25-26) and then in the form of five theses. Finally it reflects on the Deuteropauline resolution of the tension and how the tension can be made fruitful in the church today.—D.J.H.

1243. M. VELLANICKAL, "Faith Experience and ecclesial life according to St Paul," *Biblebhashyam* 16 (3, '90) 182-192.

Paul identified faith experience with baptismal experience and understood union with Christ as both personal and communitarian. In order to partake in the redemptive mystery of

Christ through faith one has to be necessarily incorporated into the body of Christ, the church.—D.J.H.

Romans, 1–2 Corinthians

1244. J. A. Crafton, "Paul's Rhetorical Vision and the Purpose of Romans: Toward a New Understanding," *NovTest* 32 (4, '90) 317-339.

In Romans Paul reconstitutes the Christian community in Rome, his own missionary career, and the entire Christian mission under a new set of terms. His text is a strategic and stylized naming of a situation, which invites the readers to participate in a specific worldview. By creating a rhetorical vision in which he and the Roman Christians are actors in a larger divine purpose, Paul hoped that his audience would perceive themselves, and his own purpose and ministry, in a new way so that they might become active participants with him in the divine plan.—C.R.M.

1245. J. P. Heil, "Reader-Response and Interculturation in Paul's Letter to the Romans," *ÉglThéol* 21 (3, '90) 283-301.

Approaching Romans through a reader-response methodology, the article focuses on passages in which the cultural relationship between Jews and Gentiles is at issue: the Jews as the preeminent possessors and doers of God's Law (2:12-16), the special Jewish sign of circumcision (2:25-29), the Jews as unique descendants of Abraham (3:27-31; 4:9-12), the general cultural heritage of the Jews as people of divine election (9:4-5; 11:13-29), and the mutual intercultural relationship between Jews and Gentiles (15:7-13). Paul prodded his audience to probe and discover the deeper, spiritual, and inner essence of some key Jewish physical and external cultural elements (the Law, circumcision, the fatherhood of Abraham) to realize the universal and intercultural relevance of those unique Jewish cultural characteristics for all other cultures.—D.J.H.

1246. P. M. McDonald, "Romans 5.1-11 as a Rhetorical Bridge," *JournStudNT* 40 ('90) 81-96.

In Rom 5:1-11 Paul makes firm the somewhat tenuous contact with the Romans effected by careful diplomacy in 1:1-15. By simply presuming throughout 5:1-11 that as believers they and he constitute one group ("we"), Paul uses a technique of epideictic rhetoric to unite his readers with himself. Then in Romans 6–7 verbs with a first-person plural subject occur in three groups (6:1-8; 6:15; 7:4-7) in the midst of other material. Paul still includes himself with his readers and continues this practice in chapter 8.—D.J.H.

1247. D. B. Garlington, "Romans 7:14-25 and the Creation Theology of Paul," *Trin Journ* 11 (2, '90) 197-235.

Paul's cry in Rom 7:24 is the product of the overlap of two ages and, consequently, two antithetical modes of existence. This examination of Rom 7:14-25 argues that Paul provides the framework for its interpretation by means of a theology of creation, which serves as the substructure of Romans 5–8, and that 7:14-25 takes its place within a schema contrasting the old and new creations. Thus it discusses Romans 5–8 and the theology of creation, the function of 7:14-25 within the debate of chapters 6–7, and Romans 7:13-25 (two creations, one person).—C.R.M.

1248. D. E. Hiebert, "Romans 8:28-29 and the Assurance of the Believer," *BiblSac* 148 (590, '91) 170-183.

After remarks on the context of Rom 8:28-29, this exposition focuses on the central assertion (in all things God works for good), the careful limitation (those who love God, those who are called according to God's purpose), and the clarifying goal (the comprehensive action, the Christ-centered goal).—C.R.M.

1249. F. Refoulé, "Cohérence ou incohérence de Paul en Romains 9–11?" *RevBib* 98 (1, '91) 51-79.

Many scholars today discover a contradiction between Paul's conviction in Romans 9 that only a remnant in Israel will be saved and his statement in Rom 11:25-32 that all Israel will be saved. In its survey of scholarly opinions the article gives particular attention to H. Ponsot's attempt to interpret Rom 9:6-7 on the basis of 11:26. It concludes that there is no contradiction when Rom 11:26 is interpreted on the basis of 9:6-7: "All Israel" refers to the full number (fixed by God) of the elect within Israel.—D.J.H.

1250. J. Ellul, "Petite note complémentaire sur Romains 13,1," *FoiVie* 79 (6, '90) 81-83.

Rom 13:1 should be read against the background of Nero's claims to divinity, which were spread especially by the Stoics. The "governing authorities" depend on the God of Abraham and Jesus, not the Roman emperor.—D.J.H.

1251. P. Lee, "'Conscience' In Romans 13:5," *Faith and Mission* [Wake Forest, NC] 8 (1, '90) 85-93.

After general comments about the purpose and meaning of Rom 13:1-7, the article focuses on Paul's mention of "conscience" in 13:5 with particular attention to C. A. Pierce's *Conscience in the New Testament* (1955) and P. Lehmann's emphasis on the theonomous conscience and κοινωνία.—D.J.H.

Rom 14:7-8, § 35-1265.

1252. F. Refoulé, "A contre-courant: Romains 16,3-16," *RevHistPhilRel* 70 (4, '90) 409-420.

In light of recent interest in Romans 16 for the glimpse it may afford of the early Christian community at Rome, the article reviews the arguments in favor of a Roman destination of the chapter and then examines the evidence that places the original addressees at Ephesus. Despite the uncertainties, the Ephesian hypothesis is by far the most probable. The principal difficulty of the Roman hypothesis, in view of the likely servile origins of most of the people named in Rom 16:3-16, is how to account for the easy emigration of slaves, freedmen, and freedwomen from Asia Minor to Rome.—C.R.M.

1253. L. Kreitzer, "Notations on First and Second Corinthians in Albert Schweitzer's 1929 New Testament," *AndUnivSemStud* 28 (3, '90) 219-235.

After a brief introduction, the article lists comments on 1–2 Corinthians written by Schweitzer in 1929 in his copy of Luther's translation. The text of the RSV is provided wherever it is necessary to make the point of Schweitzer's comment more comprehensible. —D.J.H.

1254. G. Harris, “The Beginnings of Church Discipline: 1 Corinthians 5,” *NTStud* 37 (1, ’91) 1-21.

Paul’s response to the case of the incestuous man in 1 Corinthians 5 reflects the beginning of church discipline. This analysis uses three sociological models: a model of reaction to deviance developed by H. Himmelweit, a formula of norm development in millenarian sects from K. Burridge, and a theory of legitimation from P. Berger. The incest can be classified as deviance, and the congregation’s acceptance of it was also deviant. There was a conflict between the norms of sexual purity and sexual freedom. The social function of the sanction was negative (punitive) in regard to the individual and positive in regard to protecting group purity.—D.J.H.

1255. [1 Cor 6:1-11] J. D. M. Derrett, “Judgement and 1 Corinthians 6,” *NTStud* 37 (1, ’91) 22-36.

In 1 Cor 6:1-8 Paul’s formula that a problem (not being a criminal case) should be brought before even the lowest-prestiged “saint,” who is “wise,” as representative of the whole body is supported not only by the incident in Lk 12:13-21 (see Exod 2:14) but chiefly by the principle that the heart, not so much facts, is to be tried by God or his surrogate. None of the deviants listed in 1 Cor 6:9-11 (see 5:9-13) are saints or “pious”; they are the wicked, whether or not they can be prosecuted.—D.J.H.

1256. [1 Cor 7:1-40] J. Crespo Garduño, “Una lección de Teología Moral en San Pablo,” *EfMex* 2 (6, ’84) 9-19.

After discussing the historical and literary context, the article analyzes 1 Cor 7:1-40 with particular attention to Paul’s theological reasoning. Then it reflects on issues in moral theology such as rectitude of life and moral goodness, Christian morality and God’s will, the need to know God, the Decalogue and God’s will, Jesus and moral norms, and moral laws.—D.J.H.

1257. K. N. Papadopoulos, “Σημείωμα για το 1 Κορ. 7, 36-38 (Note on I Cor. 7, 36-38),” *DeltBibMel* 19 (2, ’90) 10-12.

Against the background of Exod 21:7-11, it appears that the subject of 1 Cor 7:36-38 is neither a father nor a fiancé but the master of a slave-girl who can either marry her or give her to someone else in marriage, a fact that further illuminates the place of Christian slaves within early Christian households.—Th.S.

1258. [1 Cor 11:19] R. A. Campbell, “Does Paul Acquiesce in Divisions at the Lord’s Supper?” *NovTest* 33 (1, ’91) 61-70.

1 Cor 11:19 should be translated as follows: “For there actually has to be discrimination (αἱρέσεις) in your meetings, so that if you please the elite (δόκιμοι) may stand out from the rest.” It provides the necessary evidence for the charge made by Paul in 1 Cor 11:18. This interpretation fits with the situation at Corinth and Paul’s argument.—D.J.H.

1259. [1 Cor 11:23-30] H. Maccoby, “Paul and the Eucharist,” *NTStud* 37 (2, ’91) 247-267.

The silence of early Christian sources about Pauline body-and-blood eucharistic practice in the Jerusalem church reinforces the prima facie reading of 1 Cor 11:23-30 as meaning that Paul is claiming to derive his knowledge of the Last Supper from a personal vision, not from the tradition of the Jerusalem church. The composite nature of the Gospel accounts of the Last Supper does not show that their eucharistic aspect stems from any source other than Paul. The eucharistic meaning in the Gospel accounts was superimposed on a narrative that originally had no eucharistic aspect at all, but a quite different, apocalyptic message. —C.R.M.

1260. [1 Cor 11:29-30] M. Pesce, "Mangiare e bere il proprio giudizio. Una concezione culturale comune a 1Cor e a Soṭa?" *RivistBib* 38 (4, '90) 495-513.

In 1 Cor 11:29-30 Paul describes those who eat and drink without discerning the body as eating and drinking judgment upon themselves, and suggests that this action had resulted in sickness and even death in some cases. His language presupposes some concepts associated with the ordeal of bitter waters, the legal procedure applied to a woman suspected of adultery according to Num 5:11-31 and (in an amplified form) *m. Soṭa.*—D.J.H.

1261. A. Rowe, "Silence and the Christian Women of Corinth. An examination of 1 Corinthians 14:33b-36," *CommViat* 33 (1-2, '90) 41-84.

Paul's directive that women remain silent in church (1 Cor 14:33b-36) has been approached in different ways: literary, theological, historical, and sociological. Consideration of the text, context, and content of the passage indicates that Paul was prohibiting any speaking on the part of Christian wives that might be seen as insubordination to their husbands present in the Christian gathering.—D.J.H.

1262. A. Satake, "1Kr 15,3 und das Verhalten von Paulus den Jerusalemern gegenüber," *AnnJapanBibInst* 16 ('90) 100-111.

Paul appeals to the formula and list of names in 1 Corinthians 15:3-8 to highlight the correspondence between his preaching and that of the other witnesses. It is probable that his name already stood in the list of eyewitnesses that he "received." This list must have originated in the Jerusalem community. On his first visit to Jerusalem Paul related the circumstances of his conversion to Peter and James. These representatives of the Jerusalem community agreed that the appearance of the resurrected Christ to Paul was similar and equal to their own experiences. Consequently Paul's name was inserted as the last name in the list that they delivered to him.—C.R.M.

1263. D. Fredrickson, "Pentecost: Paul the Pastor in 2 Corinthians," *WordWorld* 11 (2, '91) 208-214.

2 Corinthians can be viewed as an extended argument for the ministry of the gospel offered by a practitioner in the heat of the moment. Paul's practice of pastoral ministry emerges from lectionary texts for the Pentecost season (2 Cor 4:5-12; 4:13-18; 5:1-10; 5:14-21; 12:7-12; 8:1-9, 13-14).—D.J.H.

1264. P. B. Duff, "Metaphor, Motif, and Meaning: The Rhetorical Strategy behind the Image 'Led in Triumph' in 2 Corinthians 2:14," *CathBibQuart* 53 (1, '91) 79-92.

In 2 Cor 2:14 Paul refers to the triumphal procession in order to characterize the claims of his opponents, who interpreted his affliction as God's vengeance upon Paul for alleged misconduct. Then throughout the course of the letter fragment (2:14–6:13; 7:2-4) Paul subtly redefines the image of himself led in triumph using metaphors and allusions drawn from the epiphany processions of deities in the Greco-Roman world. In this way Paul demonstrates that his ministry is comparable to the epiphany type "triumphal" procession rather than to the procession of prisoners of war on their way to death.—C.R.M.

1265. E. J. Jezierska, "'Żyjemy dla Pana, umieramy dla Pana . . .' Św. Paweł o pro-egzystencji chrześcijanina w 2 Kor 5, 15 i Rz 14, 7-8 ('Nous vivons pour le Seigneur, nous mourons pour le Seigneur . . .' St Paul et la proéxistence du chrétien dans le 2 Cor 5, 15 et le R 14, 7-8)," *CollTheol* 59 (3, '89) 27-33.

"Pro-existence" means living for others rather than for oneself. It is a non-biblical word whose sense is partially reflected in προορίζω (Eph 1:5; Rom 8:29). Paul developed this basic idea in 2 Cor 5:15 and Rom 14:7-8. Jesus became Lord of all human beings in the whole world, and thus gave believers the possibility of orienting their lives and death toward him, "for the Lord."—J.P.

1266. J. G. Lodge, "The Apostle's Appeal and Readers' Response: 2 Corinthians 8 and 9," *ChicStud* 30 (1, '91) 59-75.

This reader-oriented approach to 2 Corinthians 8–9 investigates what the words of these texts do within the reader/listener as they are read/spoken. After determining that these chapters represent two separate letters and that the letter in 2 Corinthians 9 was written first, it engages in a detailed consideration of the strategy of the implied author and its effect on the implied audience.—C.R.M.

1267. S. K. Stowers, "*Peri men gar* and the Integrity of 2 Cor. 8 and 9," *NovTest* 32 (4, '90) 340-348.

It is most implausible to think of 2 Corinthians 8 and 9 as fragments of two letters. On the basis of an examination of ninety instances of περὶ μὲν γάρ in Greek literature, it may be concluded that Paul's use of the phrase in 2 Cor 9:1 looks much like its employment in other authors and certainly fits the logic of the expression. It expresses a close relationship to what precedes. The περὶ μὲν γάρ material of 9:1-4 provides a warrant and explanation for the exhortation of 8:24. These observations are exegetically important because they show that 8:24–9:5 is the hortatory point of chapters 8–9.—C.R.M.

1268. J. Eckert, "'Ich ermahne euch bei der Sanftmut und Milde des Christus' (2 Kor 10,1). Zur pastoralen Strategie des Apostels Paulus," *TrierTheolZeit* 100 (1, '91) 39-55.

Far from enjoying unbroken success as an apostle, Paul faced opposition, suffering, and uncertainty. After reflecting on the situation that gave rise to Paul's reflections in 2 Corinthians 10–13, the article focuses on his statements about pastoral strategy in 2 Cor 10:1-6, with particular attention to "the meekness and gentleness of Christ" (10:1). Then it relates what Paul said in 2 Cor 10:1-6 to the rest of 2 Corinthians.—D.J.H.

1269. [2 Cor 12:7] A. Thacker, "Paul's thorn in the flesh," *EpworthRev* 18 (1, '91) 67-69.

The non-medical interpretation of Paul's thorn in the flesh in 2 Cor 12:7 (i.e. that it refers to persecution) cannot be sustained. It is inconsistent with Paul's letters and Acts to imagine Paul praying to be released from persecution, persecutors, or any spirit that might be stirring up persecution.—D.J.H.

1270. A. B. du Toit, "Analise van die opbou, argumentasiegang en pragmatiek van die Galatebrief: 'n Eerste oriëntering (Analysis of the Structure, Argument and Pragmatics of Galatians: An Initial Orientation)," *SkrifKerk* 11 (2, '90) 155-165.

The study first discusses historical reconstruction of the polemical situation of Galatians, rhetorical models of its structure, and division of its content into two sections comprised of theological exposition and paraenesis as three methodological pitfalls with regard to discerning the overall structure of Galatians. Then after commenting on the unity of Galatians, it analyzes the macrostructure, argument, and pragmatics of the epistle. It identifies two main sections: a double argument for the legitimacy of Paul's gospel (1:11–4:11) and an appeal concentrating on Christian freedom (4:12–6:10).—C.R.M.

Galatians, § 35-1292.

1271. P. E. Koptak, "Rhetorical Identification in Paul's Autobiographical Narrative. Galatians 1.13–2.14," *JournStudNT* 40 ('90) 97-113.

With the help of K. Burke's literary-rhetorical principle of identification, the article shows that Paul not only sought to strengthen his relationship with the Galatians through his autobiographical narrative in Gal 1:3–2:14 but also used the depictions of relationships within the narrative to create a rhetorical community that the Galatians were forced either to join or to reject. Thus to reject circumcision was to identify with the community of Paul and the Christ who sent him.—D.J.H.

1272. B. H. McLean, "Galatians 2.7-9 and the Recognition of Paul's Apostolic Status at the Jerusalem Conference: A Critique of G. Luedemann's Solution," *NTStud* 37 (1, '91) 67-76.

Contrary to G. Lüdemann in *Paul, Apostle to the Gentiles* (1984), Gal 2:7-9 indicates that Paul's apostleship was given official recognition by the Jerusalem apostles at the Jerusalem conference. (1) The term ἀποστολή is clearly to be understood in connection with Paul as well as Peter. (2) In 2:7-8 Paul was loosely paraphrasing part of the conference decision in which he used some of its official terminology. (3) If Paul's apostleship was not recognized at the Jerusalem conference, any allusion to the conference would have strengthened the position of those who challenged his apostleship.—D.J.H.

1273. V. Jegher-Bucher, "Formgeschichtliche Betrachtung zu Galater 2,11-16. Antwort an James D. Hester," *TheolZeit* 46 (4, '90) 305-321.

The article examines Hester's claims that Gal 2:11-14 is a digression [§ 29-217] and takes the form of a chreia [§ 31-749]. After considering Hester's recognition of the problems connected with his position, it discusses problems that arise for it from ancient rhetorical and epistolary theories, presents an alternate interpretation of Gal 2:11-16, deals with the translation of ἰουδαΐζω and the transition from v. 14 to v. 15, and offers remarks on the form and function of Gal 2:11-16. It concludes that Gal 2:15-16 (Paul's answer to Peter and his colleagues) is the highpoint of the chreia.—D.J.H.

1274. P. C. BÖTTGER, “Paulus und Petrus in Antiochien. Zum Verständnis von Galater 2.11-21,” *NTStud* 37 (1, ’91) 77-100.

After stressing the importance of the controversy between Paul and Peter at Antioch, the article presents a verse-by-verse exposition of Gal 2:11-21 with particular attention to its flow of thought and the consequences for the theological interpretation of the text. Then it emphasizes the historical dimension of Paul’s teaching about justification: The whole present πολιτεία of Israel, the νῦν ’Ιερουσαλήμ (Gal 4:25), has been overturned. Nevertheless, Paul’s rejection of the Law as a way of salvation is not a rejection of the Jewish people (see Rom 11:28).—D.J.H.

1275. P. D. DUKE, “The Imperative of Freedom: Galatians 5,” *Faith and Mission* [Wake Forest, NC] 8 (1, ’90) 94-100.

In chapter 5 Paul calls the Galatians away from legalism and libertinism as possibilities of the “flesh.” He calls them back to risking walking by the Spirit, living by the faith, hope, and love that constitute the freedom of the community in Christ.—D.J.H.

1276. R. LUTJENS, “‘You Do Not Do What You Want’: What Does Galatians 5:17 Really Mean?” *Presbyterion* 16 (2, ’90) 103-117.

The key to understanding Gal 5:17 is the recognition that it contains a parenthesis: “For the flesh desires what is contrary to the Spirit (and the Spirit what is contrary to the flesh for they are in conflict with each other) in order that you might not do what you want.” The “what you want” are the things flowing from the new Spirit-created loyalty to Christ that characterizes redeemed sons and daughters of God who now according to their true (renewed) nature love and wish to serve their heavenly Father.—D.J.H.

1277. J. VOOYS, “No Clergy or Laity: All Christians Are Ministers in the Body of Christ, Ephesians 4:11-13,” *Direction* 20 (1, ’91) 87-95.

According to Eph 4:11-13 Christ has gifted his body, the church, so that all members may minister and grow to mature Christ-likeness. After placing the passage in context, the article provides a verse-by-verse exposition of the text.—D.J.H.

1278. J. W. SIMPSON, “The Problems Posed by 1 Thessalonians 2:15-16 and a Solution,” *HorBibTheol* 12 (1, ’90) 42-72.

The view that 1 Thess 2:13-16 is an interpolation is not the best solution to the problems encountered in 2:15-16. This applies particularly to the difference between the fate assigned to “the Jews” in v. 16 and the salvation of “all Israel” in Rom 11:26. Development in Paul’s thinking on this matter fits well into a reasonable understanding of the development of his apostolic career. Paul’s route to Romans 11 lay through 1 Thessalonians 2.—C.R.M.

1 Thess 5:20, § 35-1242.

2 Thess 2:4, § 35-1066.

1279. P. S. DIXON, “The Evil Restraint in 2 Thess 2:6,” *JournEvangTheolSoc* 33 (4, ’90) 445-449.

The debate over the interpretation of τὸ κατέχον in 2 Thess 2:6 can be reduced to a single consideration: whether the moral nature of the κατέχον is good or evil. After indicating the basis for a good-restrainer view, the article advances four exegetical considerations supporting the conclusion that the nature of the κατέχον is evil and then deals with objections. A subsequent corollary views the text as revealing the identity of τὸ κατέχον as the "mystery of lawlessness already at work" (v. 7) and ὁ κατέχων (v. 7b) as Satan (v. 9).—C.R.M.

1280. B. Barron, "Putting Women in Their Place: 1 Timothy 2 and Evangelical Views of Women in Church Leadership," *JournEvangTheolSoc* 33 (4, '90) 451-459.

The issues discussed by Paul in 1 Tim 2:8-15 reflect the existence of gnostic-influenced women in Ephesus who were trumpeting a feminist reinterpretation of Adam and Eve as precedent for their own spiritual primacy and authority. Paul responded to this situation by reasserting the Genesis version of the fall, drawing attention to the inseparability of ethical behavior from true Christian spirituality, and urging Timothy to place women in subjection until the feminist threat to true doctrine subsided. Particular attention is given to the current battle over women in ministerial leadership in evangelical circles.—C.R.M.

1281. A.-L. Danet, "I Timothée 2,8-15 et le ministère pastoral féminin," *Hokhma* 44 ('90) 23-44.

After hermeneutical observations, the article discusses the situation of women in Jewish and Greco-Roman societies as well as the context and perspective of Paul's two letters to Timothy. Then it presents an exegesis of 1 Tim 2:8-15 with particular attention to two problems: the attitude appropriate to life before God (vv. 8-10), and learning as a necessary step before taking up the ministry of teaching (vv. 11-15). The text concerned women new to the Christian faith, lacking discernment, and deceived by false teachers. It does not help much in dealing with the issue of women in pastoral ministry.—D.J.H.

1282. M. Grey, "'Yet woman will be saved through bearing children' (1 Tim 2.15): Motherhood and the possibility of a contemporary discourse for women," *Bijdragen* 52 (1, '91) 58-69.

The article first investigates the links between motherhood, Mary's motherhood, and motherhood as the female role par excellence with reference to the interpretation of 1 Tim 2:15. Then it explores the idea of motherhood as sacrificial discourse in the work of J. Kristeva. Finally it attempts to construct a new Christian feminist discourse for motherhood as a metaphor for the self-in-relation, transformed human relations, and a new God-language. —D.J.H.

1 Tim 5:14, § 35-1066.

1283. G. De Virgilio, "Ispirazione ed efficacia della Scrittura in 2Tm 3,14-17. In occasione del XXV anno della promulgazione della Costituzione Dogmatica *Dei Verbum*," *RivistBib* 38 (4, '90) 485-494.

Vatican II's *Dei verbum* 11 quoted 2 Tim 3:14-17 with reference to the inspiration and efficacy of Scripture. This discussion of 2 Tim 3:14-17 first deals with the text, its context and delimitation, and important elements in individual verses. Then it treats its literary characteristics and its chiastic structure: A—v. 14; B—v. 15a; C—v. 15b; B′—v. 16; A′—v. 17. Finally it considers the text's transitions in the historical-temporal, semantic-literary, and ethical-moral areas. 2 Tim 3:14-17 not only upholds the truth of biblical inspiration but also reveals the salvific dimension of God's self-communication and the efficacy of the inspired word for each believer and for the community of those who believe in Christ. —D.J.H.

1284. R. Reck, "2 Tim 3,16 in der altkirchlichen Literatur. Eine wirkungsgeschichtliche Untersuchung zum Locus classicus der Inspirationslehre," *WissWeis* 53 (2-3, '90) 81-105.

On the basis of 102 patristic citations of 2 Tim 3:16 it is clear that the verse was taken to refer to canonical Scripture and especially its usefulness. But it was not yet used as the *locus classicus* for the doctrine of biblical inspiration. The theory of inspiration was either presupposed or argued on other grounds.—D.J.H.

1285. J. M. G. Barclay, "Paul, Philemon and the Dilemma of Christian Slave-Ownership," *NTStud* 37 (2, '91) 161-186.

Although Paul's letter to Philemon was carefully designed to influence his treatment of Onesimus, it is also curiously imprecise in its actual requests. One good reason for this ambiguity is the circumstances of domestic slavery relevant to Philemon's household. It would have been both awkward for Philemon and ultimately disastrous for his and similar house-churches if he had felt obligated to manumit his returning slave. There was also a fundamental incongruity in the relationship between Philemon and Onesimus if they continued to be master and slave as well as brothers in Christ (in the full Pauline sense).—D.J.H.

1286. B. M. Rapske, "The Prisoner Paul in the Eyes of Onesimus," *NTStud* 37 (2, '91) 187-203.

The best explanation why Onesimus and Paul came to be together in the same place of imprisonment is that Onesimus in a bid to be happily restored to his estranged master ran to Paul as his master's friend (*amicus domini*). Onesimus presumed that Paul (even though a prisoner) could bring pressure in his case and command Philemon and expect his obedience. —D.J.H.

Hebrews

1287r. H. W. Attridge, *The Epistle to the Hebrews* [*NTA* 33, p. 396].

J. Swetnam, "The Structure of Hebrews: A Fresh Look. On the Occasion of a Recent Commentary," *MelTheol* 41 (1, '90) 25-46.—In the future anyone writing on any aspect of Hebrews will have to consult Attridge. It is as simple and impressive as that. Yet the structure Attridge adopts for Hebrews in which the epistle comes through as being ill-focused is a major disappointment. The article reexamines the outline of Hebrews in the context of Attridge's commentary (pro and con) and offers a new look at what the epistle has to say. Hebrews has a clear focus. Its explanations and paraenesis seek to counter the danger that the addressees, who are converts from Judaism, might be scandalized by teaching involving Jesus Christ as high priest.—C.R.M.

1288. C. E. Carlston, "Commentaries on Hebrews: A Review Article," *Andover Newton Review* [Newton, MA] 1 (2, '90) 27-45.

This survey of ten recent (since 1980) commentaries on Hebrews divides the works into three categories: popular (H. W. Chilstrom, J. Casey, W. G. Johnsson, D. Gooding), semi-popular (D. A. Hagner, D. Guthrie, R. Jewett), and scholarly (H. W. Attridge, H. Hegermann, H. Braun).—D.J.H.

1289. T. Horak, "Eschatologia Listu do Hebrajczyków: Szkic teologiczny (De eschatologia Epistolae ad Hebraeos)," *CollTheol* 59 (2, '89) 5-20.

The eschatology of Hebrews is discussed according to the following outline: inheritance through the promise achieved now in Christ, hope without wavering (10:23) because of Christ, final fulfillment to be consummated in the final resurrection, and eternal judgment (6:2) in which God will determine eternal salvation or damnation.—J.P.

1290. D. J. MacLeod, "The Present Work of Christ in Hebrews," *BiblSac* 148 (590, '91) 184-200.

According to Hebrews Christ began his present high priestly work upon his ascension. Hebrews discusses six activities presently being performed by Christ as high priest: representation, inauguration, intercession, mediation, anticipation, and benediction.—C.R.M.

1291. T. Mende, "'Wen der Herr liebhat, den züchtigt er' (Hebr 12,6). Der alttestamentliche Hintergrund von Hebr 12,1-11; 1,1-4; 2,6-10," *TrierTheolZeit* 100 (1, '91) 23-38.

The OT background of Hebrews involves not only quotations and motifs but also the kind of theological thinking that uses the OT to illumine God's saving revelation in Christ. The article first illustrates this approach by interpreting Heb 12:1-11 against the background of Israel's exile and return (with particular attention to the book of Job). Then it examines the OT backgrounds of the passages about the nature of Jesus (1:1-4) and his mission (2:9-10). —D.J.H.

1292. B. Witherington, "The Influence of Galatians on Hebrews," *NTStud* 37 (1, '91) 146-152.

After drawing attention to the fact that some early canon lists placed Hebrews next to Galatians, the article examines various smaller points of contact between the two documents before pointing out more detailed and broader similarities. It seems likely that the author of Hebrews reflects the influence of Paul and in particular Galatians at key points in his argument.—C.R.M.

1293. [Heb 3:7-8] J. Chopineau, "Midrache sur aujourd'hui," *FoiVie* 79 (6, '90) 85-89.

Using the format and techniques of Jewish midrash, the article interprets the various parts of the quotation of Ps 95:7-8a in Heb 3:7-8a with recourse to pertinent OT and NT texts.—D.J.H.

1294. K.-K. Yeo, "The Meaning and Usage of the Theology of 'Rest' (Κατάπαυσις and σαββατισμός in Hebrews 3:7–4:13)," *AsiaJournTheol* 5 (1, '91) 2-33.

Heb 3:7–4:13 is a midrash, based on the rabbinic *gĕzērâ šāwâ* interpretive principle (i.e. midrash-pesher method of exposition), on Ps 95:7-11 and Gen 2:2. The author used the κατάπαυσις and σαββατισμός motif to exhort the readers to participate constantly and fully in the single yet multiple aspects of God's rest by claiming and striving to encounter God's presence now and forever in the tension of the "already-and-not-yet" eschatological "today." The understanding of cosmology and human experience in Hebrews is quite similar to the "Yin-Yang" philosophy.—D.J.H.

1295. J. Swetnam, "Hebrews 11 - An Interpretation," *MelTheol* 41 (2, '90) 97-114.

Hebrews 11 functions to image forth Christian realities objectively evidenced by OT personages as they unwittingly act out their role in salvation history under the creative influence of Christ as Word, the initiator and perfecter of faith. The challenge for the exegete is to search out the meanings hidden in the chapter. Hebrews 11 is a miniature reprise of the entire epistle, which is based on the sacrifice of Jesus in the context of the two promises, progeny and land, made to Abraham.—C.R.M.

Catholic Epistles

1296. E. Tamez, "Elemente der Bibel, die den Weg der christlichen Gemeinde erhellen. Eine hermeneutische Übung anhand des Jakobusbriefes," *EvangTheol* 51 (1, '91) 92-100.

After reviewing the uncertainties surrounding the letter of James, the article suggests that attention be given to the socioeconomic situation of the community, the author's basic concerns, the weaknesses of the community, and so forth. Then it reflects on four themes that are especially important for Christian communities today: solidarity, cohesion, courage, and prayer.—D.J.H.

1297. [Jas 1:2-18] H. Frankemölle, "Zum Thema des Jakobusbriefes im Kontext der Rezeption von Sir 2,1-18 und 15,11-20," *BibNotiz* 48 ('89) 21-49.

By means of a synchronic/redactional analysis the article first shows how the prologue to the letter of James (1:2-18) develops a coherent argument and how its parts work together and prepare for the development of the thesis in the rest of the letter [see § 35-796]. Then it explores how the wisdom teaching in Sirach (2:1-18; 15:11-20) functioned as the *Vorlage* for the author's basic concepts. Finally it considers how the form, *Gattung*, and tradition in Jas 1:2-18 may have spoken to the situation of its addressees.—D.J.H.

1298. S. E. Porter, "Is *dipsuchos* (James 1,8; 4,8) a 'Christian' Word?" *Biblica* 71 (4, '90) 469-498.

The author of James used δίψυχος in two ways, with reference to those who may be divided in their belief about God's faithfulness to answer a prayer for wisdom (1:8), and to those who have succumbed to the wiles of the tempter and are divided in their allegiance and hence seen and addressed as sinners (4:8). The term δίψυχος along with its cognates is a Christian word, since its apparently earliest (Jas 1:8; 4:8) and continued attestation is exclusively in biblical and early Christian writings.—D.J.H.

1299. [Jas 1:10] G. M. Stulac, "Who Are 'the Rich' in James?" *Presbyterion* 16 (2, '90) 89-102.

The various contexts of Jas 1:10 (linguistic and lexical, historical, literary, canonical) indicate that πλούσιος refers to rich non-Christians (see 5:1-6). James wrote 1:9-11 to encourage Christians undergoing economic hardship to rejoice in their real exaltation in Christ.—D.J.H.

Jas 4:8, § 35-1298.

1300. [1 Pet] D. O'Connor, "Holiness of Life As a Way of Christian Witness," *International Review of Mission* [Geneva] 80 (317, '91) 17-26.

1 Peter speaks eloquently and straightforwardly about the theme of holiness of life as a way of Christian witness. Addressed originally to members of the despised and exploited working class of the Roman empire, it encourages Christians of the household church to a life of holiness and witness. The source and resource of this holy life is the Holy Spirit.—D.J.H.

1 Peter, § 35-1136.

1301. P. J. Robinson, "Some Missiological Perspectives from I Peter 2:4-10," *Missionalia* [Pretoria] 17 (3, '89) 176-187.

1 Peter (especially 2:4-10) emphasizes the importance of the congregation's existence as a new community or fellowship within the broader society. It perceives the congregation's presence as mission and stresses its identity as a witnessing community.—D.J.H.

1302. D. I. Sly, "1 Peter 3:6b in the Light of Philo and Josephus," *JournBibLit* 110 (1, '91) 126-129.

Some details in the Genesis account of Sarah and Abraham's marriage were embarrassing to men in the Hellenistic age (i.e. a man taking orders from his wife). Faced with scriptural evidence that Abraham did indeed obey his wife, Philo resorted to several tactics: allegory, denial of Sarah's womanhood/wifehood, and subtle reconstructions of details in the story. Josephus employs the third strategy (*Ant.* 1:187). The author of 1 Peter may have been more deliberate in reinterpreting the story in 1 Pet 3:6 than M. Kiley [§ 32-1282] would allow.—C.R.M.

2 Peter, § 35-1306.

1–3 John, § 35-1197r.

1303. P. F. Aspan, "Readings from 1 John: Living in the Living Seasons," *Quarterly Review* [Nashville, TN] 11 (1, '91) 98-112.

The author of 1 John reminds us that the fundamental Christian mystery is a living reality involving struggle, sin, judgment, and human incompleteness. After discussing the historical context of the letter (with attention to the themes of fellowship, partisanship, and love), the article focuses on six passages (1 Jn 1:1–2:2; 3:1-7; 3:18-24; 4:7-12; 5:1-6; 5:9-13) that reflect on the blessings and requirements of those who will keep the fellowship alive. —D.J.H.

1304. J. Kügler, "In Tat und Wahrheit. Zur Problemlage des Ersten Johannesbriefes," *BibNotiz* 48 ('89) 61-88.

In light of H. Thyen's challenge that the true intention of 1 John is not to argue with opponents, this study engages in a reassessment of the situation of 1 John. After initial methodological observations, it surveys a wide number of passages in the epistle in order to identify the purpose of the implied author: to motivate his audience to unite their condition of salvation with appropriate ethical behavior. Then it entertains the historical question by asking in what situation the implied author's purpose would be meaningful. The origin of the problem treated by 1 John was an absolute consciousness of redemption in the sense of a realized eschatology.—C.R.M.

1 John, § 35-1200.

1305. J. D. CHARLES, "Jude's Use of Pseudepigraphical Source-Material as Part of a Literary Strategy," *NTStud* 37 (1, '91) 130-145.

The article examines Jude's allusions to *1 Enoch* and *Assumption of Moses* to shed light on the author's literary strategy. Jude's attention to motifs fundamental to intertestamental Jewish literature—the fate of the ungodly, theophany and judgment, rebellion in heaven, and fascination with angelic powers—may have arisen out of his readers' devotion to Jewish pseudepigraphical literature.—C.R.M.

1306. H. LANGKAMMER, "List św. Judy i II List św. Piotra oraz ich znaczenie dla kontynuacji doktryny apostolskiej ('Der Judasbrief' und der 'Zweite Brief Petri' - und ihre Bedeutung für die Kontinuität der apostolischen Lehre)," *RoczTeolKan* 32 (1, '85) 109-121.

The pseudonymous compositions known as Jude and 2 Peter drew on apostolic authority to combat the false teaching and sinful behavior of gnostics who preached an antinomianism allegedly rooted in Christian tradition. The readers should not be deceived by a delayed parousia. This is the time for repentance rather than debauchery. Believers ought to give unceasing praise to Jesus as Lord and Savior.—J.P.

Revelation

1307. R. FILIPPINI, "La forza della verità. Sul concetto di testimonianza nell'Apocalisse," *RivistBib* 38 (4, '90) 401-449.

Recent research on the concept of "witness" in Revelation has focused on the semantic evolution of the term μάρτυς (and cognates) and the meaning of μαρτυρία 'Ιησοῦ. The article first reviews the approaches to these issues taken by A. A. Trites, C. Spicq, B. Dehandschutter, G. W. Lampe, J. M. Ford and P. Vassiliadis, and J. P. M. Sweet. Then it discusses the formula μαρτυρία 'Ιησοῦ as a subjective genitive, the relation of witnesses to prophets and martyrs, and the victory of the witness (or, the power of truth). The Christians who have the "witness of Jesus" bear testimony to it and make of their death a disclosing, prophetic act. Their strength is the strength of the truth that wins the world.—D.J.H.

1308. W. HARRINGTON, "The Book of Revelation," *Scripture in Church* [Dublin] 21 (82, '91) 227-234.

After describing Revelation as a prophetic letter and dating its composition (A.D. 90-95), the article singles out "tribulation" (θλῖψις) as its key-word, proposes an outline of contents, considers some important themes (evil, victim and victor, universal salvation), and reflects on the book's relevance.—D.J.H.

1309. F. MAZZAFERRI, "Commentaries on Revelation - A Translator's Guide," *BibTrans* 42 (1, '91) 133-139.

This survey of commentaries on Revelation recommends five volumes to any translator seeking to penetrate John's complex thoughts. The most technical commentaries are those by A. F. Johnson, R. H. Mounce, and G. R. Beasley-Murray. Less technical are the works by G. E. Ladd and L. Morris. C. J. Hemer's *The Letters to the Seven Churches* (1986) is an invaluable asset for understanding Revelation 2–3.—C.R.M.

1310. C. ROWLAND, "Parler pour les sans-voix. Théologie et Apocalypse," *LumVie* 39 (200, '90) 53-62.

Revelation, even in its most shocking passages, is essential for constructing Christian identity today. It challenges the complacency of modern civilization, offers an alternative political vision, faces the disorder of creation, and holds out a vision of hope.—D.J.H.

1311. K. A. STRAND, "'Overcomer': A Study in the Macrodynamic of Theme Development in the Book of Revelation," *AndUnivSemStud* 28 (3, '90) 237-254.

This overview of Revelation's development of the "overcomer" (ὁ νικῶν) theme treats "overcomer" in relation to Revelation's major literary chiasm [see § 32-313], "overcomer" in the historical-era visions (Rev 1:10b–14:20), and "overcomer" in the context of the eschatological-judgment-era visions (15:1–22:5). The conclusion highlights significant aspects of the "overcomer" motif in Revelation.—C.R.M.

Revelation, § 35-1200.

1312. C. R. SMITH, "Revelation 1:19: An Eschatologically Escalated Prophetic Convention," *JournEvangTheolSoc* 33 (4, '90) 461-466.

While Rev 1:19 may function effectively as an outline of the book, the author's original concern in this verse was to assert the superiority of his divinely inspired work over contemporary pagan prophecies. This conclusion is supported by examining allusions to Daniel 2, parallels to 1:19 elsewhere in Revelation, and the adaptation of a recognizable phrase from secular usage.—C.R.M.

1313. H. MOTTU, "Apocalypse 2-3 comme modèle homilétique," *BullCentProtEtud* 43 (1-2, '91) 3-18.

It is possible to detect in the letters to the seven churches in Rev 2–3 procedures and homiletical techniques used by the ancient church that are capable of inspiring modern preaching. The article discusses preaching as (1) prophecy, (2) pastoral accompaniment, (3) gathering together the diverse body of Christ, and (4) an interpretation of local crisis situations involving the church.—C.R.M.

1314. F. SIEG, "Określenia chrześcijan w Apokalipsie św. Jana 4–22" [Designations for Christians in Revelation 4–22], *Bobolanum* [Warsaw] 1 (1, '90) 88-101.

An analysis of the designations for Christians in Revelation (those "who hold the testimony of Jesus" [19:10]; "who dwell in heaven" [13:6]; "the saints" [13:7]; those who "follow the Lamb" [14:4]; "who had his name and his Father's name written on their foreheads" [14:1]; who stay awake and are clothed [16:15]) indicates that the author of this book was a Jewish-Christian who knew the OT tradition well and used it to present his understanding of the church and the role of the risen Christ and the Holy Spirit in the church. Revelation is not a Jewish book with Christian interpretations.—J.P.

1315. H. SENG, "Apk 11,1-14 im Zusammenhang der Johannesapokalypse. Aufschluss aus Lactantius und Hippolytos," *VetChrist* 27 (1, '90) 111-121.

After considering the background of Rev 11:1-14 in Dan 7:24-27 and 9:24-27, the article discusses Rev 11:1-2 as referring to the Roman siege against the Jerusalem Temple in A.D. 70, the different setting presupposed by Rev 11:3-13, literary and other reasons for separating the two texts, the timetable of events in relation to the Danielic texts, and the place of Rev 11:1-14 in Revelation as a whole. As Lactantius and Hippolytus indicated, the persecution of the saints lasting forty-two months (Rev 11:2) originally referred to the second half of the last week-year. In the present context, however, the forty-two months have been interpreted in the first half of the week corresponding to the 1,260 days in 11:3.—D.J.H.

1316. P. S. MINEAR, "Far as the Curse is Found: The Point of Revelation 12:15-16," *NovTest* 33 (1, '91) 71-77.

After noting that there is weighty evidence to support the thesis of J. P. M. Sweet that the vision in Revelation 12 is shaped by Gen 3:15-20, the article suggests that one finds in Rev 12:15-16 a subtle allusion to the Cain and Abel story in Gen 4:1-16. The earth that once had been the woman's enemy on account of the curse it had received by drinking the blood of Abel has now become her protector and the protector of her seed by drinking the flood pouring from the serpent's mouth.—C.R.M.

BIBLICAL THEOLOGY

1317. A. K. M. ADAM, "Biblical Theology and the Problem of Modernity. Von Wredestrasse zu Sackgasse," *HorBibTheol* 12 (1, '90) 1-18.

The travails of modern biblical theology come from the contradictions that inhere in the effort to attain satisfactory theological results while respecting modernity's rules, particularly the criterion of historical verification. But the degree to which historical criticism is the source of legitimation for biblical theology is determined not by the dictates of modern reason, but on the basis of prior judgments about the importance of history to theology. There is no necessary reason for making historical criticism the definitive authority for our biblical theologies.—C.R.M.

Christology

1318. V. BATTAGLIA, "Cristo nostra pace. Libertà, pace e salvezza nella predicazione cristiana," *Antonianum* 65 (4, '90) 442-466.

The theme "Christ our peace" is examined with reference to pertinent NT texts under the following headings: peace as the gift of Christ, the peace proclaimed by Jesus, the peace brought about by the blood of Christ, and Jesus Christ as our peace.—D.J.H.

1319. J. Becker, “Die neutestamentliche Rede vom Sühnetod Jesu,” *ZeitTheolKirch* Beiheft 8 (’90) 29-49.

That Jesus understood his death as a saving death is unlikely. This understanding belongs to the post-Easter community (see Mk 10:45; 14:22-25). Because at Easter Jesus was recognized as having a special destiny from God as a figure of salvation, his death was interpreted as having saving significance. In dealing with early Christian statements about Christ’s death “for us” one must not only distinguish atonement from reconciliation but also inquire whether the atonement statements imply a cultic background. In describing the soteriological aspect of Jesus’ death Paul does not stand in smooth continuity with the OT concept of atonement offering. [The same fascicle contains articles on Jesus’ atoning death from various theological perspectives by G. Ebeling (pp. 3-28), W. Härle (pp. 50-69), and K.-P. Jörns (pp. 70-93).]—D.J.H.

1320. B. Fischer, “Christological Interpretation of the Psalms Seen in the Mirror of the Liturgy,” *Questions Liturgiques* [Louvain] 71 (3-4, ’90) 227-235.

There is a Christian (but not necessarily christological) interpretation of the Psalms: The God who is spoken about or to is always the Father of our Lord Jesus Christ. From the beginning of Christian OT exegesis there has also been a christological interpretation of the Psalms that starts either from those who speak (prayers of Christ) or from the one spoken to (prayers to Christ).—D.J.H.

1321. D. Groothuis, “The Shamanized Jesus,” *ChristToday* 35 (5, ’91) 20-23.

The New Age movement portrays Jesus as an enlightened master who manifested a divine power available to all. This approach neglects the authoritative sources (the NT Gospels), their affirmations of Jesus as unique and supreme (e.g. Jn 3:16; 14:6), and their presentation of his person and activities.—D.J.H.

1322r. L. W. Hurtado, *One God, One Lord* [*NTA* 32, p. 384].

P. A. Rainbow, “Jewish Monotheism as the Matrix for New Testament Christology: A Review Article,” *NovTest* 33 (1, ’91) 78-91.—Hurtado’s emphasis on the integrity of monotheism among Jews who ascribed divine titles or functions to other beings on occasion is a healthy corrective to the influence of W. Bousset. A number of questions, however, cluster around Hurtado’s notion of divine agency in Judaism, especially the way he employs it to explain how the early Jewish Christians reckoned with the issue of monotheism and Christology. Hurtado’s appeal to the early church’s experiences of Jesus does not supply what is lacking in his divine agency hypothesis.—C.R.M.

1323. E. Krentz, “Images of the Resurrection in the New Testament,” *CurrTheolMiss* 18 (2, ’91) 98-108.

In facing up to the fact that Jesus died a criminal’s death, the NT writers presented Jesus variously as teacher and judge, his resurrection as reversal and enthronement (see 1 Tim 3:16; Phil 2:6-11; Col 1:15-20), Jesus as the enthroned Son of Man, the resurrected one as rescuer, the resurrection as revelation, and the risen Jesus as first fruits according to the Scriptures.—D.J.H.

1324. P. W. NEWMAN, "Identifying with Jesus: Atonement as Royal Metaphor," *Christian Century* [Chicago] 108 (4, '91) 115-117.

The logic of substitutionary atonement does not accurately or appropriately interpret NT texts that seem to relate Jesus' death to the Hebrew sacrificial system (e.g. Mk 10:45; 1 Jn 1:7; 2:2; Gal 1:4). These texts should be understood in light of the idea of representation involved in the royal metaphor: Jesus' self-sacrifice was a catalytic "royal" action that represents all who identify with it.—D.J.H.

1325. E. SCHWEIZER, "Was meinen wir eigentlich, wenn wir sagen 'Gott sandte seinen Sohn . . .'?" *NTStud* 37 (2, '91) 204-224.

The article first surveys references to God sending someone (a messenger, prophet, philosopher, etc.) or some heavenly being or entity (angel, spirit, Word, Wisdom, etc.) in OT, early Jewish, and Hellenistic writings. Then it considers NT texts that describe God as the one who sent his Son Jesus (e.g. Gal 4:4-5; Rom 8:3; Jn 3:16-17; 1 Jn 4:9; Mt 10:40 parr.; Mk 9:37 parr.; 12:1-11). Finally it reflects on the significance of these statements today (God was at work in Jesus' activity and in the cross) and their place in the history of religion and in NT theology.—D.J.H.

1326. J. W. WATTS, "Psalm 2 in the Context of Biblical Theology," *HorBibTheol* 12 (1, '90) 73-91.

The article discusses recent exegetical work on Psalm 2, its place in the theological context of the OT, its place in the theological context of the Christian Bible, post-biblical interpretation of Psalm 2, and Psalm 2 in biblical theology. In their expectation of the final victory of God and his Messiah, the OT and NT uses of Psalm 2 are in full agreement. They diverge, however, in their understanding of the nature of the "Son of God."—C.R.M.

Church and Ministry

1327. D. BIRKEY, "The House Church: A Missiological Model," *Missiology* [Scottdale, PA] 19 (1, '91) 69-80.

The article focuses on the theological and sociological attributes of the NT house churches with attention to their missiological ramifications. The actual socio-physical conditions of the NT church have implications that may inform renewal and mission strategies more thoroughly than is usually affirmed.—C.R.M.

1328. G. J. BROOKE, "Laos: A Biblical Perspective for a Theology of 'The People of God,'" *ModChurch* 32 (3, '90) 32-40.

In the NT λαός is used in a non-technical sense, refers to Israel, and identifies the Christian (largely Gentile) community with Israel. The OT texts underlying the third category stress the following themes: avoidance of idolatry, covenant, distinctiveness, right ordering of worship and society, and hope.—D.J.H.

1329r. O. CULLMANN, *Einheit durch Vielfalt* [*NTA* 31, p. 246; 35, p. 397].

M. ARNOLD, "A propos de la seconde édition de *Einheit durch Vielfalt*, d'Oscar Cullmann," *RevHistPhilRel* 70 (4, '90) 461-465.—If the first edition can be considered the result of decades of exegetical and theological research as well as ecumenical dialogues, this edition deals with the current thinking of those most interested in church unity. Cullmann comments on developments regarding the NT foundations, the relation between unity and diversity in light of the charisms granted by the Spirit, and the project's relation to particular efforts toward solidarity. Cullmann's project of unity through diversity is lucid, demanding, energizing, and dynamic.—D.J.H.

1330. V. DESPREZ, "The Apostolic Life and Virginity in the New Testament," *AmBenRev* 42 (1, '91) 100-118.

The true origin of the Christian religious life lies in Jesus of Nazareth. He had a powerful influence on John the Baptist, the Virgin Mary, and the apostles and disciples. The many elements of the religious life scattered through the Bible emerged in various forms in church history. The forms are of little importance provided the proper foundation (the imitation of Christ) is respected.—D.J.H.

1331. N. GREINACHER, "Apostel, Propheten und Lehrer—damals und heute," *TheolQuart* 171 (1, '91) 48-63.

Using data from the NT, church history, and church life today, the article discusses these topics: apostles, prophets, and teachers; prophecy in the early church; apostolic succession; clerical consolidation in the church; prophetic succession; alien prophecy; the succession of teachers; the polarization between apostles, prophets, and teachers; clerical consolidation in the church today; prophecy in the church today; the prophetic dimension of the theology of liberation; and the prophetic function of the church in society.—D.J.H.

1332. E. W. HUFFARD, "Eschatology and the Mission of the Church," *RestorQuart* 33 (1, '91) 1-11.

Jesus expected a continuous and faithful proclamation to all nations until his return (see Mt 10:17-18; 24:9, 14; Mk 13:9-10; Lk 21:12-13). Christian missionary activity is more a theological necessity than a historical contingency.—D.J.H.

1333. S. H. HUTCHINSON, "Biblical Precedents for a General Assembly," *IrBibStud* 13 (1, '91) 33-60.

The article explores the similarities and difficulties involved in seeking precedents for the church courts of Presbyterianism in the elders of Israel, the Sanhedrin, the "council of Jerusalem" (Acts 15), and the Qumran assembly.—D.J.H.

1334. K. KERTELGE, "Das urchristliche Verständnis von Kirche als Grundlage für ein ökumenisches Gespräch," *UnaSanc* 46 (1, '91) 65-69.

The article responds to U. Wilckens's paper on NT ecclesiology [§ 35-1341], lists some matters of content that contribute to a consensus in NT ecclesiology, and proposes NT starting points for the four "marks" of the church (holy, one, apostolic, catholic).—D.J.H.

1335. T. G. KITCHENS, "Perimeters of Corrective Church Discipline," *BiblSac* 148 (590, '91) 201-213.

How the early church handled infractions is indicated by texts such as Mt 18:15, 17; 1 Cor 5:5, 11; 2 Cor 2:5-11; 2 Thess 3:14; 1 Tim 1:20; and Tit 3:10. Determining which sins to discipline demands that one start with texts such as Mt 18:15-20; 7:20-23; 1 Cor 5:9-13; etc. Four categories of sins call for church discipline: private and personal offenses that violate

Christian love, divisiveness and factions that destroy Christian unity, moral and ethical deviations that break Christian standards, and teaching false doctrine.—D.J.H.

1336. C. Moody, "Apostolicity and the Call of the Kingdom," *Theology* 94 (758, '91) 86-91.

The article outlines an approach to the apostolic nature of the church, grounded in Scripture, the sacraments, and the doctrine of God that avoids entrapment by the past by focusing on the notion of God's call, experienced individually and corporately.—D.J.H.

1337. J. Ratzinger, "Biblical Foundations of Priesthood," *Communio/IntCathRev* 17 (4, '90) 617-627.

The scriptural foundations of Catholic teaching regarding the priesthood are discussed according to the following outline: foundation of NT ministry—the apostolate as a sharing in Christ's mission, apostolic succession, and the common and particular priesthood (OT and NT). A deep, personal relation with Christ is fundamental for priestly life and ministry. —D.J.H.

1338. M.-E. Rosenblatt, "Mission and Money In the New Testament," *ChicStud* 30 (1, '91) 77-98.

Church administrators with money worries within parishes and dioceses can take inspiration from various NT texts. Luke's church modeled responsiveness to the needs of its own members and was willing to adapt organizational structures in the light of ministerial needs. Like Paul, administrators know that the church's mission cannot be carried on without significant funding.—D.J.H.

1339. O. Schmitz, "Das Bild der neutestamentlichen Gemeinde in seiner Bedeutung für die Gegenwart," *TheolBeitr* 22 (1, '91) 41-42.

Theses regarding the NT church as a community of faith (in relation to God), of love (in relation to itself), and of hope (in relation to the world) are stated and explained with reference to specific texts.—D.J.H.

1340. A. Vanhoye, "Le origini della missione apostolica nel Nuovo Testamento," *CivCatt* 141 (3372, '90) 544-558.

The expression "apostolic mission" refers to the sending of Christians into pagan lands to proclaim the gospel and to invite their people to faith. Though Jesus confined his public ministry to his own land, the Gospels indicate that his death and resurrection called forth a universal opening of the apostolic mission. Acts traces the long evolution whereby the apostles came to grasp the idea of a universal mission, and Paul's letters provide direct personal testimony regarding this mission. Rather than inviting pagans to make a pilgrimage to Jerusalem, the Christian apostolic mission seeks to implant the church in all the nations of the world.—D.J.H.

1341. U. Wilckens, "Die Stellung der Kirche im Heilsgeschehen—nach biblischer Sicht," *UnaSanc* 46 (1, '91) 44-64.

After methodological reflections on the place of the church in salvation history according to the Bible, the article discusses individual and community in the people of God in the OT and NT, sketches the most important positions in NT ecclesiology (Gospels, Paul, Colossians and Ephesians, Pastorals, Hebrews), and lists nine essential elements of NT ecclesiology (salvation history, the saving work of Christ, the Spirit, etc.).—D.J.H.

Various Themes

1342. Anon., "The Salvation of the Gentiles. Implications for Other Faiths," *EvangRev Theol* 15 (1, '91) 36-43.

Although the OT is mainly the story of Israel, some strands reveal a positive attitude toward Gentiles. The NT proclaims that Jesus Christ is supreme over all and that people without Christ are lost. But this does not necessarily mean that salvation is limited to those who hear, understand, and consciously respond in a positive way to Christ's message. [The paper was prepared by the Evangelical Alliance Study of London, which included R. W. F. Wootton and D. Sookhdeo.]—D.J.H.

1343. P. Bacq, "Le péché originel," *LumVit* 45 (4, '90) 377-393.

In dealing with the "original sin" texts (Genesis 2–3; Rom 5:12-15) today one must distinguish between (1) the teaching intention and the historical element in expression, and (2) natural science and theology. Genesis 2–3 tells us that humankind is created for life, that death and evil are not the result of a blind destiny, and that human sin will not stop God's gift. The Pauline doctrine of salvation in Christ must be understood in light of what the Gospels say about Jesus' work of reconciliation and God's kingdom.—D.J.H.

1344. R. E. Brown, "Catholic Faith and Fundamentalism," *Priests & People* 5 (4, '91) 134-136.

Focusing on ten doctrinal issues most often queried by fundamentalists, the article explains how one might describe the Catholic understanding as related to biblical faith: the sufficiency of the Bible versus a teaching church, the one mediator Jesus Christ and faith in him versus good works and prayers to saints, Jesus Christ as a personal Savior versus salvation by belonging to a church, etc. [The article first appeared as an appendix in Brown's *Responses to 101 Questions on the Bible* (*NTA* 35, p. 91).]—D.J.H.

1345r. M.-A. Chevallier, *Souffle de Dieu. Le Saint-Esprit dans le Nouveau Testament.* Vol. 2, *L'Apôtre Paul — Les écrits johanniques — L'héritage paulinien — Réflexions finales* (Paris: Beauchesne, 1990).

E. Cothenet, *EspVie* 101 (13, '91) 188-191.—The second volume of the late Professor Chevallier's study of the Holy Spirit in the NT [see *NTA* 23, p. 109] is divided into three major sections: Paul according to the uncontested letters, the Johannine writings, and the Pauline heritage. The article describes its principal positions, enters into dialogue with some points, and praises the work for its clarity and importance. While recognizing the diverse approaches of Paul, John, and Luke to the Holy Spirit, Chevallier rediscovered some constants in NT pneumatology.—D.J.H.

1346. A. Cholewiński, "Teologia Nowego Przymierza w Nowym Testamencie" [The Theology of the New Covenant in the New Testament], *Bobolanum* [Warsaw] 1 (1, '90) 25-87.

The close connection between the New Covenant and the death of Jesus suggests that the

New Covenant bears some qualities of a testament. During his last paschal supper, Jesus was an active agent, completely free. Every activity depended entirely upon him. Thus the institution of the Eucharist is a saving act in itself and not simply because it symbolizes the event of Good Friday (as Protestants think) and makes it present (as Catholics think). Already on Holy Thursday, Jesus really gave himself to us. The essence of the New Covenant embraces both the event of Holy Thursday and the event of the death and resurrection of the Lord. Our eucharistic celebrations make this entire saving deed present. The New Covenant changes human beings internally. This is Jesus' saving activity. Analogous to the fire that consumed OT sacrifices, Jesus consumes human hearts, sanctifying them by freeing them from sin and from the inability to love to the end.—J.P.

1347. P. Daubercies, "Nature, Personne et Existence chrétienne," *EspVie* 101 (3, '91) 33-43.

Scripture presents neither "nature" nor "person" as the basis of moral teaching. Analysis of NT texts that contain the Greek words φύσις and πρόσωπον shows a variety of meanings and an absence of one precise signification. In neither the OT Psalms nor Wisdom (under Hellenistic influence) can one find the idea of a natural order intermediary between God and humankind. The concept of a direct relation between God's will and nature was developed by Philo and Augustine.—D.J.H.

1348. G. Dip Rame, "El Argumento de Escritura en la Mariología Actual," *EfMex* 5 (13, '87) 11-61.

After comments on Mariology today, the article reflects on the various methodologies employed in mariological arguments from Scripture. Then it seeks to clarify the literal sense of the most important Marian texts in Luke's infancy narrative, the Johannine corpus (Jn 2:1-11; 19:25-27; Rev 12:1-18), and the OT (Gen 3:15; Isa 7:14; Mic 5:1-2; the "daughter of Zion" texts).—D.J.H.

1349. J. G. du Plessis, "For reasons of the heart: A critical appraisal of David J. Bosch's use of Scripture in the foundation of Christian mission," *Missionalia* [Pretoria] 18 (1, '90) 75-85.

The picture that Bosch presents of biblical scholarship pertaining to mission is much more coherent and unified than it in fact is. His attempt to act as theological broker between biblical scholarship and the living community of faith in the service of Christian mission encounters ambiguities, not because he is not careful or comprehensive enough, but perhaps because the problems themselves are insoluble.—D.J.H.

1350. D. Flusser, "The Decalogue and the New Testament," *Jerusalem Perspective* [Jerusalem] 3 (6, '90) 6-10, 15.

Despite the church's emphasis on the Decalogue the NT does not use the term "Ten Commandments" and refers only to the last five—the socio-ethical commandments dealing with relationships between persons. During the Second Commonwealth there apparently existed a homily based on the last five commandments accompanied by the verse "You shall love your neighbor as yourself." The homily reflects the religious approach represented by Hillel and Aqiba.—D.J.H.

1351. T. FORNBERG, "The New Missiology and the Bible," *BangalTheolFor* 22 (4, '90)/23 (1, '91) 37-53.

The article describes the changes in Christian missiological perspectives since the early 1960s, with particular attention to the views of S. Rayan, J. Pathrapankal, and W. Ariarajah and their use of biblical texts. Then it offers suggestions toward a biblically valid theology of religions.—D.J.H.

1352. J. R. GARCÍA-MURGA, "El Dios Biblico," *Revista Española de Teologia* [Madrid] 50 (2-3, '90) 293-317.

Jesus' revelation of God as "Abba" and as "love" prolongs the monotheism of the OT and brings it to fulfillment. The Father's love sets human beings free, and implies justice and freedom. The NT portrays God as trinitarian and stresses the Trinity's role in salvation. —D.J.H.

1353. J. GUILLET, "L'étranger dans la tradition biblique," *Christus* [Paris] 38 (150, '91) 171-180.

The article first discusses "foreigners" in the Hebrew Bible: Israel as a people of foreigners, legislation about foreigners, some problems associated with them, and the female ancestors of Jesus (Mt 1:3-6). Then it considers the roles of foreigners in the Gospels, their attraction to Jesus, and Jesus' identification with them (Mt 25:31-46).—D.J.H.

1354. V. GUROIAN, "Bible and Ethics: An Ecclesial and Liturgical Interpretation," *Journal of Religious Ethics* [Atlanta, GA] 18 (1, '90) 129-157.

The article is an Orthodox attempt to demonstrate how a more serious regard for the ecclesial and liturgical settings of the Bible might contribute to its more effective and edifying uses in Christian ethics. After reflecting on what is at stake in the current debate about the Bible's relation to Christian ethics, it analyzes the use of the beatitudes in the Byzantine liturgy, John Chrysostom's homiletic presentation and application of Luke's story of Lazarus and the rich man, and Paul's typological use of Scripture for ethical instruction in the contexts of Christian baptism and eucharistic worship. The Bible should serve not merely as a resource for moral decision-making or an authority from which to address certain prized theological or cultural concepts but as normative world and image of how Christians ought to behave and what they should become.—D.J.H.

1355. O. C. HANSSEN, "Den urkristne gudstjeneste—en 'tjeneste ved Guds Ånd' (Early Christian Worship—a 'Worship by the Spirit')," *TidsTeolKirk* 61 (4, '90) 241-254.

The flexible and spontaneous side of early Christian worship was due in part to developments in contemporary Judaism but mainly to the early Christians' understanding of themselves as the people of the Spirit, the messianic community in which the prophetic Spirit promised in the OT was dwelling and manifesting itself. This self-consciousness created a necessary openness to the spontaneous manifestations of the Spirit, especially through prophecy, even if all kinds of such manifestations had to be tested in the churches.—D.J.H.

1356. W. A. HETH, "The Changing Basis for Permitting Remarriage After Divorce for Adultery: The Influence of R. H. Charles," *TrinJourn* 11 (2, '90) 143-159.

The article examines the arguments that Charles in *The Teaching of the New Testament on Divorce* (1921) and J. Murray in *Divorce* (1953) have provided for permitting remarriage after divorce for adultery within evangelical Protestantism. Since neither Charles's historical reconstruction nor Murray's understanding of the syntax of Mt 19:9 seems to be secure, the now traditional evangelical approach to harmonizing the "genuine exception" of Matthew with the unqualified teaching of Mark and Luke appears to be unsatisfactory.—D.J.H.

1357. A. König, "Apocalyptic, Theology, Missiology," *Missionalia* [Pretoria] 18 (1, '90) 20-33.

The article first traces D. Bosch's growing appreciation of the importance of apocalyptic in the NT understanding of mission. Then it considers the meaning and significance of apocalyptic for theology and mission: apocalyptic as essential to the gospel, some important aspects of late Jewish apocalyptic, Christian apocalyptic, and the apocalyptic gospel today. —D.J.H.

1358. B. A. Lazor, "Mary in the Mysteries of Christ from Advent to the Baptism of the Lord: Biblical References," *MarStud* 41 ('90) 31-48.

The article discusses the biblical texts used in connection with Mary in Advent and Christmas liturgies (e.g. Gen 3:15; Lk 1:26-38; Isa 7:10-14; 2 Sam 7:1-16; Zech 2:14-17; Lk 2:22-40; 1:46-55), placing them in their original contexts and in their usage in the church's tradition.—D.J.H.

1359. P. Lee, "Worship, Ancient and Modern," *ExpTimes* 102 (4, '91) 105-109.

Christian worship as compared to worship in the Greek and Roman world was attractive because it was monotheistic, international, less class-bound, free from government propaganda, less formal, and morally attractive. It closely integrated worship and caring, offered immortality to its devotees, and gave a convincing rationale for its worship. These elements, which proved so attractive in the days of the church's growth, should be given prominence in today's church.—C.R.M.

1360. F. Martin, "Historical Criticism and New Testament Teaching on the Imitation of Christ," *Anthropotes* [Rome] 6 (2, '90) 261-287.

The Bible viewed historical events as open to God, the future, and other events. Since the mid 17th-century, however, there has been a reluctance to consider how events are open not only to the future but also to the Creator as well as an emphasis on the intelligibility intrinsic to the realities of the universe. Understanding the NT teaching on the following or imitation of Christ requires a deep appreciation of the figural (or typological, or analogical) dimension of biblical thinking. The NT approach to the imitation of Christ can be summarized as follows: By being united in faith to the transformed humanity of Christ now fixed in the act of love in which he died and still lives, we are able to realize in our own lives the specific energy made available to us by each of the events of his life.—D.J.H.

1361. J. McDade, "The Continuing Validity of the Jewish Covenant: A Christian Perspective," *SIDIC* [Rome] 23 (3, '90) 20-25.

The double trajectory of God's action within Jewish faith-experience and within the church's faith-experience as the "works of God" constitute the central aspects of the living God's revelation. Paul's list of Jewish privileges (Rom 9:4) remains valid and should be acknowledged by Christians without reluctance.—D.J.H.

1362. J. M. MILLER, “Mary’s faith journey: Model for the disciple,” *Homiletic & Pastoral Review* [New York] 91 (5, ’91) 9-18.

The NT passages pertaining to Mary indicate that her faith was a total, trusting self-surrender of mind and body to God. Not resting on knowledge but on trust in God’s Word, it was obedient, self-effacing, long-suffering, and responsible.—D.J.H.

1363. H. MOXNES, “Eskatologisk eksistens. Nytestamentlige bidrag til etikken” [Eschatological Existence. New Testament Contribution to Ethics], *NorskTeolTids* 92 (1, ’91) 1-13.

The article discusses four recent books on NT ethics: W. Schrage, *Ethik des Neuen Testaments* (1982); L. W. Countryman, *Dirt, Greed, and Sex* (1988); W. A. Meeks, *The Moral World of the First Christians* (1986); and T. W. Ogletree, *The Use of the Bible in Christian Ethics* (1984). After describing the methodology and content of each work, it compares their approaches to the following issues: the possibility of finding any “ethic” in the NT, the construction of the moral universe, and the challenge of eschatological existence (with some applications to the Norwegian context).—D.J.H.

1364. I. MUIR, “Un regard biblique sur l’homme et ses ‘trésors’, sur l’homme à la recherche de son identité, sur l’homme qui entre dans le ‘quotidien’ de la vie en pérennité,” *FoiVie* 90 (2, ’91) 55-64.

After reflecting on the spiritual identity and needs of people today, the article discusses Jesus’ teaching about human beings and their treasure (Mt 6:19-21), Naaman’s discovery of an unknown identity (2 Kgs 5:1-19), and eternal life begun in the present (2 Cor 4:7-18). [The same issue contains responses to this paper (pp. 65-76) and to one by R. Marsden (pp. 45-54).]—D.J.H.

1365. J. NAVONE, “Il mistero di Dio interpella l’uomo,” *CivCatt* 142 (3373, ’91) 23-32.

The dynamic of question and answer that is so prominent in the Bible invites “response-ability” on the part of human beings and is indispensable for the religious growth and maturity of the community of the faithful. The Christian story of Jesus is a response to the questions “Who are you?” and “What must I do?”—D.J.H.

1366. R. D. NELSON, “Biblical Perspectives on Stewardship and the Gospel,” *Lutheran Theological Seminary Bulletin* [Gettysburg, PA] 70 (4, ’90) 3-11.

Speaking of the interplay between prior divine action and subsequent human responsibility in terms of “indicative” and “imperative” is too facile. The Bible rarely derives imperatives from indicatives directly. Rather, it uses the hidden middle term of relationship (to the community of the faithful and to God). The article applies this biblical perspective to stewardship through the OT model of tithe and the NT model of Eucharist.—D.J.H.

1367. L. NEREPARAMPIL, “New Worship and New Temple,” *Biblebhashyam* 16 (4, ’90) 216-233.

The Gospels present Jesus’ attitude toward worship and the Temple fully in line with the prophetic and Deuteronomic approach. Jesus was not against worship and the Temple, only against the false concept of them. Jesus also became the new temple with true worship through his suffering, death, and resurrection.—D.J.H.

1368. I. NOWELL, "My Light, My Rock: Images of God in Nature," *BibToday* 29 (2, '91) 69-74.

The article discusses the OT and NT evidence for the following images of God: light, fire, storm and wind, water, and rock. In Christ we find the perfect image of God.—D.J.H.

1369. F. RUTLEDGE, "The Apocalyptic Foundations of Peacemaking," *StLukeJournTheol* 34 (2, '91) 145-155.

NT apocalyptic offers a way of discerning the location of Christian peacemaking activities on the frontier of the ages. Because the cross bisects the aeons, the people of the cross stand at the place of witness to the crucified Messiah, with all that is implied there of shame and godforsakenness. However, the peacemaking community's strategic position on the frontier where the age to come is already penetrating this orb means also that the resurrection is only three days away.—D.J.H.

1370. J. T. SANDERS, "Circumcision of Gentile Converts. The Root of Hostility," *BibRev* 7 (1, '91) 20-25, 44.

The seminal historical circumstance in the hostility between Christians and Jews was the conflict over whether Gentiles could be converted to Christianity without undergoing circumcision. Both Paul and Luke in Acts agree on the centrality of the issue of circumcision of Gentile converts. Acts, however, gives an impression of general conflict between Judaism and Christianity that is not supported by Paul's letters.—C.R.M.

1371r. G. SEGALLA, *Introduzione all'etica biblica del Nuovo Testamento* [*NTA* 35, p. 120].

G. LEONARDI, "Un'introduzione all'etica del Nuovo Testamento," *StudPat* 37 (3, '90) 601-625.—The article first considers Segalla's treatment of the history of the study of ethics in the NT: general surveys, Jesus, Paul, John, and unity and diversity. Then it discusses his views on the epistemological, hermeneutical, and methodological problems. This introduction to NT ethics is stimulating and convincing. In a second edition greater effort at correlating the exegetical and theological terminologies would be useful.—D.J.H.

1372. J.-J. SUURMOND, "Engelen en demonen: exegetisch-theologische en pastorale notities" [Angels and Demons: Exegetical-Theological and Pastoral Notes], *Geref TeolTijd* 90 (4, '90) 221-235.

The article first considers the evidence about angels and demons in Scripture and tradition under these headings: the relation of angelic appearances to the experience of God's transcendence, their relation to the experience of the Spirit, and demons as awesome experiences leading to idol worship. Then it offers pastoral advice on the topic, with particular attention to liberation from the power of metaphors.—D.J.H.

1373. S. VIRGULIN, "'Kerygma' e 'didaskalia' nel N.T.," *Seminarium* [Rome] 41 (3-4, '89) 319-333.

In the Synoptic Gospels κήρυγμα and διδασκαλία apply to Jesus' preaching of God's plan of salvation. In the Fourth Gospel Jesus' teaching centers on the revelation of the Son's divine dignity. In Acts κήρυγμα indicates the initial proclamation of Christ and διδασκαλία designates the deepening of the faith already confessed. For Paul the κήρυγμα is the proclamation of the saving events of Jesus' death and resurrection, whereas διδασκαλία pertains to every dimension of Christian life. In the Pastorals διδασκαλία is the sacred deposit, the complete formulation of the truth that originated in Christ and was taught by the apostles.—D.J.H.

1374. J. WILKINSON, "Physical Healing and the Atonement," *EvangQuart* 63 (2, '91) 149-167.

The Gospels connect the healing of physical disease in this present life with Jesus' power to heal rather than with his atonement. The NT teaches that complete physical healing and the removal of all physical disease will occur at the resurrection when our bodies will be redeemed and transformed into a glorious body not subject to disease, decay, or death. —D.J.H.

THE WORLD OF THE NEW TESTAMENT

1375. G. P. CORRINGTON, "The Milk of Salvation: Redemption by the Mother in Late Antiquity and Early Christianity," *HarvTheolRev* 82 (4, '89) 393-420.

This essay explores the availability of female savior figures in the period of formative Christianity and the process by which their attributes were incorporated into the metaphorical language for a male deity and male savior. It examines the image of the divine mother nursing her child employed as a metaphor for the experience of salvation to see (1) whether this metaphor is continuous with the reality of women's lives, (2) how a once-dominant metaphor is displaced in favor of another model (the virgin mother manifesting her divine child to the world), and (3) how divine lactation as a metaphor for divine-human communication becomes incorporated into descriptions of the deity and male savior figures in formative Christianity. Seven plates illustrate the discussion.—C.R.M.

1376. M. DONALSON, "More on Roman Women (Including 'Late' Ones)," *Classical Journal* [Tallahassee, FL] 86 (2, '91) 171-175.

After insisting on the importance of giving to Roman women "equal time," the article provides bibliographic information for books and articles in three categories: general (twenty-six items), Roman empresses (nineteen items), and patristic and classical sources (twenty-four items).—D.J.H.

1377. J. GRIFFIN, "Decadence Revisited," *New York Review of Books* [New York] 16 May ('91) 57-62.

P. Green's *Alexander to Actium* [*NTA* 35, p. 126] features a crisp story line as well as a clear and vividly conveyed interpretation of the Hellenistic age. But his book is deeply colored with disillusionment, impatience, and scorn, to the point that one loses sight of the positive achievements of the Hellenistic age. G. W. Bowersock's *Hellenism in Late Antiquity* is in touch with the very latest archaeological discoveries in the Eastern empire and argues that "Hellenism" remained alive and potent in the East much longer than is usually believed. The article also refers to B. H. Fowler's *The Hellenistic Aesthetic* and *Hellenistic Poetry: An Anthology*, along with A. Stewart's *Greek Sculpture*.—D.J.H.

1378. P. C. HAMMOND, "Nabataean Settlement Patterns Inside Petra," *Ancient History Bulletin* [Calgary] 5 (1-2, '91) 36-46.

The question regarding how nomadic pastoralists could achieve such heights of technology seen in the art and architecture of Petra may be answered by the symbiosis wherein the long-sedentarized Edomites contributed the "pre-history" of technology and the world-travelling Nabatu traders brought new ideas, forms, and technical refinements.—D.J.H.

1379. W. Kinzig, "'Non-Separation': Closeness and Co-operation between Jews and Christians in the Fourth Century," *VigChrist* 45 (1, '91) 27-53.

On the institutional level a separation between Jews and Christians took place at a very early stage. Yet in the beginning it was a separation not between church and synagogue but rather between strands of Judaism which did and did not attach importance to the person of Jesus. And it was probably only much later that out of the first group an organization emerged that can be called the church. Even then on the level of popular piety there was a wide overlap between church and synagogue at least until the end of the 4th century but probably far beyond. This hypothesis is developed with reference to the Jewish-Christian Nazoreans described by Epiphanius of Salamis in *Panarion* and the situation at Antioch presupposed by John Chrysostom's eight sermons *Against the Jews*.—D.J.H.

1380. D. E. Oakman, "The Ancient Economy in the Bible," *BibTheolBull* 21 (1, '91) 34-39.

By reading the works of K. Polanyi, economic anthropologists, and historians of ancient economy, students of the Bible will be able to discern significant differences between the economies of the biblical period and the present. They will also see how economic issues in the Bible are embedded within political, family, or religious contexts.—D.J.H.

1381. A. Passoni Dell'Acqua, "Prassi greca e costume egiziano nel negozio giuridico di una donna ebrea di Alessandria," *Aegyptus* 70 (1-2, '90) 123-172.

P. Berol. Inv. 25411 provides evidence for the use of a Greek legal procedure (συγχώρησις) and an Egyptian custom (the fiduciary sale of an infant) on the part of a woman (Philotera) who seems to have been a member of the Jewish colony at Alexandria. The article discusses the Greek names (Patrikos, Philotera, Moschion) and Semitic names (Sabbataios, Mareas), the evidence for the practice of debt-slavery in the Jewish and the Greek milieus of Egypt, the case of Philotera (widow or unmarried mother?), and the assumption of the Egyptian custom.—D.J.H.

1382. M. P. Speidel, "Work to be done on the Organization of the Roman Army," *Institute of Archaeology Bulletin* [London] 26 ('89) 99-106.

In addition to making the pertinent sources accessible, researchers on the organization of the Roman army should investigate particular topics (e.g. specialization in fighting skills, horse archers, religion, etc.), the social origins of the soldiers, and the various branches of service. There is also need for books on the whole of the Roman army. [The same fascicle contains articles by H. Devijver on the geographical origins of equestrian officers (pp. 107-126), and M. M. Roxan on findspots of military diplomas of the Roman auxiliary army (pp. 127-181).]—D.J.H.

1383. C. G. Starr, "Ancient History in the Twentieth Century," *ClassWorld* 84 (3, '91) 177-185.

The article assesses the expansion of ancient history as an academic discipline in the USA during the 20th century with reference to distinguished scholars (e.g. W. S. Ferguson,

T. Frank, M. Rostovtzeff) and doctoral dissertations produced at various universities. It also considers how American study and teaching of ancient history differs from that in Europe.—D.J.H.

1384. D. Wyrwa, "Über die Begegnung des biblischen Glaubens mit dem griechischen Geist," *ZeitTheolKirch* 88 (1, '91) 29-67.

Focusing on the concept of God, this article shows that the linking of biblical faith with the Greek spirit was a positive achievement and a creative synthesis. It first considers references to God in the Septuagint (Exod 3:14) and the writings of Plutarch, Plato, and Philo. Then it focuses on NT texts that speak of God in a Greek context: Rom 1:18-32; Jn 1:1-18; and Acts 17:22-31. Finally it discusses the contributions of Justin Martyr toward bringing together Greek philosophical thinking and the Christian experience of salvation, and thus putting forward a program for the theological work of the following centuries.—D.J.H.

Archaeology

1385. G. W. Bowersock, "Kenan Tevfik Erim, 1929-1990," *AmJournArch* 95 (2, '91) 281-283.

From 1961 to his death in 1990 Erim devoted himself singlemindedly to excavating Aphrodisias in Caria, and he succeeded triumphantly. He brought forth treasures of sculpture, reliefs, monumental architecture, epigraphy, and coins far beyond anyone's expectations (except perhaps his own).—D.J.H.

1386. R. A. Gergel, "The Tel Shalem Hadrian Reconsidered," *AmJournArch* 95 (2, '91) 231-251.

The Tel Shalem bronze discovered in 1975 near Beth-shean [§ 32-385] includes a bronze portrait of Hadrian and fragments of a bronze cuirassed torso with a mythological battle-scene comprising six nude warriors decorating the chest of the breastplate. But the head and the body do not belong together. The rigid configuration of the torso, the absence of the customary Gorgoneion or talismanic device on the chest, the presence of a scarf rather than a military cloak over the shoulders, and the purely mythological nature of the figural decoration as well as its placement across the chest of the figure rather than across the abdomen find no counterpart in Roman imperial cuirassed statue design of either the Hadrianic or pre-Hadrianic period. The Tel Shalem bronze is not a completely original work of the 2nd century A.D. but rather an artistic pastiche combining an imported head of Hadrian with a reused trophy or torso of local provenance and Hellenistic date.—D.J.H.

1387. Y. Hirschfeld, "Tiberias: Preview of Coming Attractions," *BibArchRev* 17 (2, '91) 44-51.

Founded by Herod Antipas, Tiberias remained an urban Jewish center for over a thousand years. In the article the director of a large-scale systematic excavation begun in the fall of 1990 explains what is already known about the archaeology of Tiberias and discusses where the excavators will be working and what they will be looking for.—D.J.H.

1388. K. G. Holum, "Starting a New Dig," *BibArchRev* 17 (1, '91) 34-39.

The excavations at Caesarea Maritima explore what life was like for people such as

Cornelius the Roman centurion and Rabbi Abbahu, and how the Caesarea life-style changed over time. Written by the co-director, this article explains how the Caesarea excavations were organized from developing a research plan, through recruiting a staff and preparing a budget, to getting a license.—D.J.H.

1389. A. KILLEBREW AND S. FINE, "Qatzrin—Reconstructing Village Life in Talmudic Times," *BibArchRev* 17 (3, '91) 44-56.

Built on the basis of archaeological, ethnographic, and literary evidence, the reconstructed house at Qatzrin in the Golan (the so-called House of Rabbi Abun) illustrates a typical Jewish house of the talmudic period (3rd to the 8th centuries A.D.). The atmosphere of a traditional Jewish house has been recreated by reconstructing one of the excavated household units to its second story and by restoring the interior, complete with furnishings and personal possessions.—D.J.H.

1390. J. NAVEH, "A Further Correction in the Reading of the Petra Temple Inscription," *BullAmSchOrRes* 280 ('90) 89.

Line two of the Petra Temple inscription has been misread twice [§§ 31-388; 34-1402]. One should read it as follows: *kdy hww qdm dnh* ("as they were before").—D.J.H.

1391. L. D. SPORTY, "The Location of the Holy House of Herod's Temple: Evidence from the Post-Destruction Period," *BibArch* 54 (1, '91) 28-35.

Additional support for the northerly location of the holy house of Herod's Temple [§ 35-887] can be found by examining the locations of Hadrian's Temple of Aphrodite, the Church of the Holy Sepulchre, and the Dome of the Rock.—D.J.H.

1392. J. E. TAYLOR, "Capernaum and its 'Jewish-Christians': A Re-examination of the Franciscan Excavations," *Bulletin of the Anglo-Israel Archaeological Society* [London] 9 ('89-'90) 7-28.

From a survey of the archaeological evidence at Capernaum it seems very unlikely that Jewish-Christians venerated a room or house that was the genuine site of Simon Peter's dwelling. If there was some memory of the site of the actual house, then it may have been part of the town's folk-traditions rather than because an active group of Jewish Christians lived there. If Jewish Christians lived in Capernaum after the 1st century and before the 4th century A.D., they have left no trace. The idea of building Peter's "house church" in Capernaum probably came from Joseph of Tiberias ca. A.D. 337 as part of his program of pilgrimage centers.—D.J.H.

1393. G. J. WIGHTMAN, "Temple Fortresses in Jerusalem. Part I: The Ptolemaic and Seleucid Akras," *Bulletin of the Anglo-Israel Archaeological Society* [London] 9 ('89-'90) 29-40.

Though there is literary evidence for the existence of a citadel in Jerusalem before 167 B.C., there is no useful information about its construction date or location. The Seleucid citadel (or Akra) was built by Antiochus IV Epiphanes and remained in use until the reign of Simon or John Hyrcanus I. It served as a defensive counterpart to the fortress-like Temple enclosure and as a safeguard for the Hellenist enclave in the City of David/Lower City. It stood on the eastern ridge south of the Temple enclosure.—D.J.H.

1394. M. Broshi, "Ḥql'wt wklklh b'rṣ yśr'l hrmyt ʿl py hppyrwsym šl bbt' (Agriculture and Economy in Roman Palestine According to Babatha's Papyri)," *Zion* [Jerusalem] 55 (3, '90) 269-281.

The Babatha papyri contain interesting information on the different types of date-palm cultivation, the size of the crops, and their prices. It appears that the rate of fruit tax was 50%, a rate that existed as far back as the Seleucid period. In the years that the crown tax was exacted it must have constituted a part of the fruit tax. The former tax was paid in cash, while the latter was usually paid in kind. Two independent documents suggest that the normal (and certainly the legally maximal) rate of interest was 12%.—D.J.H.

1395. C. Coulot, "La Nouvelle Alliance au pays de Damas," *RevSciRel* 65 (1-2, '91) 1-9.

Several texts in *Damascus Document* (6:19; 8:21 = 19:33-34; 20:12) refer to the "new covenant in the land of Damascus." Analysis of CD 2:14–4:12 and 4:12–7:9 allows us to grasp how this covenant is "new" and to discern its principal characteristics. The members of the community live a new covenant that realizes the promises of Lev 26:45; Ezek 16:62-63; and Jer 31:31-34.—D.J.H.

1396. H. Eshel, "Hrqʿ hhystwry šl 4QTest l'wr htglywt h'rky'wlwgywt (The Historical Background of 4QTest in the Light of Archaeological Discoveries)," *Zion* [Jerusalem] 55 (2, '90) 141-150.

The archaeological discoveries in the Hasmonean Winter Palace at Jericho support J. Starcky's identification of the "builder of Jericho" in 4QTest and in 4QPssJosh as John Hyrcanus I, whose two sons (Antigonus and Aristobulus I) died within one year (130 B.C.). This interpretation suggests that the four passages in 4QTest deal with John Hyrcanus I. The interpretation of Josh 6:26 in 4QPssJosh was quoted from 4QTest, and not vice versa. —D.J.H.

1397. D. Flusser, "Rʿywn qdm-gnwsty bmgylwt mdbr yhwdh (A Pre-Gnostic Motif in the Dead Sea Scrolls)," *Jerusalem Studies in Jewish Thought* [Jerusalem] 9 ('90) 165-175.

According to 1QS 4:18-20 the truth of this world will be purified at the end of time from the pollution that has spread in our aeon. This idea is similar to notions found in gnostic thought and does not fit exactly the notions of the Dead Sea sect. The dualistic view of the sect probably led to the pre-gnostic motif.—D.J.H.

1398. R. Fuller, "Text-Critical Problems in Malachi 2:10-16," *JournBibLit* 110 (1, '91) 47-57.

4QXII^{a} is a Hebrew biblical manuscript (ca. 150-125 B.C.) consisting of twenty-one fragments from the Minor Prophets. Analysis of its text of Mal 2:10-16 along with the other ancient evidence indicates that it stands relatively close to the textual tradition represented by the Greek witnesses, though it is not to be identified completely with that tradition. —D.J.H.

1399. A. Katzman, "Dead Sea Scrolls Update," *BibArchRev* 17 (1, '91) 64-65, 70, 72.

This report on an October 1990 interview with J. Strugnell contains his comments on

Judaism and Israel, as well as his claim that four more Dead Sea scrolls have been found but have not yet come to light. [The same issue (pp. 64-70) gives other information about the controversy surrounding the publication of the scrolls.]—D.J.H.

1400. C. A. Moore, "Scholarly Issues in the Book of Tobit before Qumran and After: An Assessment," *JournStudPseud* 5 ('89) 65-81.

The Dead Sea scrolls include fragments of one Hebrew and four Aramaic texts of Tobit. This survey of research on the book discusses lower and higher criticism before and after the Qumran discoveries (i.e. 1947). The Qumran discoveries have not affected our understanding of Tobit as much as one would have hoped. Now there is more emphasis on its biblical and post-biblical patterns.—D.J.H.

1401. D. Pileggi, "The Bar-Kochva Letters," *Jerusalem Perspective* [Jerusalem] 4 (1, '91) 9-11.

After describing the Bar Kokhba revolt, the article discusses the related documents discovered in the Judean Desert (letters, deeds, coins, Babatha archive) and observes that Bar Kokhba ran an orderly administration with the help of scribes trained in the Hellenistic official procedure.—D.J.H.

1402. É. Puech, "4Q525 et les péricopes des béatitudes en Ben Sira et Matthieu," *RevBib* 98 (1, '91) 80-106.

Comparison of 4Q525 (Beatitudes) 2 ii 1ff. with Sir 14:20-27 and Mt 5:3-10 brings to light some common stylistic features and permits us to suppose that there was a series of eight beatitudes in 4Q525. The analysis supports the hypothesis of an original Matthean composition of eight beatitudes whose sapiential nucleus was fundamentally religious and eschatological. Poverty in spirit is oriented toward observance of divine law in view of the salvation promised by God through his Messiah, personified Wisdom.—D.J.H.

1403. E. Qimron, "*Šbw'tׅ hbnym* in the Damascus Covenant 15.1-2," *JewQuartRev* 81 (1-2, '90) 115-118.

The final words in CD 15:1 should be read *šbw't hbnym* ("the oath of the young men)." They refer to the oath of the covenant taken by the young men of Israel on reaching the age of twenty (see Exod 30:14).—D.J.H.

1404. S. A. Reed, "Survey of the Dead Sea Scrolls Fragments and Photographs at the Rockefeller Museum," *BibArch* 54 (1, '91) 44-51.

The goal of the Dead Sea scrolls inventory project is to gather information about photographs, fragments, and manuscripts, and to put this information into a relational database that will aid scholars in finding relevant information for their research. The project can best be understood by considering the history of the collections and by describing the materials in them.—D.J.H.

1405. G. A. Rendsburg, "*lśwḥ* in 1QS 7.15," *JournStudPseud* 5 ('89) 83-94.

The word *lśwḥ* in 1QS 7:15 refers to excretion. It should be pointed *lāśûaḥ* (see Gen 24:63) and translated "excrete, defecate, urinate." The text states that it is an offense to urinate/defecate in the assembly of the many; the left hand is mentioned presumably for stylistic or literary purposes.—D.J.H.

1406. R. RUBINKIEWICZ, "Ukrzyżowanie Jezusa w świetle 4QpNa I 1-12 i Zwoju Świątyni 64, 6-13 (Die Kreuzigung Jesu im Lichte von 4QpNah I, 1-12 und Tempelrolle 64, 6-13)," *RoczTeolKan* 32 (1, '85) 63-73.

4QpNah 1:1-12, especially lines 7-8 as reconstructed by Y. Yadin and J. A. Fitzmyer, reflects Essene approval of Alexander Jannaeus' crucifixion of treasonous Judeans. This is bolstered by 11QTemple 64:6-13, which interprets Deut 21:22 in combination with Lev 19:16 and Exod 22:27 as a recognition of crucifixion as a legal death sentence in Israel, i.e., one in accord with the Mosaic Law. Paul (Gal 3:1-18), Peter (Acts 5:30; 10:39), and other early Christians drew upon this tradition for interpreting the crucifixion of Jesus.—J.P.

1407. H. SHANKS, "Silence, Anti-Semitism and the Scrolls," *BibArchRev* 17 (2, '91) 54-60.

J. Strugnell was and is an anti-Semite and rabidly anti-Israel [see § 35-1399]. A known and public anti-Semite should not be on a publication team that has exclusive control of unpublished Jewish religious texts. [The same issue contains several other items related to the Dead Sea scrolls publication controversy.]—D.J.H.

1408. J. C. VANDERKAM, "The People of the Dead Sea Scrolls. Essenes or Sadducees?" *BibRev* 7 (2, '91) 42-47.

The identification of the Dead Sea scroll community as Essene has been based on the testimony of Pliny the Elder as well as the contents of the scrolls read alongside Josephus' and others' descriptions of Essene beliefs and practices. L. H. Schiffman's view that 4QMMT is a Sadducean document [§§ 35-407, 906–907] is implausible. The sparse data used by him is better explained by the similar origins of the Essenes and the Sadducees in the priestly class of Judea and by their common opposition to the Pharisaic amelioration of some laws and penalties.—D.J.H.

Dead Sea Scrolls, § 35-1098.

Jewish Backgrounds

1409. C. BEGG, "'Josephus's Portrayal of the Disappearances of Enoch, Elijah, and Moses': Some Observations," *JournBibLit* 109 (4, '90) 691-693.

Contrary to J. D. Tabor [§ 34-472], Josephus affirmed a transfer to the divine realm not only for Enoch (*Ant.* 1:85) but also for Elijah (*Ant.* 9:28) and Moses (*Ant.* 4:326; see 3:212).—D.J.H.

1410. B. BELLETTI, "Il Logos come immagine di Dio in Filone di Alessandria," *Sapienza* 43 (3, '90) 311-320.

On the basis of Gen 1:26 Philo elaborated one of the sources of his exemplaristic-imaginistic metaphysics. The article discusses Philo's statements about the Logos as the direct image of God, Wisdom as an image of God, and the ἄνθρωπος as an image of God, respectively. —D.J.H.

1411. M. BLACK, "A Bibliography on 1 Enoch in the Eighties," *JournStudPseud* 5 ('89) 3-16.

The most comprehensive edition of the Ethiopic *1 Enoch* in the 1980s was that of S. Uhlig

[*NTA* 29, p. 353]. After describing Uhlig's work, the article discusses the textual history of the Ethiopic version and the problem of the date, character, and origin of the Parables (chaps. 37–71). It also provides a bibliography of recent research on *1 Enoch:* editions, collective works, general studies, and articles.—D.J.H.

1412r. D. Boyarin, *Intertextuality and the Reading of Midrash* [*NTA* 34, p. 404].

M. S. Jaffee, "The Hermeneutical Model of Midrashic Studies: What It Reveals and What It Conceals," *Prooftexts* 11 (1, '91) 67-76.—This work will instruct in diverse ways anyone who opens it for instruction in midrashic modes of reading Scripture. Yet though the project is seminal, its promise is seriously hobbled by its lack of attention to the contributions of J. Neusner and other scholars who seek in midrashic texts sources for the construction of a history of Judaism.—D.J.H.

1413. M. Bregman, "The Parable of the Lame and the Blind: Epiphanius' Quotation from an Apocryphon of Ezekiel," *JournTheolStud* 42 (1, '91) 125-138.

The parable of the lame and the blind in Epiphanius' *Panarion* 64.70.5-7 seems to have used as a source some form of a rabbinic homily that employed several parables to illustrate the relation of body and soul in dealing with the general problem of sin and resurrection. This homiletical material has been preserved primarily in the later *Tanhuma-Yelammedenu* genre of midrashic literature. The view that the patristic passage preserves a fragment from a lost "Apocryphon of Ezekiel" should be regarded with some reserve.—D.J.H.

1414. M. Z. Brettler and M. Poliakoff, "Rabbi Simeon ben Lakish at the Gladiator's Banquet: Rabbinic Observations on the Roman Arena," *HarvTheolRev* 83 (1, '90) 93-98.

K. Meuli used comparative ethnographic data to argue that the *cena libera,* the elegant dinner served to gladiators on the night before their appearance in the arena, functioned as a ritual for turning an undesirable man into a free and noble victim. The story of Simeon ben Lakish in *b. Giṭ.* 47a provides the only ancient information concerning the ritual underlying the banquet and confirms Meuli's interpretation.—C.R.M.

1415. L. L. Bronner, "Biblical Prophetesses Through Rabbinic Lenses," *Judaism* 40 (2, '91) 171-183.

According to *b. Meg.* 14b seven prophetesses arose during Israel's history: Sarah, Miriam, Deborah, Hannah, Abigail, Huldah, and Esther. Examination of rabbinic texts pertaining to these figures indicates that, even though the rabbis described their activities with great respect, they still ascribed to these biblical women the negative characteristics ascribed to the female gender as a whole.—D.J.H.

1416. S. B. Dawes, "*'ănāwâ* in translation and tradition," *VetTest* 41 (1, '91) 38-48.

The Talmud and Midrashim use *'ănāwâ* for the virtue of humility. The same usage occurred earlier in Sirach and the Qumran writings (especially 1QS). The same meaning ("humility") appears in Zeph 2:3; Prov 15:33; 18:12; 22:4; and (perhaps) Pss 18:36(35) and 45:5(4).—D.J.H.

1417. L. H. Feldman, "Josephus's Portrait of Joshua," *HarvTheolRev* 82 (4, '89) 351-376.

Josephus portrayed Joshua as the ideal statesman, possessing wisdom, courage, temperance, justice, and piety. He presented Joshua as a prophet and the Jewish equivalent of Pericles, with emphasis on his intelligence, ability to persuade and check crowds, and pragmatism. He also employed his account of Joshua to answer the charges of Jew-baiters. Whereas the rabbis portrayed Joshua as a student of Torah, Josephus emphasized Joshua's pragmatic leadership (especially in war) and avoided undue exaggeration in portraying Joshua's military achievements.—D.J.H.

1418. D. FIENSY, "The Hellenistic Synagogal Prayers: One Hundred Years of Discussion," *JournStudPseud* 5 ('89) 17-27.

The Hellenistic synagogal prayers in *Apostolic Constitutions* 7–8 have been investigated from various perspectives: history of religions, comparative liturgy, and comparative genre. Other research areas include the text, original language (Hebrew), provenance (Syria), date (A.D. 150-300), and milieu.—D.J.H.

1419. R. A. FREUND, "Lying and Deception in the Biblical and Post-Biblical Judaic Tradition," *ScandJournOT* 5 (1, '91) 45-61.

Similar to the Masoretic version of Genesis, the Septuagint and other Hellenistic-Jewish literature present varying perspectives on lying and deception. The Septuagint accepts the existence of lying and deception by the patriarchs and matriarchs of Israel. Philo eliminates most of the lying and deception from his idealized patriarch figures; this pattern is followed by other apocryphal writings of the period. Josephus represents a middle ground between the two approaches.—D.J.H.

1420. M. GOC, "Traktat Miszny Gittin (The Treatise of Mishna Gittin)," *Euhemer* [Warsaw] 34 (3-4, '90) 79-97.

Tractate *Giṭṭin* explains the circumstances and proceedings of divorce in Judaism. After a brief introduction, the article provides a Polish translation of *m. Giṭṭin* with notes below.—D.J.H.

1421. D. GOLAN, "Der Besuch Alexanders in Jerusalem," *BerlinTheolZeit* 8 (1, '91) 19-30.

Josephus' account of Alexander the Great's visit to Jerusalem (*Ant.* 11:329-339) is historically plausible. For this episode Josephus probably used his non-Thucydidean Jewish oral-historical tradition. The three concessions made by Alexander to the Jews of Jerusalem (*Ant.* 11:338) confirm this suggestion.—D.J.H.

1422. L. L. GRABBE, "Maccabean Chronology: 167-164 or 168-165 BCE," *JournBibLit* 110 (1, '91) 59-74.

The two chronological systems in 1 Maccabees—one counting from the spring (Nisan) and the other from the autumn (Tishri)—both began in 312 B.C. The most direct reading of 1 Maccabees puts the pollution of the Jerusalem Temple in November-December of 168 B.C. and its restoration at the same time three years later in 165 B.C.—D.J.H.

1423. N. GRAETZ, "Miriam: Guilty Or Not Guilty?" *Judaism* 40 (2, '91) 184-192.

According to rabbinic tradition Miriam was punished with leprosy because women in the biblical world were not supposed to be leaders of men, and because women with initiative were reproved when they asserted themselves with the only weapon they had, their power of language. The rabbis glorified Miriam when she defended nurturance and motherhood but disparaged her when she challenged Moses' authority.—D.J.H.

1424r. D. J. HALPERIN, *The Faces of the Chariot* [*NTA* 33, pp. 129-130].

R. ELIOR, "Merkabah Mysticism. A Critical Review," *Numen* 37 (2, '90) 233-249.—After summarizing the book's content, the article considers the author's approach to three issues: the new context in which the Merkabah material was expounded, the ambiguous nature and threatening elements in the Merkabah, and the social background that initiated the Hekhalot tradition and the new socio-psychological connotations that can be extrapolated from the Hekhalot literature. Halperin opens new vistas for discussing certain dimensions of the Ezekiel exegesis and sheds light on divergent courses of homiletic and interpretive developments in the Merkabah tradition. However, his reductionist attitude to the Hekhalot ("a social manifesto") which postulates that the enthusiastic religious expression and the exalted spirit so characteristic of this literature are but a disguise for class conflict seems unacceptable. —D.J.H.

1425r. IBID.

M. MACH, "Das Rätsel der *Hekhalot* im Rahmen der jüdischen Geistesgeschichte," *Journ StudJud* 21 (2, '90) 236-252.—After reviewing the debate about the place of Hekhalot literature in Jewish intellectual history and its relation to apocalypticism and rabbinism, the article comments on the individual chapters in Halperin's investigation of how Jews in antiquity interpreted the "chariot" vision in Ezekiel 1. This comprehensive monograph illumines anew essential points in early Jewish mysticism and provides an extraordinary overview.—D.J.H.

1426. E. ISAAC, "The Ethiopic History of Joseph. Translation with Introduction and Notes," *JournStudPseud* 6 ('90) 3-125.

Based on the biblical story of Joseph (Genesis 37; 39–48), the Ethiopic *History of Joseph* is more elaborate, theatrical, and religious and depends on other literary (Jewish) sources. Whatever the *Vorlage* of the Ethiopic may have been (Arabic or Syriac), the work was undoubtedly of Jewish origin. After an introduction, the article provides English translations for the Ethiopic *Story of Joseph* and *Death of Joseph* along with a three-page bibliography. —D.J.H.

1427. H. JACOBSON, "Biblical Quotation and Editorial Function in Pseudo-Philo's *Liber Antiquitatum Biblicarum*," *JournStudPseud* 5 ('89) 47-64.

The apparatuses of biblical quotations and allusions in the editions of and commentaries on ps.-Philo's *Biblical Antiquities* are often incomplete or inaccurate. As an illustration of what improvements are desirable and necessary, the article offers suggestions about the use of the Bible in 11:9; 15:4; 15:6; 16; 18:2-14; and 19:1-13, respectively. It also suggests why the editors and commentators have missed some quotations, and lists ten general categories of biblical quotations in the work.—D.J.H.

1428. R. JOSPE, "Hillel's Rule," *JewQuartRev* 81 (1-2, '90) 45-57.

M. M. Kaplan suggested that the term *rgl* mentioned in connection with Hillel's conversion of a Gentile to Judaism in *b. Šabb.* 31a can be understood as the Latin *regula* ("rule") rather than the Hebrew word for "foot." This interpretation is supported by the presence of a Gentile speaker, the attribution of "rules" elsewhere to Hillel, the metaphorical use of "standing" with regard to ethical foundations, and the contrast between Hillel and Shammai.—D.J.H.

1429. J. KIRCHBERG AND K.-H. MINZ, "Liturgie und Judentum," *ArchivLiturgWiss* 32 (3, '90) 394-426.

Summaries of recent books and articles pertaining to liturgy and Judaism appear under nine general headings: Jewish history, Jewish liturgy, Jewish theologians and philosophers, Jesus the Jew (Jewish and Christian interpretations), Jewish-Christian communication (in history and the present), Jewish life today, the land and state of Israel, religious education and catechesis, and anti-Judaism among Christians.—D.J.H.

1430. D. KRAEMER, "Critical Readings and Religious Insight: New Readings in the Bavli," *ConsJud* 42 (3, '90) 48-53.

In studying the Babylonian Talmud one should give primary attention to the sugya as a whole, accounting for the details as they work together in the broader context. The article illustrates this approach with reference to the discussion in *b. Berakot* 20b regarding the practices that women, slaves, and minors are obligated or not obligated to observe.—D.J.H.

1431. J. LICHT, "Biblische Geschichtsdenken und apokalyptische Spekulation," *Judaica* [Basel] 46 (4, '90) 208-224.

After reflecting on the development and importance of historical consciousness in the West, the article considers the approaches to historical events in the Hebrew Bible, apocalyptic writings, and rabbinic documents, respectively. Reading the past in order to foretell the future became prominent from the 2nd century B.C. onward.—D.J.H.

1432. H. J. LUNDAGER JENSEN, "Die Pervertierung der Küche und die Dialektik der Aufklärung. Eine strukturell-exegetische Meditation über das Martyrium der Juden im 2. und 4. Makkabäerbuch," *Temenos* [Helsinki] 24 ('88) 39-54.

The article first examines the accounts of the deaths of the seven Jewish brothers and of Antiochus Epiphanes in 2 Maccabees, with particular attention to the relation between "crime" and punishment and to the terminology of "cooking." Then it discusses the corresponding episodes in 4 Maccabees with reference to their "dialectic of enlightenment." Finally it reflects on cooking and the origin of the Jews, the relation between eternity and decaying death, and the relation between voluntary bondage and easy power.—D.J.H.

1433. F. MANNS, "Jüdische Sekten zur Zeit Jesu," *IntKathZeit/Communio* 20 (2, '91) 114-127.

The article first discusses attempts at understanding Jewish sects in Jesus' time from sociological, political, and religious perspectives. Then after reflecting on methodological problems in studying Jewish religious movements, it stresses the importance of focusing on the role and responsibility of the priesthood in times of crisis, and suggests that some streams of thought within Judaism can be called sects.—D.J.H.

1434. J. P. MARTIN, "Filón hebreo y Teófilo cristiano: La continuidad de una teología natural," *Salmanticensis* 37 (3, '90) 301-317.

Theophilus of Antioch in *Ad Autolycum* 3.9 followed exactly the five points in Philo's *De opificio mundi* 170-172 to develop a natural theology from a biblical and Stoic matrix. He also criticized the Platonic concepts of Philo's exegesis of Genesis to the extent that they contain either anthropological or cosmological dualisms. In the antecedents of the Antiochian biblical school are to be found both dependence and criticism of Philo.—D.J.H.

1435. J. NEUSNER, "Along with the Sizzle, Plenty of Beef," *ConsJud* 42 (3, '90) 69-75.

A. Steinsaltz's edition of the Babylonian Talmud is a good and useful piece of work. When brought to completion in forty volumes, it will serve many Jewish audiences. There is in English no better way of studying the Babylonian Talmud in its own text and circumstances than through Steinsaltz's work. Though there is very little that is original beyond the basic conception, the work of selection and arrangement of received information and opinion constitutes a highly creative act of intellect.—D.J.H.

1436. J. NEUSNER, "From Philosophy to Religion. A Theory of the Formation of the Judaic System of the Dual Torah between the First and the Fourth Century," *Religion* 21 (1, '91) 1-30.

The Mishnah set forth a philosophical Judaism, whereas the Jerusalem Talmud, *Genesis Rabbah*, and *Leviticus Rabbah* represent a movement from philosophy to religion. The article explores how this categorical reformation was accomplished with reference to the foundations of systemic reformation, the comparison of systems and the contrast of rationalities, the comparison of religious theories of the social order (including Augustine's), and the ahistoricism of the dual Torah.—D.J.H.

1437. J. NEUSNER, "The Mishnah's Philosophical Method: The Judaism of Hierarchical Classification in Greco-Roman Context," *SecondCent* 7 (4, '89-'90) 193-211.

A French version of this article was abstracted in § 35-454. The English version takes account of *m. Šabb.* 1:1 and *m. Šebu.* 1:1-2; 2:1.—D.J.H.

1438. J. NEUSNER, "Understanding Seeking Faith: The Case of Judaism," *Soundings* 71 (2-3, '88) 329-346. [See § 35-1039.]

After reflecting on what it means to "do religion," the article considers the task of defining Judaism, raises questions about Judaisms and their development, and discusses the systematic paradigm of Judaisms. No Judaism recapitulates any other, and none stands in a linear and incremental relationship with any prior one. But all Judaisms recapitulate that single paradigmatic experience of the Torah of "Moses," the authorship that reflected on the meaning of the events of 586 to 450 B.C. selected for the composition of history and therefore interpretation.—D.J.H.

1439. S. M. OLYAN, "The Israelites Debate Their Options at the Sea of Reeds: *LAB* 10:3, Its Parallels, and Pseudo-Philo's Ideology and Background," *JournBibLit* 110 (1, '91) 75-91.

Biblical Antiquities 10:3 is the earliest witness preserving the tradition of Israel's division at the Reed Sea and the debate about options (suicide, surrender, or fight). The discussion of options was an outgrowth of early exegesis of Exod 14:11-14. It is likely that the story in a simpler form is older than ps.-Philo. Incorporated into his history, it appears to have been shaped to serve distinct polemical purposes (especially the theme of resistance to oppressors) in the debate surrounding participation in the Jewish War ca. A.D. 70.—D.J.H.

1440. M. Pucci ben Ze’ev, “New Perspectives on the Jewish-Greek Hostilities in Alexandria During the Reign of Emperor Caligula,” *JournStudJud* 21 (2, ’90) 227-235.

After noting two recent historical interpretations of the Jewish-Greek hostilities that broke out in Alexandria in A.D. 38, the article discusses (1) the extent to which responsibility for this pogrom can justifiably be assigned to the Greek proletariat abetted by nationalistic radical elements, and (2) the claim that the Alexandrian Jews constituted a political and social elite. Once it is admitted that socioeconomic differences within the Jewish community were both extensive and profound, a new interpretation of the events of A.D. 38 should ideally base itself on a sociological study, i.e. one that attempts to identify individual socioeconomic factors operating in the conflict, and distinguishes between the respective interests of the various social strata involved.—C.R.M.

1441. B.-Z. Rosenfield, “M‘mdw wpw‘lw šl rbn gmly’l lpny hlyktw lybnh (The Standing and Activities of Rabban Gamaliel Prior to His Move to Yavneh),” *Zion* [Jerusalem] 55 (2, ’90) 151-169.

Before his move to Yavneh Rabban Gamaliel maintained a school at Lod (Lydda), became a prestigious scholar, and grew wealthy, perhaps through the support of the Romans who sought a spiritual leader among the Jews as part of their policy of establishing a new order in Palestine. The relationship that would advance Gamaliel as a spiritual leader was the one that he cultivated with the sages in Lod, already the largest Jewish town shortly after A.D. 70, where the foremost scholars were his students. This was the background for his appointment as patriarch ca. A.D. 85.—D.J.H.

1442. A. Ruderman, “Was There a Fourth Temple?” *Jewish Bible Quarterly (Dor LeDor)* [Jerusalem] 19 (3, ’91) 206-208.

A tunnel and other remains from the Hasmonean Temple have recently been identified at the Temple Mount in Jerusalem. The “Third Temple” built by the Hasmoneans was the basis for the description in *m. Middot*, whereas Josephus described the “Fourth Temple” rebuilt by Herod the Great.—D.J.H.

1443. S. Safrai, “Master and Disciple,” *Jerusalem Perspective* [Jerusalem] 3 (6, ’90) 3-5, 13.

To understand the relationship between a 1st-century master and disciple one must appreciate the role of Torah in Jewish society and thought, and the general attitude toward education and Torah study.—D.J.H.

1444. S. Safrai, “Spoken Languages in the Time of Jesus,” *Jerusalem Perspective* [Jerusalem] 4 (1, ’91) 3-8, 13.

Latin was used by the Romans only for matters of army administration in Israel. Civil administration was conducted in Greek, and inscriptions written by non-Jews that have been found in Israel are in Greek. Although the Jewish inhabitants of Israel in Jesus’ time knew Aramaic and used it in their contacts with ordinary non-Jewish residents, Hebrew was their first or native language. In enlightened circles such as those of Jesus and his disciples, Hebrew was the dominant spoken language.—D.J.H.

1445. S. Schreiner, “Die Verbesserung der Welt, oder die Aufgaben des Menschen als Partner Gottes nach jüdischer Tradition,” *Orientierung* [Zurich] 55 (1, ’91) 8-11.

Drawing on biblical and rabbinic texts, the article discusses the Jewish concept of *tîqqûn ʿôlām* according to which human beings serve as God’s partners in the work of creation, preservation/conservation, and perfection/redemption of the world.—D.J.H.

1446. D. R. Schwartz, “On Some Papyri and Josephus’ Sources and Chronology for the Persian Period,” *JournStudJud* 21 (2, ’90) 175-199.

Long before the Wadi Daliyeh discoveries scholars who studied Josephus’ *Ant.* 11:297-347 suspected that there had been a second Sanballat in Alexander’s time, a descendant of the one of Nehemiah’s day (see Neh 13:28). Some believed Josephus with regard to the intermarriage as well, while others viewed the existence of a second Sanballat as the source of the confusion that caused Josephus to misdate by a century the intermarriage of Nehemiah’s day. The latter position is more likely in view of Josephus’ lack of knowledge about the chronology of the Persian period, his use of originally unlinked sources, and the historical probabilities. —D.J.H.

1447. L. Schwartz, “Talmudic Approaches to the Distribution of the Tax Burden,” *Jew QuartRev* 81 (1-2, ’90) 93-113.

The Babylonian Talmud deals with a number of cases involving public goods: the financing of a city wall, the contribution that caravan travelers pay toward hiring a guide, apportioning losses when robbers plunder a caravan or when a cargo is jettisoned at sea, and the communal obligation to billet soldiers. The talmudic approach to the distribution of the tax burden was pragmatic rather than theoretical. It kept charity and business law separate.—D.J.H.

1448. S. Schwartz, “The ‘Judaism’ of Samaria and Galilee in Josephus’s Version of the Letter of Demetrius I to Jonathan (*Antiquities* 13.48-57),” *HarvTheolRev* 82 (4, ’89) 377-391.

Josephus’ version of the letter of Demetrius I to Jonathan (*Ant.* 13:48-57; cf. 1 Macc 10:25-45) argues that the Samaritans and Galileans are Ἰουδαῖοι and so are properly obliged to use Judean law and revere the Judean Temple. This claim is (1) consistent with certain details in Josephus’ account in *Antiquities* 13 of the later Hasmonean conquest of Samaria, Peraea, and Galilee and (2) buttressed by the stories of Judeans and Samaritans in Egypt (13:62-79). That Josephus, writing about A.D. 90, should have needed to argue for the Judaism of Galilee and Peraea is remarkable; that he was inclined to argue the same for the despised Samaritans is no less so. These findings have important historical implications as well as significant consequences for our understanding of *Antiquities* as a whole.—C.R.M.

1449. G. Sed-Rajna, “L’interprétation du deuxième commandement dans la tradition juive,” *Vie Spirituelle* [Paris] 145 (694, ’91) 109-116.

The second commandment (Exod 20:4) concerns cultic images and seeks to conserve the purity of Jewish religion against polytheistic contaminations from contemporary societies. It does not prohibit all artistic work. This interpretation explains the biblical fascination with the tabernacle in the wilderness, the rabbinic interest in Solomon’s Temple, the artistic productions decorating the early synagogues, and other cases of Jewish art.—D.J.H.

1450. M. Sicker, "A Political Metaphor in Biblical and Rabbinic Literature," *Judaism* 40 (2, '91) 208-214.

Rabbi Hanina's dictum in *m. 'Abot* 3:2 reflects the view that without the constraining power of a stable government (even an oppressive Roman regime) social chaos would ensue. The saying's metaphor of swallowing up one's neighbor alive antedated Rabbi Hanina, and its use provides a literary link connecting ancient and modern exponents of traditional Jewish thought on fundamental questions of politics.—D.J.H.

1451. I. F. Stone, "How Much Does a Mitzvah Weigh?" *ConsJud* 42 (3, '90) 67-68.

The references to a light commandment (*miṣwâ qallâ*) in *m. Abot* 2:1 and 4:2 are imprecise and ambiguous. The commentary on "make a hedge around the Torah" in *'Abot deRabbi Nathan* 2 suggests that a *miṣwâ* is *qallâ* ("fragile, tender") when it is a private matter between the individual and God rather than a matter open to public view.—D.J.H.

1452. M. E. Stone, "New Discoveries Relating to the Armenian Adam Books," *Journ StudPseud* 5 ('89) 101-109.

The number of Armenian compositions dealing with Adam and Eve is substantially larger than was evident in 1981. The article describes three such texts in MS 9100 of the Maštoc' Matenadaran, Institute of Ancient Manuscripts, in Erevan, Armenia: *Adam Story 1, Adam Story 2,* and *Question.*—D.J.H.

1453. B. A. Taylor, "Evaluating Minority Variants Within Families of Greek Manuscripts," *BullIntOrgSeptCogStud* 23 ('90) 31-38.

Based on analysis of the Lucianic manuscripts of 1 Samuel, the article defines a variant as any reading of the family that is supported by less than half of the manuscripts in the family. Then it reflects on the process of evaluating family minority variants in the Septuagint.—D.J.H.

1454. J. Tromp, "Taxo, the Messenger of the Lord," *JournStudJud* 21 (2, '90) 200-209.

The figure of Taxo in *Assumption of Moses* 9 and the *nuntius* ("messenger" rather than "angel") in 10:2 are one and the same. Taxo's vindication consists of his elevation on high and of his eventual ordination there as a priest, whose first action is to avenge Israel on its enemies.—D.J.H.

1455. P. W. van der Horst, "Portraits of Biblical Women in Pseudo-Philo's *Liber Antiquitatum Biblicarum,*" *JournStudPseud* 5 ('89) 29-46.

The article focuses on striking cases of enlargement and embellishment of the roles of biblical women in ps.-Philo's *Biblical Antiquities:* Tamar, the daughters of Kenaz, Deborah, Jephthah's daughter, Eluma, and Hannah. Whether the author was a woman or not, at least he/she ascribed to women a greater and more important role in Israel's history than the Bible did.—D.J.H.

1456. K. van der Toorn and P. W. van der Horst, "Nimrod Before and After the Bible," *HarvTheolRev* 83 (1, '90) 1-29.

Van der Toorn (pp. 1-16) first suggests that the biblical Nimrod (Gen 10:8-12) was modeled after the Mesopotamian god Ninurta. Then van der Horst (pp. 16-29) investigates how the few biblical data have given rise to post-biblical haggadic developments by Philo, ps.-Philo, Josephus, the Targums, and the Talmud and Midrashim.—D.J.H.

1457. G. Veltri, "Zur traditionsgeschichtlichen Entwicklung des Bewusstseins von einem Kanon: die Yavneh-Frage," *JournStudJud* 21 (2, '90) 210-226.

The article first considers three aspects in the development of the OT canon: the existence of the biblical books, the recognition of their importance by the community, and the process of declaring the books canonical. Then it reviews the scholarly debate over the past thirty years regarding the role of the so-called synod of Yavneh in setting the OT canon. Finally it argues that *m. Yad.* 3:5 refers to the controversy about whether Canticles and Qohelet can "defile the hands."—D.J.H.

1458. G. Vermes, "Purity and the Pharisees," *Times Literary Supplement* [London] 11 January ('91) 19.

In *Jewish Law from Jesus to the Mishnah* (1990) E. P. Sanders criticizes commonly held views regarding the Pharisees and also J. Neusner's thesis about the Mishnah's philosophy. His conclusion that Jesus did not challenge the Mosaic Law and remained well inside the range of permitted Jewish behavior is indubitably correct. A. J. Saldarini in *Pharisees, Scribes and Sadducees in Palestinian Society* (1988) identifies the Sadducees as the governing class and the Pharisees and scribes as their "retainers." In *The Zealots* (1989) M. Hengel applies the term "Zealot" to all Jewish freedom-fighters of the 1st century in Palestine. —D.J.H.

1459. M. Washofsky, "The Study of Talmud and Halacha. A Survey of Some Recent Scholarship," *Journal of Reform Judaism* [New York] 38 (2, '91) 1-16.

This survey of the scientific study of the Babylonian Talmud and halakic literature highlights the means by which contemporary scholars chart the paths of Jewish legal development. These researchers demonstrate that halakah has a history that can be discerned and described with the aid of the scholarly methodologies of today's academy.—D.J.H.

1460. G. F. Willems, "Les psaumes dans la liturgie juive," *Bijdragen* 51 (4, '90) 397-417.

When rabbinic sources about the use of specific psalms in Jewish worship are examined, the following outline emerges: Sabbath Scripture readings (no psalms); weekly cycle (the psalm for each day, Psalms 145–150 for all the days); and the festival cycle (Hallel [113–118], the Great Hallel [136], psalms of ascent [120–134], tractate *Soferim,* other sources).—D.J.H.

1461. A. Zeron, "Pseudo-Philonic Parallels to the Inscriptions of Deir 'Alla," *VetTest* 41 (2, '91) 186-191.

The similarities between the Deir 'Alla inscriptions discovered in 1967 and ps.-Philo's *Biblical Antiquities* are so striking that one can suggest that ps.-Philo used his mosaic technique to interweave Deir 'Alla expressions and ideas in different parts of the work (e.g. in the sections on Balaam and Joshua, and in threats and curses).—D.J.H.

1462r. A. A. Barrett, *Caligula. The Corruption of Power* [*NTA* 34, p. 403; § 35-966r].
B. Levick, *Claudius* [*NTA* 34, p. 410; § 35-966r].

B. Baldwin, “Power corrupts—and absolute power is even nicer: new Lives of Caligula and Claudius reviewed,” *Ancient History Bulletin* [Calgary] 4 (6, ’90) 133-149.—Barrett is more successful in bringing out the complex human emotions and experiences of the emperor. But on their own terms both books are well done and important, and will be lasting contributions to the history of the early Roman empire. Above all, they are triumphant vindications of the art and science of imperial biography.—D.J.H.

1463. A. Billault, “L’inspiration des ’Εκφράσεις d’oeuvres d’art chez les romanciers grecs,” *Rhetorica* [Berkeley, CA] 8 (2, ’90) 153-160.

The ἐκφράσεις (“descriptions”) of works of art in Greek novels are the product of chance but nonetheless have verisimilitude and connections with the real world. They result from an aesthetic necessity that Lucian explains in Περὶ τοῦ οἴκου and Longus illustrates in the prologue to *Daphnis and Chloe*. For every artist the recognition of beauty presents a challenge. The artist’s own work is a response to that challenge. And as a work of beauty it too may give birth to other beautiful works.—D.J.H.

1464. K. M. Coleman, “Fatal Charades: Roman Executions Staged as Mythological Enactments,” *JournRomStud* 80 (’90) 44-73.

The term “fatal charades” refers to the (usually capital) punishment of criminals in a formal public display involving role-play set in a dramatic context. After reviewing the aims of the Roman penal system, the article demonstrates how public displays provided an opportunity to exact punishment, examines the evidence for these charades, and tries to explain their emergence in the early Roman empire (especially the latter half of the 1st century A.D.). —D.J.H.

1465. J. G. DeFilippo, “*Curiositas* and the Platonism of Apuleius’ *Golden Ass*,” *American Journal of Philology* [Baltimore, MD] 111 (4, ’90) 471-492.

After discussing *curiositas* in Apuleius’ *Golden Ass* primarily with respect to Lucius, the article examines some ideas and images in Plato’s *Republic* and *Phaedrus* that help to explain the Platonic origin of the theme of meddlesomeness (πολυπραγμοσύνη) and its association with Typhon. Then it considers Plutarch’s Platonist interpretation of Isiac religion and returns to Apuleius’ *Golden Ass* with remarks on the proper place of a Platonist reading in interpreting the novel. The Middle Platonist synthesis of Platonic philosophy and Isiac religion offered Apuleius a handy matrix of meaning-laden symbols and themes.—D.J.H.

1466. D. Fishwick, “Dio and Maecenas: The Emperor and the Ruler Cult,” *Phoenix* [Toronto] 44 (3, ’90) 267-275.

In the course of the celebrated speech that Dio put in the mouth of Maecenas the sage instructs Augustus in the delicate matter of ruler worship (52.35). In addition to the familiar topoi of political science and the commonplaces of figurative language the instruction is remarkable for two pieces of advice: Augustus is urged to forbid raising temples to himself and the production of gold or silver images to himself. Dio had Maecenas advocate a policy consistent with the one that Augustus laid down but abandoned by the later “absolutist” emperors.—D.J.H.

1467. E. P. Forbis, “Women’s Public Image in Italian Honorary Inscriptions,” *American Journal of Philology* [Baltimore, MD] 111 (4, ’90) 493-512.

One valuable source for determining public attitudes toward women is the corpus of thirty-two inscriptions erected publicly by cities and civic organizations throughout Italy in the first three centuries A.D. in honor of aristocratic and influential women. Instead of the devoted wife and mother immortalized in numerous tombstone inscriptions, the image of the wealthy and publicly generous benefactress predominates in honorary inscriptions. Female honorees are praised with a similar vocabulary (*merita, munificentia, liberalitas, beneficia, honestissima, honorificentissima, dignissima*) for the same types of public benefactions as male honorees are.—D.J.H.

1468. L. Foxhall, “The Dependent Tenant: Land Leasing and Labour in Italy and Greece,” *JournRomStud* 80 (’90) 97-114, plate 3.

Tenancies in the Roman world were complex, multifaceted relationships between two (or more) parties. Such relationships frequently had social and political aspects as well as legal and economic ones. After reviewing historical and legal approaches to the topic, the article discusses systems of exploitation in the Roman and modern Third Worlds, examines types of tenancy relationships (small and large scales), and reflects on the attractions of tenancy for tenants (access to power networks, access to agricultural inputs, reduction of risks and avoidance of hazards).—D.J.H.

1469. M. Griffin, “Claudius in Tacitus,” *ClassQuart* 40 (2, ’90) 482-501.

This investigation of the way in which Tacitus made use of Claudian material aims to demonstrate that he handled Claudius’ public remarks with far more finesse than Suetonius and that he used the complete and authentic imperial speeches, which were in his possession, to bolster both the good and the bad side of his portrait of Claudius. From improvement to sabotage, from sympathy to parody, the manipulation of the emperor’s arguments shows the same wide range of response to his words as Tacitus clearly felt toward the emperor himself. Whether or not his readers were persuaded by his portrait, they would certainly have been entertained.—C.R.M.

1470. S. J. Harrison, “The Speaking Book: The Prologue to Apuleius’ *Metamorphoses*,” *ClassQuart* 40 (2, ’90) 507-513.

The speaker of the prologue of Apuleius’ *Metamorphoses* cannot be Lucius, Apuleius, a combination of the two, or a notionally separate prologue-speaker but is rather the book itself, conceived as a personified physical object. The book that speaks its own preface was a device known to Latin poets well before the time of Apuleius and recognizable by his more alert ancient readers.—C.R.M.

1471. B. McLean, “On the Revision of Scapegoat Terminology,” *Numen* 37 (2, ’90) 168-173.

The Greek word φαρμακός has long been translated as “scapegoat” in studying human expulsion rituals in Athens, the Ionian colonies, and elsewhere. Invented by W. Tyndale, “scapegoat” has since been used to refer to the goat expelled on the Day of Atonement. That translation does not fit the Greek expulsion ceremonies, none of which involved a goat or had any genealogical connection with the Jewish cult. The term "scapeman" could be adopted to describe victims of the Greek rites.—D.J.H.

1472. E. A. Meyer, "Explaining the Epigraphic Habit in the Roman Empire: the Evidence of Epitaphs," *JournRomStud* 80 ('90) 74-96.

The production of epitaph inscriptions in the Roman empire rose over the 1st and 2nd centuries A.D. and fell in the 3rd. The epitaphs expressed the legal and moral relationship of heirship between deceased and commemorator. When Roman status was thought to be something worth having, the epitaph became a way of announcing citizenship. The link between Roman practice, the pursuit and acquisition of Roman status, and the desire to express that acquired status may provide a way of understanding the epigraphic habit as a whole.—D.J.H.

1473. D. Rokeaḥ, "T'qyṭws w'lwhy yśr'l (Tacitus and the God of Israel)," *Zion* [Jerusalem] 55 (3, '90) 265-268.

In book 5 of *Historiae* Tacitus commented favorably on the absence of images (*simulacra*) from Jewish worship and also described the God of Israel as a *numen*, thereby identifying him with the ancient Roman deities. Some of Tacitus' negative comments derive from a misunderstanding of Judaism. His general attitude may be described as a hostile misunderstanding of Judaism rather than blatant anti-Semitism.—D.J.H.

1474. J. L. Sebesta, "Textbooks in Greek and Latin: 1991 Supplementary Survey," *ClassWorld* 84 (3, '91) 207-213.

This survey includes those Greek and Latin textbooks as well as language and etymology textbooks published between November 1989 and December 1990, updating the 1990 full survey [§ 34-1479]. The section on the Greek NT contains seven entries.—D.J.H.

1475. S. J. Simon, "Women Who Pleaded Causes Before the Roman Magistrates," *ClassBull* 66 (3-4, '90) 79-81.

Valerius Maximus (8.3) related three examples of women—Maesia Sentia, Afrania, and Hortensia—who pleaded causes before Roman magistrates, despite the fact that women could not lawfully plead before the magistrates at Rome.—D.J.H.

1476r. L. A. Thompson, *Romans and Blacks* [*NTA* 34, p. 140].

F. M. Snowden, "*Romans and Blacks:* A Review Essay," *American Journal of Philology* [Baltimore, MD] 111 (4, '90) 543-557.—Thompson has presented little new evidence on Roman attitudes toward blacks; most aspects of his inquiry have been treated in earlier investigations. His conclusions, which not only read unwarranted negative attitudes into certain texts but also fail to give proper consideration to the total evidence relating to blacks in the Roman world, present a distorted view of the Roman attitude toward blacks.—D.J.H.

1477. D. F. Watson, "The New Testament and Greco-Roman Rhetoric: A Bibliographical Update," *JournEvangTheolSoc* 33 (4, '90) 513-524.

This supplementary bibliography [see § 33-980] pertaining to NT rhetoric lists articles and books under the following headings: ancient rhetorical theory—primary sources, the role of rhetoric in the Greco-Roman world, Greco-Roman rhetorical theory and its modern legacy, and the rhetoric of the NT (general; Gospels; Paul and Acts; Catholic epistles, Hebrews, Revelation).—C.R.M.

The Early Church

1478. B. DEHANDSCHUTTER, "A 'New' Text of the Martyrdom of Polycarp," *EphTheolLov* 66 (4, '90) 391-394.

This note collates the text of *Martyrdom of Polycarp* as preserved in codex Atheniensis 989, a Metaphrastic menologium dating from the 12th century not previously used for any text edition, against the edition included in Dehandschutter's *Martyrium Polycarpi* (1979). In general Atheniensis brings little variation to the known text.—C.R.M.

1479. M. DE JONGE, "Robert Grossteste and the Testaments of the Twelve Patriarchs," *JournTheolStud* 42 (1, '91) 115-125.

Grossteste had *Testaments of the Twelve Patriarchs* brought from Greece to England and translated it into Latin in 1242. He used the work not for missionary purposes but rather to make clear to Jews and all who opposed orthodoxy that salvation can only be expected from Christ and the true church that obeys Scripture.—D.J.H.

1480. M. FRANZMANN, "The wheel in Proverbs xx 26 and Ode of Solomon xxiii 11-16," *VetTest* 41 (1, '91) 121-123.

Odes of Solomon 23:11-16 describes the action of a wheel that receives a letter (the thought/will of the Lord) sent from the height and thereafter causes some destruction. The text has two connections with Prov 20:26: the agricultural setting and activity of the wheel, and the concept of king/kingdom/government.—D.J.H.

1481. P. GRECH, "The Daily Life of Second Century Christians," *MelTheol* 41 (2, '90) 87-96.

This reflection on the situation of the church in the 2nd century considers its contact with the pagan world, stumbling blocks to its spread, Christian preachers and healers, church officers, the social standing of Christians, etc.—C.R.M.

1482. R. A. GREER, "Reckonings in the Study of the Ancient Church," *AnglTheolRev* 73 (2, '91) 234-239.

Part of the confusion in defining patristics springs from the fact that it appears in practice as a sub-field of either theology, NT studies, or ancient history. Though students find patristic theology difficult, the field can exercise an integrative role in theological education as recent works by P. Brown, R. Wilken, and others show.—D.J.H.

1483. P. HENNE, "Le péché d'Hermas," *RevThom* 90 (4, '90) 640-651.

The sins of Hermas and his children are evoked in three texts at the beginning of *Shepherd of Hermas*. Hermas is accused of impurity in thought (*Vis.* 1.1.1–2.4) and of negligence in his family affairs (1.3.1-4; 2.2.2–3.4). These three texts exalt the divine mercy and the communitarian dimensions of penitence and of salvation. Hermas appears as a convert still attracted by the charms of the ambient paganism.—D.J.H.

1484. C. Kannengiesser, "The Future of Patristics," *TheolStud* 52 (1, '91) 128-139.

Characterizing the 20th-century patristic revival [see § 34-983] are two main features: the sheer comprehensiveness of the discipline (allowing scholars to define patristics in a new way marked essentially by academic professionalism), and its expanded social dimension (allowing patristics to break out of its former clerical and theological ghetto and to extend its appeal to new categories of scholars). Patristic academia is participating in a broad recovery of Western foundations and becoming an important hermeneutical source. Possible openings in future patristic research include questions concerning the Bible as received in the ancient traditions of Christianity, interpreting the nature of Christian origins, and issues raised by contemporary women's studies.—D.J.H.

1485. H. Kruse, "Die 24. Ode Salomos," *Oriens Christianus* [Wiesbaden] 74 ('90) 25-43.

After presenting in parallel columns the Syriac text and a German translation of *Odes of Solomon* 24, the article provides a verse-by-verse commentary and offers general observations on the theme, method, and origin. Bar-Daisan was most likely the author of *Odes.*—D.J.H.

1486. M. Mees, "Das Christusbild des ersten Klemensbriefes," *EphTheolLov* 66 (4, '90) 297-318.

This investigation of the Christology in *1 Clement* first considers the portrayal of Christ as the uniquely chosen one of God. Next it discusses Christ as the Suffering Servant of God with reference to Isaiah 53 and Psalm 22, the blood of Christ, Rahab, the sacrifice of Isaac, and Jesus' resurrection. Then it focuses on Christ the high priest from the beginning, with particular attention to the similarities and differences with Hebrews. Finally it deals with Christ as the Lord who will come again.—D.J.H.

1487. S. E. Robinson, "The Testament of Adam: An Updated Arbeitsbericht," *Journ StudPseud* 5 ('89) 95-100.

The value and antiquity of *Testament of Adam* have been improperly assessed by most modern scholars. It was probably written in the 3rd century A.D. in Syriac by a Christian who employed older Jewish traditions.—D.J.H.

1488. P. Rousseau, "The Development of Christianity in the Roman World: Elaine Pagels and Peter Brown," *Prudentia* [Auckland, New Zealand] 22 (2, '90) 49-70.

What Pagels in *Adam, Eve, and the Serpent* (1988) and Brown in *The Body and Society* (1988) represent is a historiography of risk that enables the more cautious and less imaginative among us to build a broader and more secure picture, following in the new directions they suggest. By bringing together Pagels's emphasis on how texts were used with social and political effect and Brown's focus on the changing definitions of the human person among Christians we should be able to pursue a study of how Scripture was publicly interpreted so as to develop a new pattern of interaction between individuals and society.—D.J.H.

1489. J. van Amersfoort, "Tatianus en de Nederlanden. De invloed van het Diatessaron op enige Middelnederlandse levens van Jezus (Tatian and the Netherlands)," *Ned TheolTijd* 45 (1, '91) 34-45.

Tatian's Diatessaron exercised influence on medieval Dutch "Lives of Jesus" such as *Vanden Levene ons Heren* and *Dat lyden ende die passie ons Heren Jhesu Christi.* The article first discusses some remarkable parallels in word-order between these "Lives of Jesus" and the versions of the Diatessaron (especially the medieval Dutch). Then it calls attention to passages where the text of the Lives agrees with the Diatessaron.—D.J.H.

1490. L. van Kampen, "*Acta Andreae* and Gregory's *De miraculis Andreae*," *VigChrist* 45 (1, '91) 18-26.

The stories in the Coptic fragment of *Acts of Andrew* and Gregory's *De miraculis Andreae* 18 are not analogous. Parallels exist between the story in the Coptic fragment and the Greek *Martyrium*, and between the Greek *Acts of Andrew* and Gregory's *De miraculis Andreae* 34-36. But the parallels tell us little about the original *Acts of Andrew*. Gregory's story confuses rather than clarifies; the Coptic fragment gives too little information on crucial points. Unless new textual evidence is discovered, we shall have to regard the *Acta Andreae graeca*, edited by J.-M. Prieur, as "the" *Acts of Andrew*.—C.R.M.

1491. J. Verheyden, "The Flight of the Christians to Pella," *EphTheolLov* 66 (4, '90) 368-384.

The article examines the evidence for C. Koester's view [§ 33-986] that the flight of Christians to Pella before or during the Jewish War against Rome (A.D. 66-70) recalls actual 1st-century events. Thus it discusses the implicit references (Lk 21:20-24; ps.-Clementine *Rec.* 1.37, 39), the source of Eusebius' *Hist. eccl.* 3.5.3, Epiphanius' witness, and *Hist. eccl.* 3.5.3. It concludes that the tradition cannot be traced back beyond the witness of Eusebius, and that the accounts of Epiphanius rely on Eusebius. Thus *Hist. eccl.* 3.5.3 is not to be dealt with in terms of a historical event.—C.R.M.

Early Church, § 35-1213.

Gnosticism

1492. B. Glazer, "The Goddess with a Fiery Breath: The Egyptian Derivation of a Gnostic Mythologoumenon," *NovTest* 33 (1, '91) 92-94.

The mythologoumenon of Zoe's battle against the evil archons in *On the Origin of the World* and *Hypostasis of the Archons*, and especially her use of a fiery breath (*Hypostasis* 95:5-13), resembles the description of certain Egyptian goddesses who vanquish antagonists in the netherworld.—C.R.M.

1493. R. Kasser, "Le sixième et le septième chants de Thôm le Manichéen," *RevHist PhilRel* 70 (4, '90) 421-432.

The article first describes the composition and aims of two international projects currently at work on the Manichaean Coptic library of Médinet Madi. Then it presents French translations of and brief comments on the sixth and seventh songs of Thomas [see § 35-995] previously available to non-Coptic readers only in English and German versions of the Manichaean psalms.—C.R.M.

1494r. B. Layton (ed.), *Nag Hammadi Codex II*,2-7 [*NTA* 34, pp. 134-135].

G. Quispel, *VigChrist* 45 (1, '91) 78-87.—After describing the presentation of these volumes as magnificent, the article criticizes some translations as anachronistic and faulty.

Next focusing on *Gospel of Thomas* it calls attention to remarkable omissions among the testimonia and takes issue with H. Koester's positions on the origin of the work. Then it distinguishes three different layers in *Gospel of Thomas* and concludes that like *Acts of Andrew* it is an encratite writing of the 2nd century A.D. with some gnostic elements.—D.J.H.

1495. M. W. MEYER, "The Beginning of the Gospel of Thomas," *Semeia* 52 ('90) 161-173.

The internal evidence for the beginning of *Gospel of Thomas* places the text in the *Gattung* of collections of sayings. By means of a series of specifications in the incipit (". . . secret sayings . . . the living Jesus spoke . . . Didymos Judas Thomas recorded") the text calls attention to the enigmatic character of the sayings and the authoritative status of the speaker. The first two sayings then explicate the way in which the reader will penetrate and assimilate the hidden wisdom of the sayings and thus attain life. This internal evidence corresponds to the external evidence of wisdom collections from ancient Near-Eastern, Jewish, and Greco-Roman antiquity.—C.R.M.

1496. A. PASQUIER, "Étude de la théologie du nom dans le traité gnostique d'Eugnoste à partir d'un fragment de Valentin," *Muséon* 103 (3-4, '90) 205-214.

On the doctrine of the "name" there is a close relation between *Eugnostos* and the Valentinian fragment in Clement of Alexandria's *Stromata* 4.89.6–90.1. After explaining the Valentinian fragment's teaching about the "name," the article focuses on *Eugnostos* with reference to the model of divinity, the deficiency, and the manifestation of the name (85:21–88:3).—D.J.H.

1497. S. J. PATTERSON, "Sources, Redaction and *Tendenz* in the *Acts of Peter and the Twelve Apostles* (NH VI, 1)," *VigChrist* 45 (1, '91) 1-17.

This reading of *Acts of Peter and the Twelve Apostles* attends both to the details of the text as well as to its overall structure and story. It first reviews the narrative, rehearses some problems with respect to its literary continuity, and surveys various solutions for the odd narrative shifts of the text. Then, after some methodological observations, it proposes that the document was formed by combining and adapting episodes from three originally distinct sources. Finally it suggests how a redactor assembled the text and why it was put together in precisely this manner.—C.R.M.

1498. W. R. SCHOEDEL, "A Gnostic Interpretation of the Fall of Jerusalem: The First Apocalypse of James," *NovTest* 33 (2, '91) 153-178.

This study of *First Apocalypse of James* (NHC V,*3*) inquires why it is that James, the brother of Jesus and protagonist of Jewish Christianity, was selected by the author to serve as a bearer of gnostic revelation to the world. It first examines A. Böhlig's arguments for a Jewish-Christian background to *1 Apoc. Jas.* and judges them to be weak at best. Next it reviews P. Perkins's idea of James as an anti-catholic protagonist but warns that this does not exhaust the value that James had as a figure in the exploration of the meaning of Christianity for gnostics. Finally, as a more correct and complete answer to the question, it proposes that the author of *1 Apoc. Jas.* saw possibilities in the figure of James the Just—James as the Lord's brother, James as martyr, and James as harbinger of the fall of Jerusalem—that were closed to his catholic counterparts.—C.R.M.

1499. D. M. Scholer, "Bibliographia gnostica: Supplementum XIX," *NovTest* 32 (4, '90) 349-373.

The nineteenth supplement [see § 34-1498] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) contains 165 items published in 1989 as well as earlier items that had not been included previously. Entries appear under four main headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library.—C.R.M.

1500. J. D. Turner, "The Figure of Hecate and Dynamic Emanationism in *The Chaldean Oracles*, Sethian Gnosticism, and Neoplatonism," *SecondCent* 7 (4, '89-'90) 221-232.

Barbelo's triad of attributes in *Apocryphon of John* (foreknowledge, imperishability, eternal life) is conceptually very close to the triad existence, vitality, and mentality found in the Allogenes group of Sethian gnostic treatises (*Allogenes, Zostrianos, Three Steles of Seth*) and to the triad existence, life, and intellect of the Neoplatonists and the *Chaldaean Oracles*. This essay explores the relationships of triadic figures to one another, in particular the Sethian triadic figures of the Triple Powered One and Barbelo, and the triadic figure of Hecate in the *Chaldaean Oracles*. Each of these figures in varying degrees (1) is equated with the triad existence, life, and intellect, (2) tends to be regarded as having doubles or cognates elsewhere in the scale of being, and (3) performs an intermediary function in the process of the generation of the transcendent world.—C.R.M.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

P. Barnett, *Behind the Scenes of the New Testament* (Downers Grove, IL: InterVarsity, 1990, paper $11.95) 247 pp., 17 maps, 6 tables. Bibliographies. LCN: 90-45492. ISBN: 0-8308-1329-2.

Barnett, author of *Is the New Testament History?* (1986) and now bishop of North Sydney in Australia, contends that the NT is based on solid historical data and seeks to tell that story as simply as possible. Thus he treats Bethlehem, Nazareth, Jesus' movements and teachings from Nazareth to Jerusalem, why Jesus was remembered, Jerusalem between Jesus and Paul, Jerusalem to Antioch (A.D. 34-37), the decade of the two missions (A.D. 47-57), the decade of crisis at Jerusalem and Rome (A.D. 60-70), the Gospels, and Patmos.

C. R. Blaisdell (ed.), *Conservative, Moderate, Liberal. The Biblical Authority Debate* (St. Louis, MO: CBP Press, 1990, paper $14.95) xix and 136 pp. LCN: 90-20414. ISBN: 0-8272-0455-8.

Prepared for a conference held in 1989 at Christian Theological Seminary in Indianapolis, IN, this volume presents papers by W. C. Placher on issues and models for the nature of biblical authority from recent theology, J. W. Cottrell on the nature of biblical authority viewed from a conservative perspective (with a liberal response by B. S. Blaisdell and a moderate response by G. Tate), D. M. Scholer on the nature of biblical authority viewed from a moderate perspective (with a conservative response by R. D. Land and a liberal response by C. W. Allen), L. Johnson on the authority of the NT in the church (with a conservative response by J. O. Hosler and a moderate response by G. Tooze), and E. A. Towne on the future of biblical authority and the implications for public policy issues. C. R. Blaisdell has provided an eleven-page preface.

P. C. Bori, *L'interprétation infinie. L'herméneutique chrétienne ancienne et ses transformations*, trans. F. Vial, Passages (Paris: Cerf, 1991, paper 120 F) 145 pp. Indexed. ISBN: 2-204-04156-4.

The French version of *L'interpretazione infinita. L'ermeneutica cristiana antica e le sue trasformazioni* [*NTA* 34, p. 234].

R. Brown, *The Bible Book by Book* (London: Marshall Pickering, 1990, paper $11.95) 256 pp. ISBN: 0-551-02054-7. Distributed in the USA by Zondervan.

Brown, formerly principal of Spurgeon's College in London and now senior minister of Victoria Baptist Church in Eastbourne, first discusses the story of the Bible, its structure, geography, writing, transmission, message, influence, and study. Then he provides for each OT and NT book a brief introduction and a survey of content.

R. K. Brown and P. W. Comfort, *The New Greek-English Interlinear New Testament* (Wheaton, IL: Tyndale House, 1990) xiv and 913 pp. LCN: 90-70993. ISBN: 0-8423-1213-7.

The Greek text presented in this volume is the one contained in *The Greek New Testament* (corrected 3rd ed., 1983) and *Novum Testamentum graece* (26th ed., 1979). The accompanying interlinear English version provides a basic, word-for-word, literal rendering of the Greek text. Textual and translational notes appear at the foot of the pages. The margins contain the corresponding texts according to the New Revised Standard Version. Brown and Comfort worked as translators, and J. D. Douglas served as editor.

L. de Benoit, *Bâtissez votre bibliothèque. Bibliographie annotée dans une perspective évangélique* (St.-Légier: Emmaüs, 1991, paper 22 SFr) 239 pp. Indexed. ISBN: 2-8287-0040-2.

Developed from a series of bibliographic articles published in *Ichthus,* this annotated bibliography of basic works in religious studies has been chosen with particular attention to evangelical and Francophone readers. The material appears under nine headings: general works; Bible; doctrine; ethics, practical questions; Christian education, youth; mission, evangelization, revivals; world religions; responses; and edification, miscellany. The section on the Bible is divided into nine sections: bibliographies; Bibles; dictionaries, concordances, synopses; biblical languages; introductions; archaeology, history, and geography; commentaries; biblical theology and special studies; and translation and diffusion.

Eastern Great Lakes and Midwest Biblical Societies Proceedings, vol. 10, ed. T. Callan (Buffalo, NY: EGLMBS, 1990, paper $8) iii and 264 pp.

The papers most pertinent to NT studies in this volume [see *NTA* 34, p. 376] are by Callan on Paul and the golden calf, D. L. Barr on the reader in/of Revelation, K. Blessing on the pigs in the story of the legion of demons, P. Thimmes on the biblical sea-storm type-scene, J. P. Bercovitz on Paul and Thessalonica, P. W. Macky on Paul's four windows on the eschaton, E. Waller on the rhetorical structure of 2 Cor 6:14–7:1, A. J. Dewey on G. Smiga's work on Paul, B. Fiore on invective in Romans and Philippians, G. S. Holland on "anti-Judaism" in Romans, C. N. Jefford on an ancient witness to the apostolic decree in Acts 15, J. V. Kozar on the function of Elizabeth in Lk 1, J. A. H. Reeves on the sociopolitical perspective of Lk-Acts (apology, threat, or new "way"), W. L. Schutter on Lk 12:11-12/21:12-15 and the composition of Lk-Acts, and C. L. Stockhausen on Luke's stories of the ascension.

Faith and History. Essays in Honor of Paul W. Meyer, ed. J. T. Carroll, C. H. Cosgrove, and E. E. Johnson, Scholars Press Homage Series (Atlanta: Scholars Press, 1990, $49.95) viii and 377 pp., frontispiece. Bibliography. LCN: 90-25259. ISBN: 1-55540-383-2.

The twenty-two articles in honor of Professor Meyer are by Carroll on Jesus and early Christian eschatology, B. B. Scott on the birth of the reader in Mt, K. A. Plank on the human face of otherness in Mt 1:18-25, D. M. Smith on Jesus and the Synoptics in light of the question of faith and history, J. C. Beker on Meyer's commentary on Romans, L. H. Silberman on Paul's midrash in Romans 4, W. A. Meeks on trusting an unpredictable God according to Romans 9–11, L. E. Keck on whether Rom 15:4 is an interpolation, Johnson on the wisdom of God as apocalyptic power, W. J. Harrelson on death and victory in 1 Cor 15:51-57 and the transformation of a prophetic theme, J. L. Martyn on the covenants of Hagar and Sarah, B. R. Gaventa on apostles as babes and nurses in 1 Thess 2:7, D. M. Hay on Job and the problem of doubt in Paul, J. P. Sampley on faith and its moral life (individuation in Paul's thought-world), K. Froehlich on Rom 8:1-11 in medieval interpretation, J. D. Godsey on Christian faith's partnership with history, Cosgrove on the salvation of Jesus (the destiny of the kingdom in history), E. Schweizer on what we mean when we say "God sent his Son," C. P. Price on revelation as our knowledge of God, P. S. Minear on inclusive language and biblical authority, O. Cullmann on pluralism and unity in the NT, and W. Dietrich on Calvin's scriptural ethical monotheism. Also included are a photograph of the honoree, an eight-page appreciation of him by Cosgrove, a list of his publications and doctoral dissertations directed by him, and a *tabula gratulatoria.*

B. M. Fanning, *Verbal Aspect in New Testament Greek,* Oxford Theological Monographs (Oxford: Oxford University Press, Clarendon Press, 1990, $105) xiv and 471 pp. Bibliography. Indexed. LCN: 89-38663. ISBN: 0-19-826729-0.

The slightly revised version of a doctoral dissertation directed by G. B. Caird and J. Ashton and accepted in 1987 by the faculty of theology in the University of Oxford, this investigation of verbal aspect in NT Greek first deals with the definition of verbal aspect ("reflects the focus or viewpoint of the speaker in regard to the action or condition which the verb describes"), the meaning of verbal aspects in NT Greek, and the effect of inherent meaning and other elements on aspectual function. Then it focuses on specific areas of usage, including aspect in the indicative mood, in commands and prohibitions, and in other non-indicative forms of the verb. Fanning, professor of NT at Dallas Theological Seminary, concludes that understanding verbal aspect requires a grasp of both the basic meanings of the aspects (definition level) and their function in combination with other linguistic and contextual features (function level).

D. FOUILLOUX ET AL., *Dictionnaire culturel de la Bible* (Paris: Cerf, 1990, 95 F; Paris: Nathan) 304 pp. Illustrated. Bibliographies. Indexed. ISBN: 2-204-04028-2 (C), 2-09-188100-7 (N).

Intended for students not familiar with the biblical roots of Western culture, this volume provides basic information about the content of the Bible, a dictionary of biblical persons and terms (Aaron, Abel, Abner . . . adorer, adultère, agapes, etc.), appendixes about the Bible's influence (in literature, plastic arts, music, and cinema), a chronological table, and various indexes. The articles contain brief explanations of the biblical data along with indications of cultural influence (in proverbs, literature, etc.). The volume was prepared by Fouilloux, A. Langlois, A. Le Moigné, F. Spiess, M. Thibault, and R. Trébuchon.

P. GIBERT, *Le récit biblique de rêve. Essai de confrontation analytique,* PROFAC Série Biblique 3 (Lyon: PROFAC, 1990, paper) 124 pp. Bibliography. ISBN: 2-85317-041-1.

Based on lectures given in 1988-89 at the Université Catholique de Lyon, this volume discusses modern theories of dream interpretation (S. Freud, S. Resnik, H. Segal), dream narratives in the OT (Gen 28:11-22; 37:2-11; 40:5-19; 41:1-40; Judg 7:9-15; 2 Macc 15:12-16; etc.), and NT dream accounts (Mt 1:20-24; 2:13; 2:19-23; Acts 16:9-10; 18:9-11).

E. R. GOODENOUGH, *Goodenough on the Beginnings of Christianity,* ed. A. T. Kraabel, Brown Judaic Studies 212 (Atlanta: Scholars Press, 1990, $54.95) xxv and 187 pp., 2 plates. Bibliography. Indexed. LCN: 90-38390. ISBN: 1-55540-503-7.

This volume presents Goodenough's articles on the pseudo-Justinian *Oratio ad Graecos* (1925), the fundamental motif of Christianity (1940), John as a primitive Gospel (1945, with a response by R. P. Casey and a reply by Goodenough), the inspiration of NT research (1952), religious aspirations in the age of Diocletian (1953), the Bosporus inscriptions to the Most High God [§ 1-456], an early Christian bread stamp [§ 9-371], the perspective of Acts (1966), and Paul and the Hellenization of Christianity (1968, with Kraabel). Also included are a supplement to Goodenough's bibliography, a preface by Kraabel, and a memorial note by M. Smith.

G. HANSSON (ED.), *Bible Reading in Sweden. Studies related to the translation of the New Testament 1981,* Acta Universitatis Upsaliensis, Psychologia et Sociologia Religionum 2 (Uppsala: Uppsala University, 1990, paper) 169 pp., 5 figs., 45 tables. Bibliographies. ISBN: 91-554-2541-0. Distributed by Almqvist & Wiksell International, Stockholm.

The nine articles in this volume deal with various aspects of the production, distribution, and use of the new Bible translation in Swedish: E. Arvidsson on the Swedish Bible Society and Project NT 81, C. Åsberg on the Swedish Bible Commission and Project NT 81, T. Pettersson on the Holy Bible in secularized Sweden, J. Straarup on Swedish Bible readers (a nucleus and its maintenance), G. Gustafsson on views about the Bible among preachers and their listeners (the communication situation), Gustafsson on the use of the new Bible translation in public and private religious life, Hansson on reading and understanding the Bible, C. Svensson on the Bible and the real reader (world view and interpretive strategies), and P.-A. Forstorp on receiving and responding (ways of taking from the Bible).

In medio ecclesiae. Miscellània en homenatge al Prof. Dr. Isidre Gomà I Civit, ed. J. Rius-Camps, J. Sánchez Bosch, and S. Pié i Ninot, Revista Catalana de Teologia 14 (Barcelona: Facultat de Teologia de Catalunya, 1989, paper) 578 pp., plate, 11 figs.

The forty-eight articles in this *Festschrift* honoring Professor Gomà I Civit deal with topics in the OT, Judaism, the NT, theology, church history, and liturgy. Articles of interest to NT scholars include E. Cortès on love of study in ancient rabbinic literature, J. Ribera Florit on the resurrection of the dead according to ancient Jewish targumic tradition, S. Muñoz Iglesias on *dĕraš* in Mt 1–2, J. O'Callaghan on the text of Mt 19:20-21, A. Vicent Cernuda on the intention of ἐν γαστρί in Lk 1:31, P. R. Tragan on Jn 15:1-2 as evidence of an ancient ecclesiology, Rius-Camps on three summaries in Acts (2:41-47; 4:32–5:16; 19:11-19), R. Trevijano on the Mother of Jesus in *Gospel of Thomas*, N. Calduch Benages on the term ἄφεσις in the Greek papyri and the NT, G. Mora on the reign of God as a key concept in the beatitudes, J. M. González Ruiz on parallels in Markan and Pauline theologies, and Sánchez Bosch on Jesus Christ in the Pastoral epistles. A photograph of the honoree and a personal appreciation of him by Sánchez Bosch are included.

T. W. JENNINGS (ED.), *Text and Logos. The Humanistic Interpretation of the New Testament*, Scholars Press Homage Series (Atlanta: Scholars Press, 1990, $69.95) xvi and 306 pp. Bibliographies. LCN: 90-41203. ISBN: 1-55540-508-8.

Prepared in honor of H. W. Boers on his 60th birthday, the seventeen articles in this volume are by D. Lührmann on R. Bultmann and the history-of-religions school, W. A. Beardslee on ethics and hermeneutics, W. Vorster on the function of metaphoric and apocalyptic language about the unobservable in Jesus' teaching, S. J. Kraftchick on why the rhetoricians rage, D. Patte on "love your enemies" and "woe to you, scribes and Pharisees," W. Merritt on the angel's announcement in Lk 1 from a structuralist perspective, D. Hellholm on the prologue of John's apocalyptic letter, B. C. Lategan on implications of Heb 2:5-15 for a contextual theology, L. Schottroff on social historical feminist interpretation of Paul's understanding of sin and freedom, L. Hartman on whether the crucified Christ is the center of a NT theology, H. D. Betz on the problem of the Christology of the Sermon on the Mount, H. Weder on the foundations of the interpretation of the Law in the Sermon on the Mount, Jennings on the martyrdom of the Son of Man, R. C. Tannehill on Paul outside the Christian ghetto in Acts, J. C. Beker on the Pastorals ("Paul and we"), J. Delorme on the "gospel" according to Mk 1:14-15, and D. Sölle on loving Bach in a world of torture. Also included are Jennings's introduction to humanistic interpretation and an annotated bibliography of Boers's published works.

G. JONES, *Bultmann. Towards a Critical Theology* (Cambridge, UK: Polity, 1991; Oxford—Cambridge, MA: Blackwell, $44.95) viii and 219 pp. Bibliography. Indexed. ISBN: 0-7456-0697-0.

Based on a doctoral dissertation directed by R. Williams and others and accepted by the University of Oxford, this volume seeks to highlight the integrity and cohesion that characterize R. Bultmann's theology, giving particular attention to its phenomenological and hermeneutical aspects. After a fourteen-page introduction, it deals with Christology (the question of the historical Jesus), the human question (ontology and history), the move through phenomenology to faith, the hermeneutical heritage, and the critical reception. Jones concludes by drawing out the ethical imperatives of Bultmann's theology.

A. KUEN, *Soixante-six en un. Introduction aux 66 livres de la Bible* (St.-Légier: Emmaüs, 1991, paper 24 SFr) 292 pp. Bibliography. ISBN: 2-8287-0041-0.

This brief introduction to the sixty-six books of the OT and the NT provides basic information about the origin, structure, and theological message of each biblical writing. It does so with reference to the following questions: Who? Where? To whom? When? Why? What? How? There are also sections devoted to larger units within the Bible: the NT as a whole, the Gospels, the epistles, etc.

A. Loades (ed.), *Feminist Theology. A Reader* (London: SPCK, 1990, paper £9.99; Louisville, KY: Westminster/Knox, paper $16.95) xi and 340 pp. Bibliography. Indexed. LCN: 89-77155. ISBN: 0-281-04450-3 (SPCK), 0-664-25129-3 (W/K).

The twenty-two articles in this anthology appear under three headings: biblical tradition and interpretation (seven), Christian history and tradition (eight), and practical consequences (seven). The articles most pertinent to biblical studies are by R. Page on E. C. Stanton's *The Woman's Bible* (1987), P. Trible on feminist hermeneutics and biblical studies (1982), T. Craven on tradition and interpretation in the book of Judith (1983), N. Slee on parables and women's experience [§ 28-905], S. Ringe on a Gentile woman's story in Mk 7:24-30 and Mt 15:20-28 (1985), E. Schüssler Fiorenza on Romans 16 and the reconstruction of women's early Christian history [§ 31-728], A. West on sex and salvation according to 1 Cor 6:12–7:39 [§ 32-753], and K. Armstrong on *Acts of Paul and Thecla* (1986).

A. Marshall, *The NRSV-NIV Parallel New Testament in Greek and English* (Grand Rapids: Zondervan, 1990, $27.95) xxiv and 753 pp. ISBN: 0-310-53550-6.

This volume presents in the center of the pages the Greek text of the NT according to the 21st edition of E. Nestle's *Novum Testamentum graece* along with Marshall's literal interlinear translation into English [see *NTA* 30, p. 90]. It also provides the NRSV text with notes in the left-hand columns and the NIV text with notes in the right-hand columns. Also included are introductions to Marshall's interlinear text and translation, the NRSV (by B. M. Metzger), and the NIV.

M. M. Morfino, *Leggere la Bibbia con la vita. La lettura esistenziale della Parola: un aspetto comune all'ermeneutica rabbinica e patristica* (Magnano: Qiqajon, 1990, paper 20,000 L) 192 pp. Bibliography. ISBN: 88-85227-22-8.

This volume first outlines the steps involved in an existential reading of Scripture: exegesis, cultural actualization, and existential actualization. Then it explains the basic principles of Hebrew hermeneutics: Scripture as an "infinite" word, the two aspects of midrash (halakah and haggadah), explicit and implicit midrash, the historical origins of midrash, biblical midrash, rabbinic midrash, etc. Finally it shows that rabbinic and patristic hermeneutics both stress the value of "good" deeds as a premise for a correct hermeneutical methodology and recognize the importance of humility, conversion/asceticism, prayer, and love in biblical interpretation.

R. A. Muller, *The Study of Theology. From Biblical Interpretation to Contemporary Formulation,* Foundations of Contemporary Interpretation 7 (Grand Rapids: Zondervan, 1991, paper $16.95) 237 pp. Bibliography. Indexed. LCN: 90-39919. ISBN: 0-310-41001-0.

Muller, professor of historical theology at Fuller Theological Seminary in Pasadena, CA, discusses the hermeneutical implications of the fourfold theological curriculum—biblical, historical, systematic, and practical theology, presents a case for its structure, and argues the essential unity of the disciplines in the service of the church. After considering issues and problems in the study of theology, he deals with the biblical and historical foundations of the theological disciplines, the contemporary statement and practice of the theological disciplines, and the unity of theological discourse. He seeks to show that the fourfold model is an interpretive structure that leads from the exegetical disciplines to theological formulation.

The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books. New Revised Standard Version, ed. B. M. Metzger and R. E. Murphy (New York: Oxford University Press, 1991, $37.95) 2,148 pp., 14 maps. Indexed. ISBN: 0-19-528356-2.

The first edition of the annotated Revised Standard Version was described in *NTA* 7, p. 132; the supplement devoted to the OT Apocrypha was noticed in *NTA* 9, p. 447. This edition contains the text of the New Revised Standard Version [*NTA* 35, p. 233] along with general articles, introductions and notes for all the biblical books (including the OT Apocrypha), and maps. The NT books have been revised by Metzger (Gospels, Acts, Revelation),

J. Reumann (Romans, 1–2 Corinthians, Galatians), W. A. Beardslee (Ephesians, Colossians, 1 Thessalonians through Philemon), and P. Perkins (Hebrews, catholic epistles). An edition without the OT Apocrypha is available for $34.95; an edition of the OT Apocrypha alone is available for $14.95.

G. Noller, *Metaphysik und Theologische Realisation. Das Ende der metaphysischen Grundstellung der Neuzeit und die Neubesinnung auf die theologische Wirklichkeit der Bibel* (Zurich: Theologischer Verlag, 1990, paper 22 SFr) 156 pp. Bibliography. ISBN: 3-290-10104-5.

The approach of "theological realization" explained in this volume takes over modern developments in science, culture, and technical fields but understands them in light of the theological exposition of the Bible. The volume first discusses the end of modern metaphysics and the relativizing of the basic metaphysical concepts. Then it considers the metaphysics of modernity and Protestant theology. Finally it illustrates the theological realization of biblical content with reference to creation, Jesus as Son of God, resurrection, and miracle.

Nuovo Testamento. Greco e Italiano, ed. A. Merk and G. Barbaglio (Bologna: Dehoniane, 1990, 50,000 L) xlvi and 1,710 pp. ISBN: 88-10-80672-7.

This volume presents on facing pages the Greek NT according to the 1984 edition of Merk's text and a critically revised version of the Italian translation issued by the Conferenza Episcopale Italiana (1971). Also included are the critical apparatus for Merk's edition as well as an apparatus explaining in Italian the most important textual variants.

M. A. Powell, *What Is Narrative Criticism?,* Guides to Biblical Scholarship, New Testament Series (Minneapolis, MN: Fortress, 1990, paper $7.95) xi and 125 pp. Bibliography. LCN: 90-13863. ISBN: 0-8006-0473-3.

This non-technical presentation of the principles and procedures of narrative criticism first distinguishes literary criticism from historical criticism and explains various modes of literary criticism (structuralist, rhetorical, reader-response, and narrative). Then it describes, analyzes, and illustrates the categories that narrative criticism employs: story and discourse, events, characters, settings, and story as Scripture. An appendix shows how to use narrative criticism in exegesis. Powell, assistant professor of NT at Trinity Lutheran Seminary in Columbus, OH, is the author of *What Are They Saying About Luke?* (1989).

J. Ratzinger (ed.), *Schriftauslegung im Widerstreit,* Quaestiones Disputatae 117 (Freiburg—Basel—Vienna: Herder, 1989, paper DM 19.80) 124 pp. ISBN: 3-451-02117-X.

This volume presents in German the four major papers included in R. J. Neuhaus (ed.), *Biblical Interpretation in Crisis* [*NTA* 34, pp. 101-102]: Ratzinger on biblical interpretation in crisis—on the question of the foundations and approaches of exegesis today [§§ 32-514, 1027]; G. Lindbeck on Scripture, consensus, and community [§ 33-34]; R. E. Brown on the contributions of historical biblical criticism to ecumenical church discussion; and W. H. Lazareth on Luther's *sola scriptura* and traditions of the gospel for norming Christian righteousness. Ratzinger has provided a seven-page foreword.

Self-Definition and Self-Discovery in Early Christianity. A Study in Changing Horizons. Essays in Appreciation of Ben F. Meyer from Former Students, ed. D. J. Hawkin and T. Robinson, Studies in the Bible and Early Christianity 26 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1990, $59.95) xi and 261 pp. Bibliography. Indexed. LCN: 90-49660. ISBN: 0-88946-374-3.

The ten papers honoring Professor Meyer are by Hawkin on the Markan horizon of meaning; B. Przybylski on the spirit and the appropriation of the past; B. Martin on historical criticism and self-understanding; H. Rollmann on W. Wrede, A. Eichhorn, and the "old quest" of the historical Jesus; P. Davis on Christology, discipleship, and self-understanding in Mk; B. Wiebe on the focus of Jesus' eschatology; W. McCready on Johannine self-understanding and the synagogue episode of Jn 9; A. Reinhartz on Jesus' opponents in Jn 10:1-5; S. Mason on Paul, classical anti-Jewish polemic, and the letter to the Romans; and Robinson on the development from apostolate to episcopate. A list of Meyer's publications and papers is included.

Society of Biblical Literature 1990 Seminar Papers, ed. D. J. Lull, SBL Seminar Papers 29 (Atlanta: Scholars Press, 1990, paper $20) ix and 644 pp. Bibliographies. ISBN: 1-55540-548-7.

The papers in this volume [see *NTA* 34, p. 241] were prepared for discussion at the 1990 sessions of the Society of Biblical Literature in New Orleans. They deal with Q (H. Fleddermann, D. M. Scholer), Matthew and Judaism (T. L. Donaldson, J. Kampen), NT Apocrypha (V. Burrus, W. J. Stroud), Philo (J. T. Greene, A. J. Guerra), Lk-Acts (D. L. Tiede, D. P. Moessner, R. L. Mowery), Markan composition (W. R. Farmer et al.), 2 Corinthians (R. P. Martin, D. M. Hay), Pauline communication (A. J. Dewey, R. F. Ward), Jesus and political realities (P. Fredriksen, B. R. McCarthy), NT Apocrypha (F. S. Jones, D. R. MacDonald, D. T. M. Frankfurter, J. V. Hills, J. C. Treat, D. R. Cartlidge), Philo (G. E. Sterling, G. P. Carras), Matthew (D. R. Bauer, R. Pregeant), Lk-Acts (D. L. Bock, J. T. Carroll, S. F. Plymale), Markan composition (Farmer et al.), election/calling in Paul (C. J. Roetzel), Matthew's passion (J. A. Overman, M. A. Powell), *Gospel of Thomas* and the historical Jesus (S. J. Patterson), and Scripture and *Gospel of Truth* (S. Brown).

J. S. SPONG, *Rescuing the Bible from Fundamentalism. A Bishop Rethinks the Meaning of Scripture* (San Francisco: HarperCollins, 1991, $16.95) xiv and 267 pp. Bibliography. Indexed. LCN: 90-41697. ISBN: 0-06-067509-8.

Spong, Episcopal Bishop of Newark, NJ, seeks to rescue the Bible from the exclusive hands of those who demand that it be literal truth and to open that sacred story and call people to an appreciation of the living word of God beneath the literal words of the text. After explaining his concern about interpreting Scripture and raising the issues, he devotes three chapters to the OT: pre-scientific assumptions; the formation of the sacred story; and prophets, psalms, proverbs, and protest. Then he deals with the formation of the second covenant, Paul the man from Tarsus, Paul's gospel (Christ, resurrection, grace), Mark (beyond mythology to reality), Matthew (the story of Jesus from a Hebrew perspective), Luke (the story of Jesus from a Gentile perspective), the Fourth Gospel (in the beginning—I am), Christmas and Easter (ultimate truth and literal nonsense), and who Christ is for us.

D. C. STEINMETZ (ED.), *The Bible in the Sixteenth Century,* Duke Monographs in Medieval and Renaissance Studies 11 (Durham, NC—London: Duke University Press, 1990, $32.50) vi and 263 pp. Indexed. LCN: 89-27910. ISBN: 0-8223-1012-0.

Prepared for a conference held in 1982 at Duke University, the eleven papers in this volume are by H. C. E. Midelfort on social history and biblical exegesis (community, family, and witchcraft in 16th-century Germany); G. Bedouelle on the consultations of the universities and scholars concerning the "great matter" of King Henry VIII; S. H. Hendrix on the use of Scripture in establishing Protestantism (the case of Urbanus Rhegius); K. P. Bland on issues in 16th-century Jewish exegesis; R. A. Muller on the hermeneutic of promise and fulfillment in Calvin's exegesis of the OT prophecies of the kingdom; R. G. Hobbs on *hebraica veritas* and *traditio apostolica* (Paul and the interpretation of the Psalms in the 16th century); Steinmetz on Calvin and the patristic exegesis of Paul; J. B. Payne on Erasmus on Rom 9:6-24; J.-C. Margolin on Romans 11 according to the versions and/or commentaries of Valla, Colet, Lefèvre, and Erasmus; I. Backus on Bucer's interpretation of Jn 6:52, 53, and 64 before and after the Wittenberg Concord; and K. G. Hagen on N. Hemmingsen's *De methodis.*

M. Strom, *The Symphony of Scripture. Making Sense of the Bible's Many Themes* (Downers Grove, IL: InterVarsity, 1990, paper $11.95) 286 pp., 21 figs. Bibliography. Indexed. LCN: 90-41936. ISBN: 0-8308-1304-7.

Strom, a pastor and management consultant in Australia, seeks to show how the main events and features of the Bible story contribute to the record of God's dealing with his people and how the coming of Jesus completes it. The first part of the book treats OT literature and history from Genesis 1–11 to Israel after the exile. The second part deals with the NT theme of God's kingdom: its coming, power and mystery, scandal, triumph, etc.

Supplément au Dictionnaire de la Bible, ed. J. Briend and É. Cothenet, Fascicules 63-64A: *Salut—Samuel (Livres de)* (Paris: Letouzey & Ané, 1990, paper 350 F) cols. 737-1056. Bibliographies.

After completing the section on salvation in Johannine literature (by M. Morgen), this fascicle [see *NTA* 33, p. 124] contains articles on Samaria (Briend), the Samaria Ostraca (A. Lemaire), and the Samaritan Pentateuch (J. Margain). The main part (chaps. 773-1047) is M. Baillet's article on the Samaritans: overview, general bibliography, sources, chronological problems, history and traditions, diverse denominations, and identity and origin. The last few columns begin A. Caquot's article on the books of Samuel.

T. F. Taylor, *J Armitage Robinson* (Cambridge, UK: James Clarke, 1991, £19.50) 139 pp., 2 plates. Bibliography. Indexed. ISBN: 0-227-67913-X.

This biography of J. A. Robinson (1858-1933) gives particular attention to his achievements in biblical and patristic scholarship, church life, and ecumenism. The nine chapters appear under the following headings: beginnings, Cambridge, Westminster, young men and old things, strife, Wells, the Malines conversations, historian of Wessex, and his contribution to theology. An eleven-page select bibliography of Robinson's writings is included.

G. Tulloch, *A History of the Scots Bible. With Selected Texts* (Aberdeen: Aberdeen University Press, 1989, paper £9.90) x and 184 pp. Bibliography. Indexed. ISBN: 0-08-037722-X (cloth), -037721-1 (paper).

Though there has been no translation of the complete Bible into Scots, there have been translations of parts of the Bible—three of the NT, five of Song of Solomon, two of Ruth, the Psalms and Matthew's Gospel, and individual translations of Genesis, Isaiah, and Proverbs. Tulloch, senior lecturer in English at the Flinders University of South Australia, first provides a history of Scots Bible translations from the 16th century to the present, with particular attention to the influence of the Authorized Version. Then he presents brief excerpts from various Scots versions, with Scots-English vocabulary equivalents.

R. E. Van Voorst, *Building Your New Testament Greek Vocabulary* (Grand Rapids: Eerdmans, 1990, paper $7.95) xii and 110 pp. Indexed. LCN: 90-37068. ISBN: 0-8028-0486-1.

Designed to help the student of NT Greek to learn all the words that occur five or more times, this volume first provides a guide to using the book and outlines the basic principles of Greek word building. Next it lists by frequency (400 or more times, 155-399 times, 100-154 times, etc.) families of cognate Greek words (e.g. ἀκούω, ἀκοή, etc.). Then it lists by frequency NT Greek words without Greek cognates. English derivatives are occasionally given (e.g. "acoustic"). Also included are lists of principal parts of selected important Greek verbs, and of ordinal and cardinal numbers. Van Voorst is assistant professor of religion at Lycoming College in Williamsport, PA.

A. N. Wilder, *The Bible and the Literary Critic* (Minneapolis, MN: Fortress, 1991, paper $12.95) xiv and 186 pp. Indexed. LCN: 90-49740. ISBN: 0-8006-2436-X.

The eleven essays in this collection deal with G. Steiner's review of *The Literary Guide to the Bible* [§ 34-51]; F. Kermode's approach to Mark's Gospel; theology and literature; NT studies between 1920 and 1950 [§ 29-433]; A. Schweitzer and the NT (1962); N. Perrin, historical knowledge, and faith [§ 34-52]; J. D. Crossan on Wilder's work; parables and the kingdom (1987); story and story-world (1983); between reminiscence and history (1975); and post-modern reality and the problem of meaning (1980). Wilder is professor emeritus of NT at Harvard Divinity School.

GOSPELS–ACTS

L. Aerts, *Gottesherrschaft als Gleichnis? Eine Untersuchung zur Auslegung der Gleichnisse Jesu nach Eberhard Jüngel,* Europäische Hochschulschriften, Reihe 23: Theologie 403 (Frankfurt—Bern—New York—Paris: Lang, 1990, paper $68.80) 346 pp. Bibliography. ISBN: 3-631-42965-7.

Accepted as a doctoral dissertation in 1989 by the theological faculty at the Gregorian University in Rome, this volume first situates Jüngel's theory of parable interpretation in the framework of his theology: the cross as ground and measure of Christian talk about God, the difficulty of talking about God, and God's coming in speech. Then it focuses on Jüngel's interpretations of the parables about the treasure in the field (Mt 13:44), the pearl (Mt 13:45-46), the seed growing by itself (Mk 4:26-29), and considers the reign of God in other parables interpreted by Jüngel. Finally it offers critical observations on the future of God's reign (Jüngel's eschatology), the specific character of the parable texts (Jüngel's exegetical analysis), analogy as part of speech itself (Jüngel's concept of the advent-analogy), and Jesus' parables and the cross (Jüngel's teaching about the cross as ground metaphor).

R. D. Aus, *Weihnachtsgeschichte—Barmherziger Samariter—Verlorener Sohn. Studien zu ihrem jüdischen Hintergrund,* Arbeiten zur neutestamentlichen Theologie und Zeitgeschichte 2 (Berlin: Institut Kirche und Judentum, 1988, DM 19.80) 189 pp. Bibliography. Indexed. ISBN: 3-923095-82-1.

Aus, author of *Water into Wine and the Beheading of John the Baptist* (1988), investigates three Lukan texts against their Jewish backgrounds: the Christmas story (Lk 2:1-20) in the light of Jewish traditions about the child Moses and the Messiah-Shepherd, Jesus' example story about the merciful Samaritan (Lk 10:30-37) and the idea of unexpected compassion (*m. Yebam.* 16:7; Job 6:13-23 LXX; 2 Chr 28:15 in Jewish tradition; etc.), and the return of the lost son (Lk 15:11-32) and motifs from the Jewish story of Joseph.

F. Bassin, F. Horton, and A. Kuen, *Introduction au Nouveau Testament. Évangiles et Actes* (St.-Légier: Emmaüs, 1990, paper 42 SFr) 531 pp. Bibliography. Indexed.

In his section on the Synoptic Gospels Bassin treats the Gospel tradition, the Synoptic problem, further developments (redaction criticism, ancient literary and historiographic procedures, literary genre), the Gospels of Matthew and Mark, and the Gospel of Luke. Horton discusses the Fourth Gospel: characteristics, structure, historicity, purposes and addressees, author, etc. Kuen deals with Acts: title, scholarly research, characteristics, structures, important ideas, purposes, etc.

B. Bauer, *Kritik der evangelischen Geschichte des Johannes* (Hildesheim–Zurich–New York: Olms, 1990, DM 108) xvi and 440 pp. ISBN: 3-487-09285-9.

The reprint of a work originally published in 1840, this volume presents Bauer's classic critique of the historical data and character of the Fourth Gospel. It follows the order of the Gospel: the Prologue (1:1-18), the circle of expectation (1:19-51), the miracle at Cana (2:1-11), the cleansing of the Temple and its justification (2:12-22), Jesus and Nicodemus (2:23–3:21), etc. Also included is a 21-page appendix on the messianic expectations of the Samaritans.

B. Blackburn, *Theios Anēr and the Markan Miracle Traditions. A Critique of the Theios Anēr Concept as an Interpretative Background of the Miracle Traditions Used by Mark,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 40 (Tübingen: Mohr-Siebeck, 1991, paper DM 98) xii and 334 pp. Bibliography. Indexed. ISBN: 3-16-145503-7.

The revision of a doctoral dissertation directed by R. Barbour and I. H. Marshall and submitted in 1986 to the University of Aberdeen, this investigation of the alleged influence of the θεῖος ἀνήρ figure on the Markan miracle traditions first surveys the ancient sources regarding pre- and post-Christian divine miracle workers in Hellenism. Next it discusses the "divine" Jesus in the Markan miracle traditions: christological titles, worship of Jesus, Jesus' divine substance, etc. Then it examines themes and motifs of the miracle traditions incorporated into Mark's Gospel against the backdrop of Hellenistic (pertaining to divine men and gods) and Jewish parallels. Finally it considers certain constellations of motifs (i.e. genres) associated with pagan gods and divine-human figures and with Jesus in Mark's miracle stories. Blackburn concludes that the concept of θεῖος ἀνήρ cannot be used confidently to account for the origin of certain features and even entire pericopes among the miracle traditions used by Mark.

R. P. Booth, *Contrasts—Gospel Evidence and Christian Beliefs* (Aldwick, UK: Paget, 1990, paper £16) viii and 256 pp. Indexed. ISBN: 0-9515220-0-0.

Booth, author of *Jesus and the Laws of Purity* (1986), uses the "forensic method" to exhibit contrasts between the NT evidence and orthodox Christian beliefs. Thus he analyzes assertions in the Gospels and weighs against them evidence that tends to deny their accuracy. The issues chosen for investigation are the resurrection, demons, whether Christians should be "kosher," whether the Last Supper should be repeated, whether there should be Christian priests, and whether Jesus is God. The three appendixes concern Mark on washing (Mk 7:3-4), why the Synoptic Gospels describe some spirits as unclean, and the authenticity of the Korban pericope (Mk 7:9-13). Paget Press is located at 202 Manor Way, Aldwick, Bognor Regis, West Sussex, UK.

M. E. Boring, *The Continuing Voice of Jesus. Christian Prophecy and the Gospel Tradition* (Louisville, KY: Westminster/Knox, 1991, paper $18.95) 303 pp. Bibliography. Indexed. LCN: 90-47608. ISBN: 0-664-25184-6.

This volume is both more and less than a new edition of *Sayings of the Risen Jesus* [*NTA* 28, p. 80]. It is less in that much of the documentation and detailed argumentation of the previous work is eliminated or strongly reduced. It is more in that it considers recent research and responds to the major alternative approaches and conclusions. It is also directed to a more general readership and more concerned with theological issues related to Christian prophecy and church life. Boring is professor of religious studies at Texas Christian University in Fort Worth.

C. Burdon, *Stumbling on God. Faith and vision in Mark's Gospel* (Grand Rapids: Eerdmans, 1990, paper $8.95) xii and 110 pp. Bibliography, ISBN: 0-8028-0493-4.

The American edition of a work described in *NTA* 35, p. 100.

B. Byrne, *Lazarus. A Contemporary Reading of John 11:1-46,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1991, paper $6.95) 94 pp., plate. Bibliography. LCN: 90-44274. ISBN: 0-8146-5657-9.

Using the tools of historical and literary criticism, this volume interprets the Lazarus episode in Jn 11:1-46 as a microcosm of the entire Fourth Gospel. After setting the raising of Lazarus within the wider pattern of the Gospel, it discusses the structure and literary form of Jn 11:1-46, provides a detailed section-by-section commentary on it, and deals with the historical status of the miracle story. Byrne, professor of NT at Jesuit Theological College in Melbourne, concludes that the Lazarus story powerfully enacts the truth that Jesus gives life at the cost of his own life.

R. Calimani, *Gesù ebreo,* Orizzonti della Storia (Milan: Rusconi, 1990, 38,000 L) 471 pp. Bibliography. Indexed. ISBN: 88-18-88017-9.

This investigation of the Jewishness of Jesus first discusses the history of Israel up to the 1st century B.C., prophetism and messianism, the history of the Jewish people in Jesus' time and up to the 2nd century A.D., and the Qumran scrolls. Then it considers history and myth connected with Jesus in the NT and various Jewish and Christian sources through the centuries. Finally it reflects on the "Hebrew Jesus" in the light of Christian and Jewish sources. A four-page glossary of Hebrew and Aramaic terms was prepared by E. Loewenthal.

J. H. Charlesworth (ed.), *Jesus' Jewishness. Exploring the Place of Jesus within Early Judaism,* Shared Ground Among Jews and Christians 2 (Philadelphia: American Interfaith Institute, 1991; New York: Crossroad, $24.95) 288 pp., 16 plates. Bibliography. Indexed. LCN: 90-44118. ISBN: 0-8245-1061-5.

The ten essays in this volume are by H. Cox on Jesus' Jewishness and interfaith dialogue (1988); Charlesworth on the foreground of Christian origins and the commencement of Jesus research in the 1980s [§§ 30-1003; 31-1014]; J. P. Meier on Jesus-of-history research today [§ 31-551]; G. Vermes on Jesus the Jew (1983); D. J. Harrington on facing some problems regarding the Jewishness of Jesus [§ 31-1016]; D. Flusser on Jesus, his ancestry, and the commandment of love (1968-69); Charlesworth on Jesus, early Jewish literature, and archaeology [§ 30-75]; A. F. Segal on Jesus the Jewish revolutionary (1986); E. Rivkin on what crucified Jesus (1984); and H. Küng on Christianity and Judaism (1984). Also included are a foreword by I. J. Borowsky, a preface by Charlesworth, and a nine-page annotated bibliography by Charlesworth.

A. Chouraqui, *Les Evangiles. Matthieu - Marc - Luc - Jean* (Turnhout: Brepols, 1990, 425 F) 502 pp., frontispiece. Illustrated. ISBN: 2-503-82373-4.

The French translation of the four Gospels in this volume seeks to bring out the Semitic character of the language and is arranged in sense-lines. Thus Jn 3:16 is translated: "Oui, Elohîm aime tellement l'univers qu'il a donné son fils unique,/ afin que tout homme qui adhère à lui ne périsse pas,/ mais ait la vie en pérennité." The texts are accompanied by notes below, illustrations (mainly full-color pictures of places and artifacts related to the land of Israel), and excursuses. There are also three general introductions (on a new covenant, the Gospels and Christianity, and the Gospels and Islam) as well as introductions to the individual Gospels and a chronological chart. For a similar volume on Acts, the Epistles, and Revelation, see *NTA* 35, pp. 388-389.

R. F. Collins, *John and His Witness,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1991, paper $6.95) 112 pp. Bibliography. Indexed. LCN: 90-24727. ISBN: 0-8146-5670-6.

This volume is a study of the characters who appear in the first chapter of John's Gospel: John the Baptist, Jesus' first disciples, Andrew, Simon Peter, Philip, and Nathanael. These figures are treated not only as they occur in Jn 1:19-51 but also as they appear in other parts of the Fourth Gospel.

R. F. Collins, *These Things Have Been Written. Studies on the Fourth Gospel,* Louvain Theological & Pastoral Monographs 2 (Louvain: Peeters, 1990; Grand Rapids: Eerdmans, paper $19.95) xiii and 277 pp. Indexed. ISBN: 0-8028-0561-2 (E).

The twelve papers on John's Gospel in this collection concern representative figures [§§ 20-815; 21-118], discipleship [§ 30-181], Jesus' conversation with Nicodemus [§ 22-451], the Twelve [§ 34-1206], the passion narrative [§ 30-1122], the search for Jesus [§ 22-799], proverbial sayings [§ 31-171], Jn 1:1-18 as the oldest commentary [§ 23-509], the Cana episode (2:1-12) as the first of Jesus' signs or the key to his signs [§ 25-525], miracles and faith (1989), "he came to dwell among us" (Jn 1:14) [§ 21-440], and "a new commandment . . . that you love one another" (Jn 13:34) [§ 24-491]. Collins is professor of NT at the Catholic University of Leuven.

A. Dagron, *Aux jours du Fils de l'Homme. Essai sur le service de la parole. Luc XVII 1 à XVIII 8. Lecture Sémiotique et Propositions Théologiques,* PROFAC Série Biblique 2 (Lyon: CADIR—PROFAC, 1990, paper) 124 pp. Bibliography. ISBN: 2-905601-01-9 (CADIR), 2-85317-040-3 (PROFAC).

This volume first presents semiotic analyses of texts in Lk 17:1–18:8: healing and salvation (17:11-19), faith and the word (17:1-10), the Son of Man (17:20-37), and the conclusion (18:1-8). Then it reflects on the value of this reading and considers the themes of the last judgment and the apostolic ministry.

J. Darù, *Principio del Vangelo di Gesù Cristo secondo Marco,* Studi Biblici 17 (Bologna: Dehoniane, 1990, paper 14,000 L) 140 pp. ISBN: 88-10-40718-0.

After general comments on the composition of Mark's Gospel according to its literary structure, the volume provides for each pericope an analysis of literary content, limits, principal and secondary themes, and basic meaning. The results are illustrated by diagrams and a new Italian translation. After treating the title (1:1) and the prologue (1:2-9), it follows this outline: "and immediately" (1:9-39), "the Son can" (1:40–3:6), "whoever is with him" (3:7-35), "the seeds of God" (4:1-34), etc.

A. Dauer, *Beobachtungen zur literarischen Arbeitstechnik des Lukas,* Athenäums Monografien, Theologie: Bonner Biblische Beiträge 79 (Frankfurt: Hain, 1990, DM 54) 171 pp. Bibliography. ISBN: 3-445-09135-8.

This volume investigates Luke's literary practice of referring to events or facts as if they had already been mentioned even though they have not been. It first examines examples in Luke's Gospel: 1:13; 4:23; 7:24; 7:33; 7:44-46; 9:9; 9:40; 9:49; 10:13; 10:17-19; 11:1; 13:1, 4; 13:31; 13:34; 15:30; 22:31-32; 24:34. Then it considers cases of the phenomenon in Acts: 1:18-19; 5:23; 6:2b; 6:13-14; 8:36b; 9:27b; 10:1–11:18; 13:25-29; 19:4; 20:18-35; 21:21; 23:27, 30b; 24:17; 25:16, 18-19; 27:23-24; 28:17b-19a; 22:3-21; 26:1-29. Dauer is professor of Catholic theology at the Universität Bayreuth.

M. de Jonge, *Jesus, the Servant-Messiah* (New Haven, CT—London: Yale University Press, 1991, $15.95) viii and 115 pp. Indexed. LCN: 90-47548. ISBN: 0-300-04849-1.

Based on the Shaffer lectures delivered at Yale Divinity School in 1989, this volume deals with the earliest Christian response to Jesus, theological considerations in the search for the historical Jesus, Jesus' mission and his death on the cross, and Jesus as the inaugurator of the kingdom. De Jonge, emeritus professor of theology at the University of Leiden, is the author of *Jesus: Inspiring and Disturbing Presence* (1974) and *Christology in Context. The Earliest Christian Response to Jesus* (1988). He concludes that the Proclaimer became the Proclaimed because of the very nature of his own proclamation. Jesus was the one with whom it all began.

R. Detweiler and W. G. Doty (eds.), *The Daemonic Imagination. Biblical Text and Secular Story,* AAR Studies in Religion 60 (Atlanta: Scholars Press, 1990, cloth $24.95, paper $15.95) x and 232 pp. Indexed. LCN: 90-47455. ISBN: 1-55540-530-4 (cloth), -531-2 (paper).

The fifteen essays by biblical and literary scholars in this collection focus on two texts: the Gerasene demoniac episode in Mk 5:1-20, and M. Atwood's short story "The Sin Eater." They illustrate various critical approaches, including psychological, reader-response, feminist, mythic, and homiletical. The contributors are Detweiler, E. L. Lowry, K. Frieden, C. S. LaHurd, D. Jasper, R. Girard, D. Pellauer, B. DeConcini, M. McVann, D. S. Arnold,

D. Figueira, M. Burdette, A.-J. Morey, T. R. Wright, and Doty. Also included are the complete text of Atwood's story, a glossary of technical terms, an index, and a preface by J. B. Wiggins.

C. Dotolo, *Gesù di Nazaret. Il problema storico e la fede cristiana,* Grandi Religioni (Bologna: Dehoniane, 1990, paper 11,000 L) 136 pp. Bibliography. ISBN: 88-10-60401-6.

After reflecting on Jesus the Christ and the problems associated with this confession of faith, Dotolo discusses the Jesus of history, the Gospels as sources, Jesus and his time, the kingdom of God, the concrete face of the kingdom, the death of Jesus, Jesus beyond history, and the identity of Jesus.

T. C. Falla, *A Key to the Peshitta Gospels.* Vol. 1, *'Ālaph-Dālath,* New Testament Tools and Studies 14 (Leiden—New York: Brill, 1991, 110 gld.) xl and 157 pp. Indexed. ISBN: 90-04-09354-0.

The first volume in this project lists every Syriac word from *'ālaph* to *dālath* and the references to every occurrence of that word in P. E. Pusey and G. H. Gwilliam's critical edition of the Peshitta Gospels and in Lk 22:17-18 and Jn 7:53–8:11 (for which the British and Foreign Bible Society's edition is used). All personal and place names are cited. Each word is classified according to its Syriac root. The key also provides a notation of the part of speech, an English translation, italicized qualifications that exemplify and elucidate the term, Syriac words of similar meaning, and the corresponding Greek term. Also included are an English index and an alphabetical directory of Syriac words.

V. Fusco, *Povertà e sequela. La pericope sinottica della chiamata del ricco (Mc. 10,17-31 parr.),* Studi Biblici 94 (Brescia: Paideia, 1991, paper 18,000 L) 147 pp. Indexed. ISBN: 88-394-0455-4.

After surveying the problems and interpretations associated with the pericope about the call of the rich young man, this volume analyzes the context and content of versions of it contained in Mk 10:17-31; Mt 19:16-30; and Lk 18:18-30, respectively. Finally it offers suggestions about reconstructing the pre-Markan tradition and about its Markan redaction. Fusco is professor of NT exegesis at the Pontificia Facoltà Teologica dell'Italia Meridionale, Sezione San Luigi (Naples).

G. Goosen and M. Tomlinson, *Jesus: Mystery and Surprise. An Introduction to the Study of the Gospels* (rev. ed.; Sydney—Philadelphia: Dwyer, 1989, paper $9.95) vii and 173 pp., 3 maps. Illustrated. Bibliography. Indexed. LCN: 89-38218. ISBN: 0-85574-068-X. Distributed in the USA by Morehouse, Harrisburg, PA.

This introduction to the Gospels can be used as a text in a formal classroom situation or in adult study-discussion groups. It deals with the setting for the Gospel story, the growth and development of NT studies, the Gospel stories, a portrait of Jesus, mystery and surprise (the risen Lord), and expressing the mystery (the creeds). Also included are sixty-eight exercises, a glossary of technical terms, and five appendixes. The authors teach in the religious education department of the Catholic College of Education in Sydney, Australia.

J. A. Grassi, *Children's Liberation. A Biblical Perspective* (Collegeville, MN: Liturgical Press, 1991, paper $5.95) 128 pp. Bibliography. LCN: 91-6448. ISBN: 0-8146-1964-9.

After examining the place of the child in the OT ("God's greatest gift") this volume shows how the Evangelists point the way to a true liberation of children in the new age of God's promise: children as successors of Jesus (Mark), the priority of the little ones (Matthew), the children's paradox and the divine child (Luke), and Jesus' beloved youngster (John). Grassi, professor in the department of religious studies at the University of Santa Clara in California, concludes with an epilogue on "finding the divine child."

M. J. Harris, *From Grave to Glory. Resurrection in the New Testament. Including a Response to Norman L. Geisler* (Grand Rapids: Zondervan, 1990, paper $16.95) 493 pp. Bibliography. Indexed. LCN: 90-32252. ISBN: 0-310-51991-8.

Harris, professor of NT exegesis and theology at Trinity Evangelical Divinity School in Deerfield, IL, first sketches some of the views of the afterlife held in the pre-Christian era (Egypt and Greece, the OT, intertestamental Judaism), and considers the "raisings" in the Gospels and Acts (the widow of Nain's son, the daughter of Jairus, Lazarus, etc.). Then he reviews the NT evidence for Jesus' resurrection to show its secure basis as one of the best attested facts of ancient history, its unique character, and theological significance. Finally he discusses the perpetual relevance of Christ's resurrection for believers and nonbelievers alike. Also included is a 122-page response to N. L. Geisler.

M. Hasitschka, *Befreiung von Sünde nach dem Johannesevangelium. Eine bibeltheologische Untersuchung,* Innsbrucker theologische Studien 27 (Innsbruck—Vienna: Tyrolia-Verlag, 1989, paper S 440 or DM 62) 439 pp. Bibliography. Indexed. ISBN: 3-7022-1716-9.

The slightly revised version of a doctoral dissertation directed by K. Stock and accepted in 1986 by the Catholic theological faculty at Innsbruck, this investigation of ἁμαρτία and related terms in the Fourth Gospel gives particular attention to the place of "sin" in the Gospel's Christology and soteriology, and describes Jn 1:29 ("here is the Lamb of God who takes away the sin of the world") as the key text. It examines the theme in the following passages: the testimony of John the Baptist (1:29-34), freedom from sin in the context of Jesus' speech at the feast of Tabernacles (7–8), the rescue of the man born blind from the domination of sin (9), two statements in Jesus' farewell discourse (15:18-25; 16:7-11), and the saying of the risen Lord about the forgiveness of sin (20:23). Hasitschka concludes that liberation from sin involves rescue from a sphere of power and demands knowing and believing in Jesus (in the Johannine sense).

G. F. Hawthorne, *The Presence & the Power. The Significance of the Holy Spirit in the Life and Ministry of Jesus* (Dallas—London: Word, 1991, paper $14.99) xii and 264 pp. Indexed. LCN: 90-29131. ISBN: 0-8499-3220-3.

After reflecting on who or what was the Spirit of God in the OT and who was Jesus, this volume considers the role of the Holy Spirit in Jesus' conception and birth, his boyhood and youth, baptism and temptation, ministry, and death and resurrection, respectively. Then it discusses the Spirit as the key to the kenosis and the Spirit in the life of the follower of Jesus. Hawthorne, professor of Greek and NT exegesis at Wheaton College in Illinois, observes that Jesus did what he did through the Spirit, upon whom he depended for power and authority.

B. Heininger, *Metaphorik, Erzählstruktur und szenisch-dramatische Gestaltung in den Sondergutgleichnissen bei Lukas,* Neutestamentliche Abhandlungen 24 (Münster: Aschendorff, 1991, DM 56) vii and 250 pp. Bibliography. Indexed. ISBN: 3-402-04772-1.

The slightly revised version of a doctoral dissertation directed by H.-J. Klauck and accepted in 1989 by the Catholic theological faculty at Würzburg, this volume first discusses parables from the perspective of narrative theory and in relation to metaphor. Next it investigates the phenomenon of monologue in the special Lukan parables, examining the technique in ancient novels and comedies, using Lk 12:17-19 as an example, and considering the Lukan setting in life. Then it analyzes metaphor, narrative structure, and dramatic presentation in various Lukan parables: the loan and the two debtors (7:41-43), the friend with the request (11:5-8), the rich fool (12:16-21), the fruitless fig tree (13:6-9), building the tower and carrying out the battle (14:28-32), the lost drachma (15:8-10), the lost son (15:11-32), the unjust ruler (16:1-8), the rich man and the poor Lazarus (16:19-31), the servant's duty (17:7-10), the judge and the widow (18:1-8), and the Pharisee and the tax-collector (18:9-14).

C. HEZSER, *Lohnmetaphorik und Arbeitswelt in Mt 20,1-16. Das Gleichnis von den Arbeitern im Weinberg im Rahmen rabbinischer Lohngleichnisse,* Novum Testamentum et Orbis Antiquus 15 (Fribourg: Universitätsverlag, 1990, 88 SFr; Göttingen: Vandenhoeck & Ruprecht) x and 343 pp. Bibliography. Indexed. ISBN: 3-7278-0699-0 (U), 3-525-53916-9 (V&R).

The revision of a doctoral dissertation directed by G. Theissen and accepted in 1985 by the theological faculty at Heidelberg, this volume first surveys various methods applied to the parable of the workers in the vineyard (Mt 20:1-16). Then it examines "recompense" parables against their social-historical and tradition-historical backgrounds, considers Mt 20:1-16 in comparison with rabbinic "recompense" parables, gives an exposition of Mt 20:1-16, raises the question of authenticity, discusses its significance for Matthew and his community (redaction criticism), and sketches its reception by the Church Fathers and Islam. There are excursuses on the motifs of the "contest" and the "evil eye" and on itinerant radicalism, and appendixes on the pertinent rabbinic and Islamic parables. Hezser understands Mt 20:1-16 as the variant of a specific Jewish teaching, not as the Christian answer to Pharisaic Judaism.

R. KEELEY (ED.), *Jesus 2000* (Oxford—Batavia, IL: Lion, 1989; Sutherland, NSW: Albatross) 239 pp. Illustrated. Indexed. ISBN: 0-7459-1416-0 (L), 0-7324-0154-2 (A).

This investigation of who Jesus really was looks at the evidence about Jesus from his own time, takes up the stories about Jesus' birth and the beginning of his public ministry, surveys eleven key themes of Jesus' teaching (kingdom of God, the call to follow, repent and believe, etc.), focuses on Jesus' death and its aftermath, draws conclusions and builds up to a statement of who Jesus was, and looks at three aspects of Jesus' impact today. Photographs and excursuses are included. The consulting editors were R. Bauckham, R. T. France, M. Maggay, J. Stamoolis, and C. P. Thiede. The contributors include C. Blomberg, W. Craig, J. Drane, D. Hagner, I. H. Marshall, R. Riesner, and M. Turner.

W. KELBER, *Tradition orale et Écriture,* trans. J. Prignaud, Lectio Divina 144 (Paris: Cerf, 1991, paper 200 F) 332 pp. Indexed. ISBN: 2-204-04246-3.

The French version of *The Oral and the Written Gospel* described in *NTA* 27, p. 332.

J. D. KINGSBURY, *Conflict in Luke. Jesus, Authorities, Disciples* (Minneapolis, MN: Fortress, 1991, paper $10.95) xii and 180 pp. Bibliography. Indexed. LCN: 90-21896. ISBN: 0-8006-2472-6.

The companion volume to *Conflict in Mark. Jesus, Authorities, Disciples* (1989), this volume first introduces the reader to the world of Luke's Gospel story and to such elements as settings, characters, and plot. Then it traces and interprets the three principal story lines in Luke's Gospel: Jesus, the authorities, and the disciples. The secondary story line of the people is treated as it touches on the other story lines. Kingsbury is professor of biblical theology at Union Theological Seminary in Virginia.

J. D. KINGSBURY, *Conflicto en Marcos. Jesús, autoridades, discípulos,* trans. R. Godoy, En torno al Nuevo Testamento 10 (Córdoba: Ediciónes El Almendro, 1991, paper) 170 pp. Bibliography. Indexed. ISBN: 84-86077-86-9.

The Spanish version of *Conflict in Mark. Jesus, Authorities, Disciples* [*NTA* 34, p. 111].

S. J. KISTEMAKER, *Exposition of the Acts of the Apostles,* New Testament Commentary (Grand Rapids: Baker, 1990, $29.95) xiii and 1,010 pp., 2 maps. Bibliography. Indexed. ISBN: 0-8010-5290-4.

After a forty-page introduction to Acts (title, sources, speeches, historicity, etc.), this volume presents for individual pericopes an exposition, comments on the Greek text, doctrinal and practical considerations, etc. It adopts the following general outline: before Pentecost (1:1-26), the church in Jerusalem (2:1–8:1a), the church in Palestine (8:1b–11:18), the church in transition (11:19–13:3), the first missionary journey (13:4–14:28), the council at Jerusalem (15:1-35), the second missionary journey (15:36–18:22), the third missionary journey (18:23–21:16), in Jerusalem and Caesarea (21:17–26:32), and voyage to and stay in Rome (27:1–28:31). Kistemaker is professor of NT at Reformed Theological Seminary in Jackson, Mississippi.

P. L. Maier, *In the Fullness of Time. A Historian Looks at Christmas, Easter, and the Early Church* (San Francisco: HarperCollins, 1991, $16.95) xviii and 365 pp. Illustrated. Indexed. LCN: 90-43428. ISBN: 0-06-065400-7.

This volume combines Maier's trilogy—*First Christmas, First Easter,* and *First Christians* [*NTA* 21, p. 199]—into a new edition, which is thoroughly revised, updated, and expanded. The section on the first Christmas contains chapters on the politics, land, courtship, time, place, guests, astronomy, etc. The part on the first Easter deals with Jesus' ministry, friends, enemies, betrayal, arrest, hearings, etc. The section on the first Christians follows the narrative of Acts: the commission (1:8), the day of Pentecost (2:41), the opposition (5:17-18), the Dispersion (8:1), etc. Maier is professor of ancient history at Western Michigan University in Kalamazoo.

O. Mainville, *L'esprit dans l'oeuvre de Luc,* Héritage et Projet 45 (Montreal: Fides, 1991, paper) 378 pp. Bibliography. ISBN: 2-7621-1541-8.

Prepared as a doctoral dissertation under the direction of A. Myre and accepted in 1989 by the theological faculty at the University of Montreal, this investigation of the role of the Holy Spirit in Lk-Acts contends that Acts 2:33 is the key to interpreting Lukan pneumatology. After reviewing research on the Spirit in Lk-Acts, it considers Acts 2:33 in the context of Peter's Pentecost sermon, the meaning of "being exalted at the right hand of God," the promise of the Spirit in Lk-Acts, the significance of Acts 2:33a for understanding Jesus, and the significance of 2:33b for understanding the church. Mainville concludes with observations on Luke's approach to the Spirit: rooted in the OT, Christianized, pledge of continuity, and in the service of church expansion.

C. M. Martini, *Il Vangelo alle sorgenti. Meditando ad Assisi il Discorso della Montagna,* Testi Spirituali 5 (Milan: Àncora, 1990, paper 10,000 L) 114 pp. ISBN: 88-7610-332-5.

The reflections in this book were prepared in connection with a pilgrimage to Assisi. They include presentations on the Lord's Prayer as the heart of the sermon on the Mount, the joy of the kingdom (Mt 11:25-30), the God of the beatitudes, the fullness of the Law and the Prophets, entering into God's peace (Mt 6:25-34), and being intercessors (Mt 6:7-15). Martini is archbishop of Milan.

É. Massaux, *The Influence of the Gospel of Saint Matthew on Christian Literature before Saint Irenaeus.* Vol. 1, *The First Ecclesiastical Writers,* trans. N. J. Belval and S. Hecht, New Gospel Studies 5/1 (Macon, GA: Mercer University Press, 1990, $25) xxvi and 172 pp. Bibliography. Indexed. LCN: 90-38747. ISBN: 0-86554-377-1.

Massaux contends that Matthew's Gospel was both known and used by the end of the 1st or the early 2nd century A.D. and with increasing frequency as time passed. The French original entitled *Influence de l'Évangile de saint Matthieu sur la littérature chrétienne avant saint Irénée* first appeared in 1950 and was reprinted with additional bibliographical information in 1986 [*NTA* 31, p. 365]. The English version will appear in three volumes. The first volume deals with the evidence in *1 Clement, Barnabas,* and the letters of Ignatius. A. J. Bellinzoni, general editor of the project, has provided an introduction and addenda.

V. Mora, *La symbolique de la création dans l'évangile de Matthieu,* Lectio Divina 144 (Paris: Cerf, 1991, paper 150 F) 236 pp., 2 figs., map. Bibliography. Indexed. ISBN: 2-204-04132-7.

Mora, author of *Le refus d'Israël. Matthieu 27, 25* (1986), uses the classical methods of biblical exegesis to explore various aspects of creation symbolism in Matthew's Gospel: the seven mountains (4:1-11; 5:1–8:1; 15:29-39; 17:1-9; 21:1-17; 24–25; 26:36-46; 27:32-44; 28:16-20), the sea symbolism (4:12-17; 4:18-22; 8:19–9:1; 13; 14:22-33; 15:29-39), the animals, and the cosmic signs (2:2-11; 27:45-53; 28:1-8; 24:19-31).

R. H. MOUNCE, *Matthew*, New International Biblical Commentary 1 (Peabody, MA: Hendrickson, 1991, paper $9.95) xiii and 288 pp. Bibliography. Indexed. LCN: 90-29866. ISBN: 0-943575-18-4.

The first edition of this commentary on Matthew's Gospel was described in *NTA* 30, p. 231. This edition uses the New International Version as the base text.

J. H. NEYREY (ED.), *The Social World of Luke-Acts. Models for Interpretation* (Peabody, MA: Hendrickson, 1991, $19.95) xviii and 436 pp., 10 figs. Bibliography. Indexed. LCN: 91-3333. ISBN: 0-943575-48-6.

Prepared by members of the Context Group, the thirteen chapters in this volume seek to discover the meanings implicit in Lk-Acts through attention to the values, social structures, and conventions of Luke's society that determine and convey those meanings. The chapters are by B. J. Malina on reading theory, Malina and Neyrey on honor and shame, Malina and Neyrey on 1st-century personality (dyadic, not individualistic), Malina and Neyrey on conflict (labelling and deviance theory), R. L. Rohrbaugh on the pre-industrial city (urban social relations), D. E. Oakman on the countryside, J. J. Pilch on sickness and healing, J. H. Elliott on temple versus household, H. Moxnes on patron-client relations and the new community, Neyrey on the symbolic universe, V. K. Robbins on the social location of the implied author, M. McVann on rituals of transformation (Jesus the prophet), and Neyrey on ceremonies (meals and table-fellowship). Neyrey has provided a ten-page preface.

R. NICHOLLS AND P. VAUGHAN, *The Gospel of Mark Illuminated* (Oxford—Batavia, IL: Lion, 1990, $49.95; Sutherland, NSW: Albatross) 128 pp. Illustrated. ISBN: 0-7459-1440-3 (L), 0-7324-0241-7 (A).

Each page in the main part of this volume holds at its center a paragraph from Mark's Gospel according to the New International Version scripted in calligraphy by B. Bond. In smaller type in the margins appear passages from the OT and (occasionally) non-scriptural writings. Colored drawings by Nicholls set the atmosphere for the page's text. They are not illustrations in the usual sense but rather supply an atmosphere of visual allusion that illuminates the meaning. Also included are an introduction to the Gospel and comments on the texts by Vaughan.

F. PASTOR, *Hechos de los Apóstoles*, El Mensaje del Nuevo Testamento 5 (Estella [Navarra]: Verbo Divino, 1989, paper 750 Ptas; Salamanca: Sigueme; Madrid: Sociedad de Educación Atenas; Madrid: Promoción Popular Cristiana) 207 pp., 3 maps. Bibliography. ISBN: 84-7151-653-5 (VD), 84-301-1097-6 (S), 84-7020-261-8 (SEA), 84-288-0971-2 (PPC).

After a nine-page introduction to Acts, this volume presents for each pericope in Acts the text in Spanish (according to the Casa de la Biblia version) along with Pastor's exposition. The following general outline is adopted: introduction (1:1-11), the church of Jerusalem (1:12–8:3), expansion of the church (8:4–14:28), the assembly of Jerusalem (15:1-35), expansion through the Greek world (15:36–21:14), from Jerusalem to Rome (21:15–28:29), and conclusion (28:30-31).

J. C. RYLE, *John*, Classic New Testament Commentary: Expository Thoughts on the Gospels (London: Marshall Pickering, 1990, paper $12.95) xviii and 398 pp. ISBN: 0-551-02062-8.

This edited version of Ryle's original three volumes of 1869-73 omits the verse-by-verse commentary that accompanied each chapter. It presents theological reflections on each pericope in the Fourth Gospel: Christ eternal, a distinct person, true God; creator of all things, source of all light and life (1:1-5); the minister's role; Christ the light of the world;

the wickedness of humankind; the privileges of believers (1:6-13); the reality of Christ's incarnation (1:14). Ryle (1816-1900), bishop of Liverpool, described himself as representing the evangelical school in the Church of England.

D. SENIOR, *The Passion of Jesus in the Gospel of John*, The Passion Series 4 (Collegeville, MN: Liturgical Press, 1991, paper $10.95) 176 pp. Indexed. LCN: 91-12961. ISBN: 0-8146-5462-2.

Following the format established in the volumes on the passion narratives in Mk [*NTA* 29, p. 209], Mt [*NTA* 30, p. 101], and Lk [*NTA* 33, pp. 390-391], this volume first situates the Johannine passion narrative in the context of John's theological vision, literary style, and narrative. Then it presents a scene-by-scene exposition: the arrest—Jesus confronts his enemies (18:1-11); Jesus and Peter tested—the interrogation of Jesus by Annas and Caiaphas, and the denials of Peter (18:12-27); Jesus on trial (18:28–19:16); crucifixion and death (19:17-37); finale (19:38-42); and triumph over death—the resurrection appearances (20:1–21:25). Finally it summarizes the major themes, relates them to the overall theology of the Gospel, and suggests some theological and pastoral implications for today.

J. M. TALBOT, *Blessings. Reflections on the Beatitudes* (New York: Crossroad, 1991, paper $8.95) 130 pp. LCN: 90-41935. ISBN: 0-8245-1077-1.

Talbot, general minister and founder of the Brothers and Sisters of Charity and a well known musician, author, and speaker, describes this book as a devotional reflection on the beatitudes. After a chapter on the setting (Mt 5:1-2), he discusses the individual beatitudes about the poor in spirit (5:3), those who mourn (5:4), the meek (5:5), etc. He views the beatitudes as a way of opposites and of the cross.

P. TRUMMER, *Die blutende Frau. Wunderheilung im Neuen Testament* (Freiburg—Basel—Vienna: Herder, 1991, DM 28) 184 pp. ISBN: 3-451-22326-0.

Trummer, Dozent for biblical theology at Graz and author of *Aufsätze zum Neuen Testament* (1987), first discusses Jesus' healing activity against the background of ancient medicine and in contrast to the worldview that found a causal connection between sin and suffering. Then he examines the anthropological assumptions dominant in the Bible regarding the body and sexuality. Finally he investigates the NT accounts about the woman with the flow of blood (Mk 5:25-34 parr.) from exegetical, historical, theological, and allegorical perspectives, respectively.

B. A. VAN ORDEN AND B. L. TOP (EDS.), *The Lord of the Gospels. The 1990 Sperry Symposium on the New Testament* (Salt Lake City, UT: Deseret Book Co., 1991, $12.95) viii and 211 pp. Indexed. LCN: 91-141. ISBN: 0-87579-479-3.

Prepared for a symposium held at Brigham Young University, the fourteen papers in this volume are by J. E. Faust on the surety of a better testament, A. A. Bailey on a message of judgment from the Olivet sermon, D. Q. Cannon on miracles (meridian and modern), R. D. Draper on the resurrection narratives as a witness of a corporeal regeneration, K. W. Godfrey on the surprise factors in Jesus' teachings, R. N. Holzapfel on the passion of Jesus Christ, R. R. Keller on Mark and Luke as two facets of a diamond, R. E. Lee on "truly all things testify of him," A. N. Madsen on medicine and healing in Jesus' time, B. R. Merrill on Jesus' use of animals as symbols, J. P. Schaelling on Jesus' teachings on using this world's goods, J. H. Stephenson on Jesus' public declarations of his own identity, T. R. Valletta on John's testimony of the bread of life, and F. E. Woods on water imagery in John's Gospel.

G. P. WEBER AND R. MILLER, *Breaking Open the Gospel of Luke* (Cincinnati, OH: St. Anthony Messenger, 1990, paper $5.95) iii and 101 pp. Bibliography. ISBN: 0-86716-138-8.

Seeking to explore the vision of life projected by Jesus, this guide to Luke's Gospel investigates the stories under six headings: the call, the storyteller, the healer, the living Lord, table fellowship, and the kingdom. The Lukan texts are examined in a pastoral way, i.e. to help readers in their search for a view of life and of the world that can help them find meaning and personal satisfaction in life.

K. WENGST, *Ostern - Ein wirkliches Gleichnis, eine wahre Geschichte. Zum neutestamentlichen Zeugnis von der Auferweckung Jesu,* Kaiser Taschenbücher 97 (Munich: Kaiser, 1991, paper DM 12.80) 104 pp. Indexed. ISBN: 3-459-01892-5.

Wengst, author of *Pax Romana* (1986) and *Demut—Solidarität der Gedemütigten* (1987), first discusses a rabbinic debate (*b. Sanh.* 92b) about Ezekiel 37 and sketches the Jewish presuppositions of the NT witness to Jesus' resurrection. Then he deals with the reality of the NT affirmations of Jesus' resurrection, considers various aspects of the NT confession of Jesus' resurrection, reflects on the appearance stories in the Gospels, and concludes with observations on Ezekiel 37 and the NT.

R. E. WOLFE, *Studies in the Life of Jesus. A Liberal Approach* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1990) viii and 103 pp. LCN: 90-37713. ISBN: 0-88946-504-5.

The sixteen studies in this volume seek to bring new and better understandings to Gospel passages whose "accepted" interpretations are either inadequate or completely wrong. They deal with Jesus in the Temple at twelve, the newly discovered John the Baptist, the questionings of Jesus, criteria in choosing disciples, the first twenty-four hours of ministry, Peter's famed confession, etc.

EPISTLES–REVELATION

J.-N. ALETTI, *Comment Dieu est-il juste? Clefs pour interpréter l'épître aux Romains,* Parole de Dieu (Paris: Seuil, 1991, paper 130 F) 285 pp. Bibliography. Indexed. ISBN: 2-02-012854-3.

After an introduction to the exegesis of Romans and the theme of God's righteousness, this volume discusses the place of God's righteousness in the rhetoric of the letter, divine wrath and divine righteousness in Rom 1:18–4:25, the economy of faith and divine righteousness, the Law and divine righteousness, the structure of Romans 9–11 and the question of divine righteousness, election and divine righteousness in Romans 9, the salvation of Israel, Paul's exegesis and divine righteousness, and the righteous God. A seven-page glossary of technical terms is included. Aletti, professor of NT exegesis at the Pontifical Biblical Institute in Rome, is the author of *L'art de raconter Jésus Christ* (1989).

D. BARSOTTI, *Meditazione sulla lettera ai Filippesi,* Bibbia e Liturgia 34 (Brescia: Queriniana, 1990, paper 10,000 L) 91 pp. ISBN: 88-399-1634-2.

After a four-page introduction to Paul's letter to the Philippians, this volume presents brief reflections on each pericope: the heading (1:1-2), thanksgiving and prayer (1:3-11), provided Christ is preached (1:12-20), to live is Christ (1:21-26), etc.

S. BÉNÉTREAU, *L'épître aux Hébreux,* vol. 2, Commentaire Évangélique de la Bible 12 (Vaux-sur-Seine: ÉDIFAC, 1990, paper 125 F) 277 pp. Indexed. ISBN: 2-904407-11-6.

The first volume in this exposition of Hebrews was described in *NTA* 34, p. 254. After completing the section on Christ as a new high priest (7:1-28), this volume deals with the true tent and the new covenant (8:1–9:28); the unique and sufficient offering (10:1-18); approaching God and persevering faith (10:19-39); the faith of the cloud of witnesses (11:1-40); looking to Jesus and accepting suffering with him (12:1-13); exhortation to vigilance (12:14-19); exhortation to concrete, personal, and communitarian life (13:1-19); and doxology, farewell, and benediction (13:20-25). There are excursuses on Melchizedek and faith. Bénétreau is professor of NT at the Faculté Libre de Théologie Évangélique de Vaux-sur-Seine in France.

K. Berger, *Gottes einziger Ölbaum. Betrachtungen zum Römerbrief* (Stuttgart: Quell, 1990, paper DM 32) 279 pp. ISBN: 3-7918-1414-1.

Berger, professor of NT theology at the University of Heidelberg, describes the meditations in this volume as occupying a place between exegesis and preaching. They focus not only on the relationship between Jews and Christians according to Romans but also on Paul's understanding of Christianity that he developed in light of the Easter event. The meditations concern gospel and mission (1:1-7), the gospel as God's power (1:16), not being able to believe (1:17), God's righteousness (1:17), faith and righteousness (1:17), etc.

E. Bosio, *Epistole di S. Paolo ai Romani, I-II Corinzi. Commentario esegetico-pratico del Nuovo Testamento* (Turin: Claudiana, 1989, paper 38,000 L) 454 pp. ISBN: 88-7016-093-9.

This volume combines reprints of *L'Epistola di S. Paolo ai Romani* (1896; 2nd ed., 1930) and *Le Epistole di S. Paolo ai Corinzi* (1900; 2nd ed., 1938). It provides introductions, Italian translations, notes and reflections below, and outlines for Romans, 1 Corinthians, and 2 Corinthians, respectively.

M. Bouttier, *L'épître de saint Paul aux Éphésiens,* Commentaire du Nouveau Testament, deuxième série 9b (Geneva: Labor et Fides, 1991, paper) 316 pp., 3 tables. Bibliographies. Indexed. ISBN: 2-8309-0595-4.

Bouttier, professor of NT on the faculty of Protestant theology at Montpellier, first provides an introduction to Ephesians: content, text, genre, Pauline roots, relation to other NT traditions, cultural milieu, circumstances, and purpose. Then for each pericope he presents a new French translation, bibliography, text-critical notes, literary analysis, and verse-by-verse exposition: salutation (1:1-2), benediction (1:3-14), enthronement (1:15-23), from death to life (2:1-10), the messianic peace (2:11-22), the messianic mystery and the apostolic ministry (3:1-13), etc.

J.-P. Charlier, *Comprendre l'Apocalypse,* vol. 2, Lire la Bible 90 (Paris: Cerf, 1991, paper 109 F) 283 pp. Bibliography. ISBN: 2-204-04215-5.

The first volume in this exposition of Revelation was described in *NTA* 35, pp. 248-249. After a nine-page introduction to the last nine chapters of the book, this volume concludes the exposition according to the following general outline: the seven bowls—the collapse of an empire (14:6–19:8); the seven visions (19:9–22:5); and the epilogue (22:6-21). Also included are appendixes on the structure and vocabulary of Revelation as well as bibliographic suggestions.

F. Cecchin, *Incontrare Cristo oggi. Commento esistenziale alla lettera ai Romani* (Casale Monferrato: Piemme, 1991, paper 20,000 L) 154 pp. Bibliography. Indexed. ISBN: 88-384-1559-5.

After a seven-page introduction, Cecchin provides an existential and thematic commentary on Paul's letter to the Romans: the gospel as the power of God (1:1-17), the situation of sinful humankind (1:18–3:20), justification by faith (3:21-31), Abraham the believer (4), salvation as liberation (5–7), salvation as new life (8), Israel's unbelief (9–11), the Christian and spiritual worship (12), etc.

A. Chouraqui, *Actes des Apôtres - Épîtres - Apocalypse* (Turnhout: Brepols, 1990, 425 F) 534 pp., frontispiece. Illustrated. ISBN: 2-503-82374-2.

Similar in format to the volume on the Gospels described in *NTA* 35, p. 379, this volume provides French translations of Acts, the Epistles, and Revelation along with notes, illustrations (mainly full-color photographs of places and artifacts from the Greco-Roman world), and excursuses on such topics as the Day of the Lord, the one body of Christ, and Christ the image of God. The translations are arranged in sense-lines and try to capture the semitic character of the language. For example, Rom 1:3-4 is rendered as follows: "concernant son fils, issu de la semence de David selon la chair,/ déclaré bèn Elohîm avec puissance selon le souffle sacré,/ par son relèvement d'entre les morts, Iéshoua' le messie, notre Adôn." Introductions to the individual books are included.

G. H. Clark, *First Corinthians. A Contemporary Commentary* (Jefferson, MD: Trinity Foundation, 1991, paper $10.95) vii and 349 pp. Indexed. ISBN: 0-940931-29-X.

First published in 1975, this verse-by-verse exposition of 1 Corinthians is intended especially for those who are seriously interested in divine revelation and in congregational problems. It gives particular attention to Paul's convictions that God has made the wisdom of this world into foolishness and gave us Christ as true Wisdom. Clark was chairman of the department of philosophy at Butler University in Indiana.

J. A. Crafton, *The Agency of the Apostle. A Dramatistic Analysis of Paul's Responses to Conflict in 2 Corinthians,* JSNT Supplement Series 51 (Sheffield, UK: JSOT Press, 1991, £21 or $35) 188 pp. Bibliography. Indexed. ISBN: 1-85075-268-0.

The revision of a doctoral dissertation directed by R. Jewett and accepted in 1989 by Garrett-Evangelical Theological Seminary and Northwestern University in Evanston, IL, this volume first explains K. Burke's rhetorical theory and method, and examines the conflict in Corinth. Then it focuses on Paul's three distinctive responses to that conflict in 2 Corinthians: the letter of initial response (2:14–6:13; 7:2-4), the letter of attack (10:1–13:13), and the letter of reconciliation (1:3–2:13; 7:5-16). Crafton concludes that each letter describes the dramatic struggle of the conflict in a unique way, representing the progression from condition through action to reflection.

K. P. Donfried (ed.), *The Romans Debate* (rev. ed.; Peabody, MA: Hendrickson, 1991, $19.95) lxxii and 372 pp. Bibliography. Indexed. LCN: 91-13252. ISBN: 0-943575-42-7.

This volume contains not only the ten articles included in the 1977 edition [*NTA* 22, p. 216] but also thirteen more articles: F. F. Bruce on the continuation of the Romans debate [§ 27-206], A. J. M. Wedderburn on the purpose and occasion of Romans [§ 23-923], F. Watson on the two Roman congregations in Rom 14:1–15:13 (1986), P. Lampe on the Roman Christians of Romans 16, P. Stuhlmacher on the purpose of Romans [§ 31-710], J. D. G. Dunn on the formal and theological coherence of Romans (1988), W. S. Campbell on Romans 3 as a key to the letter's structure and thought [§ 25-966], R. Jewett on following the argument of Romans [§ 31-708], D. E. Aune on Romans as a *logos protreptikos,* Dunn on Paul and the Law (1988), L. Gaston on Israel's misstep in Paul's eyes (1987), J. C. Beker on God's faithfulness and Israel's priority in Romans [§ 31-707], and Stuhlmacher on the theme of Romans [§ 33-1254]. Donfried has provided a 24-page introduction to the 1991 edition.

The Epistle to the Hebrews, The Navarre Bible, trans. M. Adams (Dublin: Four Courts, 1991, cloth £12.50, paper £7.95 or $15) 198 pp., 4 figs. ISBN: 1-85182-070-1 (cloth), -069-8 (paper).

The three introductory essays in this volume concern (1) interpretation of Sacred Scripture and its various kinds of meaning, (2) divine worship in the OT, and (3) the epistle to the Hebrews. Then it presents the text of Hebrews according to the Revised Standard Version and the New Vulgate along with a commentary by members of the faculty of theology at the University of Navarre (J. M. Casciaro, C. Basevi, et al.). The commentaries draw on the documents of the magisterium, exegesis by Fathers and Doctors of the church, and writings by important spiritual authors (especially J. Escrivá de Balaguer). The Spanish version appeared in 1987.

S. H. Gritz, *Paul, Women Teachers, and the Mother Goddess at Ephesus. A Study of 1 Timothy 2:9-15 in Light of the Religious and Cultural Milieu of the First Century* (Lanham, MD—New York—London: University Press of America, 1991, cloth $37.50, paper $18.75) xii and 186 pp. Bibliography. Indexed. LCN: 90-24216. ISBN: 0-8191-8110-2 (cloth), -8111-0 (paper).

Gritz argues that the prohibition of women teaching and exercising authority over men in 1 Tim 2:9-15 resulted from the particular situation in the primitive Ephesian church, a situation complicated by pagan influences from the cult of the mother goddess Artemis. In developing this thesis she first deals with the cultural context of Ephesus (especially the status and roles of women) and the religious context (mystery religions, cult of Artemis, role of women in Judaism). Then she discusses the status of women in the OT (Genesis 1–3, domestic and societal contexts, cultic law, worship) and the NT (Jesus, Paul, general epistles), considers the context of the Pastorals (Paul's advice about Christian behavior and his need to refute false teaching), and provides an exegesis of 1 Tim 2:9-15 (how Christian women should behave as members of God's household).

J. M. Gundry Volf, *Paul and Perseverance. Staying In and Falling Away* (Louisville, KY: Westminster/Knox, 1991, paper $19.95) ix and 325 pp. Bibliography. Indexed. LCN: 90-19724. ISBN: 0-664-25175-7.

The American (paperback) edition of a work described in *NTA* 34, p. 392. Gundry Volf is assistant professor of NT at Fuller Theological Seminary in Pasadena, CA.

M. J. Harris, *Colossians & Philemon,* Exegetical Guide to the Greek New Testament (Grand Rapids: Eerdmans, 1991, paper $21.95) xxix and 310 pp. Bibliographies. LCN: 90-47018. ISBN: 0-8028-0375-X.

For each paragraph in Colossians and Philemon this volume provides the Greek text, a structural analysis, a discussion of each phrase (vocabulary, textual variants, grammar, parsing, etc.), a translation and paraphrase, a list of suggestions for further study (with bibliography on each topic), and homiletic suggestions. Also included are brief introductions to the letters, translations and paraphrases of the whole letters, detailed exegetical outlines, and a 22-page glossary of grammatical and rhetorical terms. Harris is professor of NT exegesis and theology at Trinity Evangelical Divinity School in Deerfield, IL.

P. J. Hartin, *James and the Q Sayings of Jesus,* JSNT Supplement Series 47 (Sheffield, UK: JSOT Press, 1991, £27.50 or $45) 266 pp. Bibliography. Indexed. ISBN: 1-85075-267-2.

The revision of a doctoral dissertation directed by I. du Plessis and presented in 1988 to the University of South Africa (Pretoria), this volume first discusses James and wisdom: light on the epistle, the role of wisdom in James and Q (paraenetical advice), the nature of wisdom in James, and the personification of Wisdom in Q. Then it investigates textual relations between James and the Jesus tradition, with attention to the Sermon on the Mount/Plain, other texts, and the wisdom theme of perfection. Finally it situates James in the context of the world of early Christianity and relates the epistle to the development of the concept of wisdom in early Christianity. Hartin concludes that James has firm roots in Judaism and is one of the earliest writings in the NT.

R. M. Kidd, *Wealth and Beneficence in the Pastoral Epistles. A "Bourgeois" Form of Early Christianity?,* SBL Dissertation Series 122 (Atlanta: Scholars Press, 1990, cloth $24.95, paper $14.95) x and 227 pp. Bibliography. LCN: 90-44981. ISBN: 1-55540-445-6 (cloth), -446-4 (paper).

Prepared as a doctoral dissertation under the direction of F. W. Young and accepted in 1989 by Duke University, this volume examines the adequacy of the epithet "bourgeois" for the Christianity depicted in the Pastoral epistles. Thus it analyzes 1–2 Timothy and Titus to assess the social and economic status of the churches, considers the degree to which the Pastorals are alternatively accommodating and critical of how people of wealth ought to live according to the norms of Greco-Roman culture, and compares the conservative ethics of the Pastorals and the more apocalyptic ethics of Paul's undisputed letters. Kidd concludes that on the matter of "bourgeois" Christianity there is more that unites the Pastorals and Paul than there is that divides them.

O. Knoch, *Der Erste und Zweite Petrusbrief. Der Judasbrief,* Regensburger Neues Testament (Regensburg: F. Pustet, 1990, DM 78) 333 pp. Bibliographies. Indexed. ISBN: 3-7917-1257-8.

The letters known as 1–2 Peter and Jude were previously treated in this series in the volume on the Catholic Epistles by J. Michl (1953; 2nd ed., 1968). In this volume Knoch, professor of biblical introduction and kerygmatics at the University of Passau, provides an introduction and a pericope-by-pericope exposition of 1 Peter, Jude, and 2 Peter, respectively. The excursuses on particular topics (e.g. the hope of Christians in 1 Peter; the faith handed on once for all in Jude; and the testaments of apostles, apostolic authority, and apostolic tradition as norm in 2 Peter) are interspersed throughout the commentaries.

S. Krahe, *Das riskierte Ich. Paulus aus Tarsus. Ein biografischer Roman* (Munich: Kaiser, 1991, DM 36) 266 pp. ISBN: 3-459-01888-7.

Based on the NT and other ancient sources, this "biographical novel" about Paul first traces his geographical movements: Tarsus, Jerusalem, Damascus, and the ends of the earth. Next it treats his relationships with Luke, Peter, and Gamaliel, respectively. Then it discusses his work at Ephesus and Corinth as well as his relationship with Prisca. Finally it deals with Paul's end and his influence. G. Theissen has provided a two-page foreword.

S. Légasse, *Paul apôtre. Essai de biographie critique* (Paris: Cerf, 1991, paper 150 F; Montreal: Fides) 268 pp., 14 figs. Bibliography. Indexed. ISBN: 2-204-04267-6 (C), 2-7621-1512-4 (F).

After discussing Paul's letters and Acts as sources for a critical biography of Paul, this volume presents chapters on his origins, Paul the man, the persecutor of Christians, the Damascus event, the movement from Damascus to the great missionary journeys to the West, questions of chronology, Paul at Antioch and the first missionary journey, etc. Légasse is professor of NT exegesis and Semitic languages at the Institut Catholique de Toulouse.

A. T. Lincoln, *Ephesians,* Word Biblical Commentary 42 (Dallas: Word, 1990, $24.99) xcvii and 494 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0241-X.

In his 63-page introduction to Ephesians Lincoln, lecturer in NT at the University of Sheffield and author of *Paradise Now and Not Yet* (1981), deals with content, structure, genre, and style; relation to Colossians and the rest of the Pauline corpus; authorship, pseudonymity, and canon; setting and purposes; and thought. Then he presents for each pericope a bibliography, translation, notes, literary analysis (form, structure, setting), commentary, and explanation: prescript (1:1-2), blessing of God for his salvation in Christ (1:3-14), thanksgiving with prayer for believers' knowledge of God and their awareness of the church's significance (1:15-23), God's gracious salvation as resurrection and exaltation with Christ (2:1-10), etc.

I. H. Marshall, *1 Peter,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1991, $14.95) 184 pp. Bibliography. LCN: 90-41306. ISBN: 0-8308-1817-0 (USA), 0-85111-670-1 (UK).

After a general introduction and special introduction (genre and sources, authorship, situation, theology), this volume presents an exposition of 1 Peter according to the following general outline: opening greeting (1:1-2), thanksgiving (1:3-12), the basic characteristics of Christian living (1:13–2:10), social conduct (2:11–3:12), the Christian attitude toward hostility (3:13–5:11), and closing greetings (5:12-14). Marshall is professor of NT exegesis at the University of Aberdeen.

C. M. Martini, *In the thick of his ministry,* trans. D. Livingstone (Collegeville, MN: Liturgical Press, 1990, paper $6.95) 91 pp. LCN: 90-24729. ISBN: 0-8146-1995-9.

The English version of *Paolo nel vivo del ministèro* (1989), this volume takes as its starting point texts in 2 Corinthians in which Paul is "in the thick of his ministry." The six chapters concern suffering and comfort (2 Cor 1:3-5, 6-11), misunderstandings in the ministry (1:12–2:11), the minister of the new covenant as a minister of the Spirit (3:3-11), the minister of the new covenant as a minister of reconciliation (5:18-20), my parish priest and I, and the pastor's life. Martini is archbishop of Milan.

J. A. Möhler, *Vorlesung zum Römerbrief,* ed. R. Rieger (Munich: Wewel, 1990, paper DM 58) 308 pp. Bibliography. Indexed. ISBN: 3-87904-169-5.

Möhler, one of the most influential German Catholic theologians of the 19th century, lectured on Paul's letter to the Romans in Munich from 1835 to 1837. The edition of his work edited by F. X. Reithmayr and published in 1845 contained many additions and changes by the editor. Based on Möhler's own manuscript, this edition presents his text with two apparatuses—one containing comments on the manuscript, the other providing references to interpreters mentioned in the expositions. Since the manuscript breaks off at Rom 15:13, the remainder of the text is based on Reithmayr's edition.

Das Neue Testament in syrischer Überlieferung. II. *Die paulinischen Briefe.* Teil 1, *Römer- und 1. Korintherbrief,* ed. B. Aland and A. Juckel, Arbeiten zur neutestamentlichen Textforschung 14 (Berlin—New York: de Gruyter, 1991, DM 410) ix and 644 pp. Bibliography. ISBN: 3-11-011139-X.

The 76-page introduction to this volume explains the plan of the edition and describes the manuscripts and traditions of the Peshitta and Harclean Syriac versions of the NT as well as the NT quotations in Syriac literature. The main part presents in horizontal-line synopsis format the Syriac textual tradition for Romans and 1 Corinthians. It gives the Peshitta and Harclean texts in full with the quotations from other Syriac sources arranged in chronological order with respect to the two major sources. Also included are the West Syriac Massora for Romans and 1 Corinthians, a list of Syriac paraphrases, a collation of the Peshitta editions, a Greek retroversion of the Harclean version, a list of Syriac writings, an index of patristic biblical citations, and a seven-page bibliography.

P. T. O'Brien, *Understanding the Basic Themes of Colossians, Philemon,* Quick-Reference Bible Topics (Dallas—London: Word, 1991, paper $6.99) xiii and 113 pp. Bibliography. Indexed. LCN: 90-28325. ISBN: 0-8499-3246-7.

O'Brien, head of the NT department at Moore Theological College in Newtown, Australia, and author of *Colossians, Philemon* (1982) in the Word Biblical Commentary, first provides an introduction to Colossians and focuses on the following themes: the priority of the gospel, the ministry of Paul and his colleagues, the person and work of the Lord Jesus Christ, Christ the Lord in creation and reconciliation (1:15-20), the people of God, eschatology, and Christian life. Then he treats the letter to Philemon with reference to its occasion, the interchange between Philemon and Paul, and slavery in the 1st century and the NT.

R. Ott, *Dialogische Bibeldidaktik. Korrelative Auslegung der Korintherbriefe in der Kolleg-/Studienstufe,* Europäische Hochschulschriften, Reihe 23: Theologie 406 (Frankfurt—Bern—New York—Paris: Lang, 1990, paper $80.80) 553 pp. Bibliography. ISBN: 3-631-43406-5.

Based on the model of practical theology developed by S. Hiltner and R. Zerfass, this volume calls on texts from 1–2 Corinthians to illustrate the method of dialogical biblical study for use in educational settings. It deals with living as a Christian, believing in the resurrection of the dead, being strong and being weak, elements toward a theory of biblical correlation didactics, the practical implications of this model, and the promise of the resurrection as transforming power (1 Corinthians 15). The study was accepted as a doctoral dissertation by the University of Würzburg in 1990.

C. M. PATE, *Adam Christology as the Exegetical & Theological Substructure of 2 Corinthians 4:7-5:21* (Lanham, MD—New York: University Press of America, 1991, $34.50) ix and 174 pp. Bibliography. LCN: 90-28691. ISBN: 0-8191-8188-9.

Prepared as a doctoral dissertation under the direction of C. Stockhausen and accepted by Marquette University in Milwaukee, this volume first presents a review of scholarly research on 2 Cor 5:1-10. Next it traces the theme of the restoration of Adam's glory in various Jewish writings: Septuagint, Dead Sea scrolls, Wisdom, apocalyptic writings, and rabbinic materials. Then it provides exegetical analyses of the following passages: the lost glory of Adam restored by the righteous suffering of Christ and Paul (2 Cor 4:7-15), the restoration of Adam's glory through Christ's righteous suffering and the "already/not yet" aspects of Paul's eschatology (4:16–5:10), and the restoration of Adam's glory through Christ's righteous suffering—continued and concluded (5:11-21). Pate concludes that Paul's Adam Christology adequately explains his train of thought in 2 Cor 5:1-10, especially if one includes 4:7–5:21 in the discussion.

A. G. PATZIA, *Ephesians, Colossians, Philemon,* New International Biblical Commentary 10 (Peabody, MA: Hendrickson, 1990, paper $9.95) xviii and 311 pp. Bibliography. Indexed. LCN: 90-24092. ISBN: 0-943575-19-2.

The first edition of this commentary on Ephesians, Colossians, and Philemon was described in *NTA* 29, p. 216. This edition is based on the New International Version. Patzia is director of Fuller Theological Seminary's extended education program in the San Francisco Bay area and an associate professor of NT.

W. PERKINS, *A Commentary on Hebrews 11 (1609 Edition),* ed. J. H. Augustine, Pilgrim Classic Commentaries (New York: Pilgrim, 1991, cloth $30, paper $19.95) x and 304 pp. LCN: 90-22542. ISBN: 0-8298-0856-6 (cloth), -0857-4 (paper).

The main part of this volume is a reproduction of the 1609 edition of Perkins's exposition of Heb 11:1–12:1 entitled "A Cloud of Faithful Witnesses," begun as sermons preached at Cambridge in the 1590s. Four introductory essays place Perkins's work in context: Augustine on the vocational rhetoric of exemplary figures ("notable precedents"), D. K. McKim on Perkins's use of P. Ramus's system of logic, G. T. Sheppard on Christian interpretation of the OT between Reformation and modernity, and R. A. Muller on Perkins and the Protestant exegetical tradition (interpretation, style, and method).

P. POKORNÝ, *Colossians. A Commentary,* trans. S. S. Schatzmann (Peabody, MA: Hendrickson, 1991, $19.95) xxx and 232 pp. Bibliography. Indexed. LCN: 91-2971. ISBN: 0-943575-38-9.

The English version of *Der Brief des Paulus an die Kolosser* [*NTA* 32, p. 118], this volume first provides a 31-page introduction to Colossians: text and language, authorship and literary genre, place in the Pauline corpus, etc. Then it presents a commentary according to this general outline: opening (1:1-2), prayer of thanksgiving and intercession—the premise of salvation in Christ (1:3-23), the authority of the apostle—connecting salvation with the apostolic proclamation (1:24–2:5), debate with opponents—true and false appropriation of salvation (2:6-23), paraenesis for the new life (3:1–4:6), and conclusion (4:7-18). There are also eleven excursuses and concluding observations on the history of interpretation and meaning of Colossians. Pokorný is professor of NT on the Comenius faculty of Protestant theology in Prague.

G. F. Ravasi, *Lettera ai Romani. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni Bibliche (Bologna: Dehoniane, 1990, 12,000 L) 115 pp. Bibliography. ISBN: 88-10-70920-9.

After discussing Paul's life and the various images associated with him, this book describes his letter to the Romans as a theological and literary Christian masterpiece and gives particular attention to the situation in which it was written and its key terms. Then it provides an exposition under two headings: the storm of wrath, the light of grace (chaps. 1–7); and the lament, the olive tree, and the body (chaps. 8–16).

G. Ravasi, *Il libro dell'Apocalisse. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni Bibliche (Bologna: Dehoniane, 1991, 12,000 L) 120 pp. Bibliography. ISBN: 88-10-70921-7.

In his introduction to Revelation Ravasi describes it as the book of nostalgia and hope, of the present and the future. Then he presents expositions of the seven letters (chaps. 1–3); the seven broken seals, and the red dragon and the woman—good and evil (5–12); and the great prostitute and the furious battle (17–22).

H. Richards, *The Gospel according to St. Paul* (Collegeville, MN: Liturgical Press, 1990, paper $9.95; Great Wakering, UK: McCrimmon) 136 pp. Illustrated. ISBN: 0-8146-2057-4 (L), 0-85597-451-6 (M).

Following remarks "in praise of Paul," this volume treats the individual Pauline letters under these headings: a postcard to Philemon; jitters in Salonika (1–2 Thessalonians); goings-on in Corinth (1–2 Corinthians); Thank you, Lydia and Co. (Philippians); to the Celts, and a fair copy (Galatians, Romans); letters from jail (Colossians, Ephesians); and to the clergy (1–2 Timothy, Titus). Richards is a former lecturer in religious studies at the School of Education in the University of East Anglia, UK.

H. D. Saffrey, *Histoire de l'apôtre Paul ou Faire chrétien le monde,* Lire la Bible 91 (Paris: Cerf, 1991, paper 75 F) 203 pp., plate, 2 maps. Indexed. ISBN: 2-204-04269-2.

Using material from Paul's letters and Acts, this volume discusses Paul's life and achievements in twelve chapters: Saul of Tarsus, his unexpected vocation, first missionary journey, first assessment and new beginning, move to Europe, rejection of his preaching at Athens, his establishment of the church at Corinth, his stay in Ephesus the city of Artemis, his writings to his churches, his handling of the churches' crises, last journey to Jerusalem, and preaching Jesus the Savior at Rome. Seven appendixes are included. Saffrey, a Dominican, taught from 1964 to 1972 at the Couvent d'études du Saulchoir and worked as a research scholar at CNRS from 1962 to 1989.

Salvati in Cristo Gesù. Le Lettere di Paolo ai Galati e ai Romani, Apriamo la Bibbia: Nuovo Testamento 9 (Bologna: Dehoniane, 1991, paper 2,800 L) 47 pp. Illustrated. ISBN: 88-10-90421-4.

The Italian version of *Sauvés par Jésus Christ* (1986), this booklet provides a short introduction to Galatians and an exposition of the text: no other gospel except the one proclaimed (1:1–2:14), justified by faith in Christ (2:15–3:29), and from slavery to freedom (4:1–6:10). Then it introduces Romans and divides it into two major parts: Paul's gospel (chaps. 1–11), and life according to the gospel (12–15).

K. O. Sandnes, *Paul—One of the Prophets? A Contribution to the Apostle's Self-Understanding,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 43 (Tübingen: Mohr-Siebeck, 1991, DM 84) x and 291 pp. Bibliography. Indexed. ISBN: 3-16-145557-6.

Accepted as a doctoral dissertation in 1988 by the University of Oslo, this volume argues that Paul conceived his apostolate and his commission to preach the gospel to the Gentiles in prophetic terms. After an introduction (on current research, methodology, and OT prophets in Sirach 44–50) and an exegesis of Paul's call according to Gal 1:15-16a, it provides substantiation of the basic thesis from other pertinent Pauline passages: Paul's gospel of Christ crucified—a mystery revealed by the Spirit (1 Cor 2:6-16), Paul's preaching the gospel out of compulsion (1 Cor 9:15-18), the Damascus incident as a Christophany (2 Cor 4:6), Paul standing on the shoulders of the prophets (Rom 1:1-5), the authorized preaching of the gospel (Rom 10:14-18), a prophetic mystery revealed to Paul (Rom 11:25-36), Paul rebutting charges of false prophecy (1 Thess 2:3-8), and Paul among the apostles and prophets who founded the church (Eph 2:19–3:7).

St Paul's Epistles to the Corinthians, The Navarre Bible, trans. M. Adams (Dublin: Four Courts, 1991, cloth £12.50, paper £7.95 or $15) 250 pp., map. ISBN: 1-85182-066-3 (cloth), -065-6 (paper).

The English version of a work published in Spanish in 1984, this volume presents the texts of 1 Corinthians and 2 Corinthians in the Revised Standard Version and the New Vulgate along with a commentary by members of the faculty of theology at the University of Navarre (J. M. Casciaro, G. Aranda, et al.). The commentaries explain the doctrinal and practical meaning of the texts with the help of church documents, the writings of the Fathers and Doctors of the church, and prominent spiritual writers (especially J. Escrivá de Balaguer). Also included are an eleven-page essay on the divine inspiration of the Bible and an introduction to each epistle.

I. TAATZ, *Frühjüdische Briefe. Die paulinischen Briefe im Rahmen der offiziellen religiösen Briefe des Frühjudentums,* Novum Testamentum et Orbis Antiquus 16 (Fribourg: Universitätsverlag, 1991, 32 SFr; Göttingen: Vandenhoeck & Ruprecht) 128 pp. Bibliography. Indexed. ISBN: 3-7278-0700-8 (U), 3-525-53917-7 (V&R).

This volume analyzes early Jewish letters and compares them with the Pauline letters in order to understand better the origins of the genre of early Christian letters. After reflecting on what constitutes a letter, it divides the pertinent early Jewish texts into five groups: the introductory letters in 2 Maccabees (1:1-9; 1:10–2:18), letters in the Jeremiah-Baruch tradition, rabbinic letters, letters of the Elephantine colony, and letters of the Bar Kokhba period from the Judean Desert. Then it makes systematic observations (on function, claim to authority, form, tradition) and concludes that there are continuities in form and content between the early Jewish letters addressed to communities and the Pauline letters.

J. THEIS, *Paulus als Weisheitslehrer. Der Gekreuzigte und die Weisheit Gottes in 1 Kor 1-4,* Biblische Untersuchungen 22 (Regensburg: F. Pustet, 1991, paper DM 58) v and 575 pp. Bibliography. Indexed. ISBN: 3-7917-1276-4.

Prepared as a doctoral dissertation under the direction of J. Eckert and accepted in 1990 by the theological faculty at Trier, this volume first reviews scholarship on Paul as a wisdom teacher in 1 Corinthians 1–4. Next it considers the unity and structure of the passage as a whole and focuses on two sections: the wisdom of God and the "word of the cross" (1:18–2:5), and God's mystery and the hidden wisdom (2:6–3:4). Then it discusses Paul's understanding of wisdom: his use of wisdom concepts, God's revelation in Jesus Christ, and Jesus Christ as the center of his preaching. Finally it deals with the crucified one and God's wisdom: the identification of God's wisdom with Jesus Christ, God's wisdom and Christian existence, and Paul as a wisdom teacher.

P. J. TOMSON, *Paul and the Jewish Law: Halakha in the Letters of the Apostle to the Gentiles,* Compendia Rerum Iudaicarum ad Novum Testamentum, Section 3: Jewish Traditions in Early Christian Literature 1 (Assen—Maastricht: Van Gorcum, 1990; Minneapolis, MN: Fortress, $29.95) xix and 327 pp. Bibliography. Indexed. LCN: 90-44728. ISBN: 90-232-2490-6 (VG), 0-8006-2467-X (F).

After remarks on how to approach studying Paul and the Law, this volume discusses the quest for Paul's historical background, halakah in Paul's letters, the halakah in 1 Corinthians, laws concerning idolatry in early Judaism and Christianity, the topic of "idol offerings" in

1 Corinthians 8–10, table fellowship of Jews and Gentiles, and the nexus of halakah and theology. Tomson concludes that halakah was basic to Paul's instruction for non-Jewish Christians and that Paul is another witness to the existence of halakah formulated in Greek.

P. H. R. van Houwelingen, *De tweede trompet. De authenticiteit van de tweede brief van Petrus* (Kampen: Kok, 1988, paper 40 gld.) 318 pp. Bibliography. ISBN: 90-242-3430-1.

The title of this investigation into the authenticity of 2 Peter derives from Origen's comment: "Peter also sounds aloud with the two trumpets of his epistles." After general considerations regarding the genuineness of the epistle, the volume examines whether there are Hellenistic tendencies in 2 Peter 1, considers Peter's exposure of the pseudo-teachers in 2 Peter 2, and deals with 2 Peter 3 as a thematic unity and concentrates on the question about the reality of the promise made by God as it was presented by the scoffers. Van Houwelingen concludes that 2 Peter is an authentic epistle of which Peter the apostle was the author, that Peter understood the apostolic tradition as Scripture, and that Christology set the tone in the epistle.

A. C. Wire, *The Corinthian Women Prophets. A Reconstruction through Paul's Rhetoric* (Minneapolis, MN: Fortress, 1990, $24.95) x and 316 pp. Indexed. LCN: 90-35519. ISBN: 0-8006-2434-3.

Using the method of rhetorical analysis, this volume seeks to reconstruct an accurate picture of the women prophets in the church of 1st-century Corinth—their behavior, position in society and the church, and values and theology. After discussing the rhetoric characteristic of 1 Corinthians and its implications for the Corinthian women prophets, it considers women rich in God's wisdom (chaps. 1–4), women consecrated in body and spirit (chaps. 5–7), women having authority as participants of Christ (chaps. 8–11), women in the image and glory of God (11:2-16), spiritual women speaking for and to God (chaps. 12–14), and women risen to new life in Christ (chaps. 15–16). Twelve appendixes and an anthology of ancient texts about women who speak for the divine are included. Wire is professor of NT at San Francisco Theological Seminary.

J. A. Ziesler, *Pauline Christianity,* Oxford Bible Series (rev. ed.; Oxford—New York: Oxford University Press, 1990, cloth $49.95, paper $16.95) ix and 166 pp. Bibliography. Indexed. ISBN: 0-19-826460-7 (cloth), -826459-3 (paper).

The revised edition of the work described in *NTA* 27, pp. 341-342 takes account of recent Pauline research. Some sections have been rewritten, and the emphasis of certain arguments has been changed and updated.

BIBLICAL THEOLOGY

D. J. Bosch, *Transforming Mission. Paradigm Shifts in Theology of Mission,* American Society of Missiology 16 (Maryknoll, NY: Orbis, 1991, cloth $44.95, paper $24.95) xix and 587 pp. Bibliography. Indexed. LCN: 90-21619. ISBN: 0-88344-744-4 (cloth), -719-3 (paper).

With the aid of the concept of paradigm shifts Bosch, professor and head of the department of missiology at the University of South Africa, attempts to demonstrate the extent to which the understanding and practice of mission have changed during almost twenty centuries of Christian missionary history. He first considers NT models of mission: the NT as a missionary document, mission as disciple-making (Matthew), practicing forgiveness and solidarity with the poor (Luke), and invitation to join the eschatological community (Paul). Then he discusses historical paradigms of mission and offers proposals toward a relevant missiology.

C. W. CARTER AND R. D. THOMPSON, *The Biblical Ethic of Love,* American University Studies, Series 7: Theology and Religion 79 (New York—Bern—Frankfurt—Paris: Lang, 1990, $51.95) xix and 245 pp. Bibliography. ISBN: 0-8204-1365-8.

This book explores the relevance of divine love as revealed in the Judeo-Christian Scriptures to the ethical decisions and moral conduct of humankind. Carter has contributed the chapters on the inadequacy of humanistic ethics, God and humankind in Hebrew ethics, the meaning of the Ten Commandments (two), ethics of the prophets and wisdom literature, the NT Christian ethic, the ethics of John Wesley, Christian ethics in socio-ethical relationships, and trends in contemporary Christian ethics. Thompson deals with burning issues in ethics today. The authors are associated with Indiana Wesleyan University.

O. CULLMANN, *Einheit durch Vielfalt. Grundlegung und Beitrag zur Diskussion über die Möglichkeiten ihrer Verwirklichung* (2nd ed.; Tübingen: Mohr-Siebeck, 1990, DM 34) 224 pp. Indexed. ISBN: 3-16-145627-0.

The first German edition of this proposal for church unity through diversity in light of the NT was described in *NTA* 31, p. 246. The English version was noticed in *NTA* 32, p. 254. This edition contains a new four-page foreword, a 71-page additional chapter on reaction to the first edition (answers to objections, precisions, ideas for carrying on the project), and a two-page conclusion.

N. A. DAHL, *Jesus the Christ. The Historical Origins of Christological Doctrine,* ed. D. H. Juel (Minneapolis, MN: Fortress, 1991, $24.95) 249 pp. Bibliographies. Indexed. LCN: 90-44551. ISBN: 0-8006-2458-0.

The nine major essays in this collection concern the messiahship of Jesus in Paul, the crucified Messiah, eschatology and history in light of the Qumran texts, the crucified Messiah and the endangered promises, the problem of the historical Jesus, sources of christological language, whether the atonement can be considered an adequate reward for the Akedah, God as the neglected factor in NT theology, and trinitarian baptismal creeds and NT Christology (with an addendum on types of early baptismal creeds). The appendixes treat (1) R. Bultmann' s *Theology of the New Testament* and (2) J. Wellhausen's work on the NT. Juel has provided a three-page foreword.

J. D. G. DUNN, *Christology in the Making. A New Testament Inquiry into the Origins of the Doctrine of the Incarnation* (2nd ed.; London: SCM, 1989, paper £15) xlvi and 443 pp. Bibliography. Indexed. ISBN: 0-334-00237-0.

This new paperback edition of the work described in *NTA* 25, p. 208 features a fresh 29-page foreword in which Dunn restates the objectives and methodology, responds to those who have offered criticism, and notes developments in his own thinking about the topic.

O. FUCHS, *Zwischen Wahrhaftigkeit und Macht. Pluralismus in der Kirche?* (Frankfurt: Knecht, 1990, paper DM 29.80) 272 pp. ISBN: 3-7820-0614-3.

Fuchs, professor of pastoral theology at the University of Bamberg, seeks to develop a model of peaceful coexistence within the church whereby there is acceptance of contrary opinions and respect for others. The chapter most pertinent to biblical studies describes the Bible as the school of pluralism, and gives particular attention to the conflict between Paul and Peter (Galatians 1–2; Acts 15). Other chapters deal with autonomy in relation to dependence and yearning, contradictory union in the *communio,* pluralism and unity, and revelation and tolerance.

J. L. HOULDEN, *Truth Untold. Meditations on the Gospel* (London: SPCK, 1991, paper £4.99) xi and 81 pp. ISBN: 0-281-04488-0.

The nineteen chapters in this book are mostly sermons preached in various churches and college chapels. They concern the place of Scripture, the Word made flesh, the saving creator, wilderness voices, truth claims, etc. Houlden is professor of theology at King's College, London.

R. Iori, *La solidarietà nelle prime comunità cristiane. La dottrina degli Atti e di san Paolo* (Rome: Città Nuova, 1989, paper 19,000 L) 187 pp. Bibliography. ISBN: 88-311-3613-5.

This volume first discusses Christian solidarity in the Jerusalem community with reference to the portrayal of the Christian community in the summaries in Acts, the "communism" in those summaries, Christians and earthly goods, and helping the poor in the primitive church and service at table. Then it considers the Christian solidarity of the churches expressed in Paul's collection for the Jerusalem community in the light of Jewish analogies and with regard to texts in Acts, Galatians, 1–2 Corinthians, and Romans. It concludes with observations on the theological, ecumenical and eschatological significance of the collection.

M. Karrer, *Der Gesalbte. Die Grundlagen des Christustitels,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 151 (Göttingen: Vandenhoeck & Ruprecht, 1991, DM 138) 482 pp. Bibliography. Indexed. ISBN: 3-525-53833-2.

The slightly revised version of a *Habilitationsschrift* accepted in 1989 by the theological faculty at Erlangen-Nürnberg, this investigation of the designation of Jesus as the anointed one (Messiah/Christ) first reviews research on the topic and considers the designation as a title and a name in the NT and early church. Then it explores the foundations of the term in the OT practices of anointing kings and priests and in the cultic use of anointing, discusses the various contexts in which "anointed" was applied in Second Temple Judaism, and reflects on the Greco-Roman association of anointing with immortality and deification. The three excursuses deal with the history of the terms "Chrestiani/Chrestianoi," the Messiah and the Son of David, and post-NT developments and NT-early church Christology.

F. Köster, *Autoritätenwechsel. Zurück zur Praxis Jesu* (Frankfurt: Knecht, 1990, paper DM 26) 200 pp. Bibliography. ISBN: 3-7820-0605-4.

Köster, a member of the Pallottine order and author of *Kirche im Koma?* (1989), stresses the importance of Jesus' words and deeds as the criterion for Christian life. He deals with by what faith can orient itself ("what he tells you, do that," Jn 2:5); faith as teaching, system, and institution (the problem of actualizing Jesus' proclamation); what Christianity is really about (faith in the Creator and the incarnate God of history); the foundations of a prophetic-messianic faith-praxis (Jesus' words and deeds as the criterion of Christian behavior); the future of God's people (starting points for credible Christian activity); and the change of authorities (from religious teachings to exemplary people).

N. Lohfink, *The Covenant Never Revoked. Biblical Reflections on Christian-Jewish Dialogue,* trans. J. J. Scullion (New York—Mahwah, NJ: Paulist, 1991, paper $7.95) v and 96 pp. LCN: 90-26198. ISBN: 0-8091-3228-1.

The English version of *Der niemals gekündigte Bund* [*NTA* 34, p. 126], this volume argues that Christians and Jews are united in one covenant that is acknowledged in two different ways. Lohfink is professor of OT studies at the University of Frankfurt.

J. Luzarraga, *Orando con Ignacio tras Jesús. Método de oración siguiendo a S. Ignacio de Loyola. La oración de Jesús según el Nuevo Testamento* (Bilbao: Mensajero, 1991, paper) 236 pp. ISBN: 84-271-1678-0.

Luzarraga, author of *El Dios que llama* (1985), first provides a comprehensive discussion of the method of prayer proposed by Ignatius of Loyola. Then he treats the prayer of Jesus according to the NT, giving attention to Jesus as model of prayer (from his preexistence, at his entrance into the world, in his infancy, etc.) and to Jesus as master of prayer (formulations, defects to avoid, dispositions to hold).

F.-W. MARQUARDT, *Das christliche Bekenntnis zu Jesus, dem Juden. Eine Christologie*, vol. 2 (Munich: Kaiser, 1991, DM 96) 460 pp. Indexed. ISBN: 3-459-01838-0.

The first volume in this Christology was described in *NTA* 35, p. 120. This volume first examines the christological significance of Jesus' Jewishness, with particular attention to the theme of "Israel" in developing a Christology. Then after situating Jesus in his times, it reflects on the coming, going, and abiding of Jesus of Nazareth. Marquardt is professor of Evangelical theology at the Free University of Berlin.

I. H. MARSHALL, *The Origins of New Testament Christology* (rev. ed.; Downers Grove, IL: InterVarsity, 1990, paper $12.95) 140 pp. Indexed. LCN: 90-40484. ISBN: 0-8308-1305-5.

The first edition of this study of the origins of Christology was described in *NTA* 21, p. 346. This edition includes an updated eight-page postscript that appeared first in the 1985 German translation. Marshall is professor of NT exegesis at the University of Aberdeen.

J. M. MCDERMOTT, *The Bible on Human Suffering* (Middlegreen, Slough, UK: St Paul Publications, 1990, paper £6.95) 155 pp. ISBN: 0-85439-363-3.

Prepared in connection with a course given at the Gregorian University in Rome, this volume attempts to come to grips with the problem of suffering, especially unmerited suffering, within the horizon of biblical revelation. It first discusses the perennial problem of human suffering and OT responses to it. Then it examines NT responses to suffering, with particular attention to present and future recompense, Jesus' sufferings, the cross, the vicarious and redemptive suffering of Christ, human and Christian suffering, the mystery of God's presence, etc. U. Vanni has provided a three-page foreword.

W. REBELL, *Erfüllung und Erwartung. Erfahrungen mit dem Geist im Urchristentum* (Munich: Kaiser, 1991, paper DM 54) 196 pp. Bibliography. Indexed. ISBN: 3-459-01882-8.

Rebell, who teaches NT at the Universität-Gesamthochschule-Siegen, presents an exegetical analysis of the phenomenon of the "Spirit" in the NT. Thus he deals with Jesus and the Spirit, the bestowal of the Spirit on the churches, the Spirit in relation to the development of Christology and to the Lord, the Spirit and literary structure in John's Gospel, the Johannine Paraclete pneumatology, the Spirit as bestower of gifts for a communicative community-praxis, the Spirit as the principle of a way of life (life in the Spirit), etc.

M.-E. ROSENBLATT (ED.), *Where Can We Find Her? Searching for Women's Identity in the New Church* (New York—Mahwah, NJ: Paulist, 1991, paper $12.95) iv and 166 pp. Bibliographies. LCN: 90-24813. ISBN: 0-8091-3227-3.

The ten papers in this volume deal with the search for women's identity in Scripture (three), in society (four), and in the church (three). The biblical studies are by D. Bergant on partners in the mystery of creation, K. A. Barta on the hemorrhaging woman (Mk 5:24-34 parr.) as paying the price of paternalism, and Rosenblatt on scriptural images and the anthropology of women (agent or icon?). Rosenblatt has provided a preface and a concluding essay on future directions.

D. S. RUSSELL, *Poles Apart. The Gospel in Creative Tension* (Louisville, KY: Westminster/Knox, 1991, paper $10.95) viii and 171 pp. Indexed. LCN: 90-27178. ISBN: 0-664-25181-1.

The American edition of a work described in *NTA* 35, p. 260.

H. SCHÜRMANN, *Studien zur neutestamentlichen Ethik*, ed. T. Söding, Stuttgarter Biblische Aufsatzbände 7 (Stuttgart: Katholisches Bibelwerk, 1990, paper DM 39) 382 pp. Bibliographies. Indexed. ISBN: 3-460-06071-9.

The thirteen articles in this collection concern the community of the new covenant as the source of ethical knowledge according to Paul [§ 17-208]; Jesus' behavior and teaching as the decisive ethical norm according to Paul (1974); moral theological starting points in Jesus' behavior and teaching [§ 27-1147]; whether Pauline values and injunctions should serve as models only [§ 20-169]; the institutional character, indissolubility, and sacramentality of marriage (1979); the binding character of concrete moral norms according to the NT, with attention to the prohibition of divorce and the love-commandment (1982); the question about the binding character of NT values and injunctions (1975); whether Paul's gospel of freedom is the center of the gospel [§ 16-251]; the NT basis for church order and law [§ 18-283]; human dignity and human rights in light of Revelation [§ 29-245]; the social and social-critical service of the church and of Christians in a secularized world (1969); the eschatological salvation of God and human responsibility for the world (1977); and Christian responsibility for the world in light of the NT [§ 25-282]. Many articles include an updated bibliography.

O. SKARSAUNE, *Incarnation—Myth or Fact?,* trans. T. R. Skarsten, Concordia Scholarship Today (St. Louis, MO: Concordia, 1991, paper $14.95) 176 pp. Bibliography. Indexed. LCN: 90-48939. ISBN: 0-570-04547-9.

The English version of *Inkarnasjonen—myte eller faktum?* (1988), this volume defines the Christian doctrine of the incarnation as follows: God's Son, who was with the Father from eternity, became a human being at a particular point in time and lived among us. After reflecting on the "impossibility" of the incarnation from Jewish and Hellenistic perspectives, it discusses the incarnation in the NT, incarnation thought during the first two centuries, Christology in East and West, the Nicene confession of Christ, and the Chalcedonian definition of Christ.

K. SNODGRASS, *Between Two Truths. Living with Biblical Tensions* (Grand Rapids: Zondervan, 1990, paper $9.95) 191 pp. LCN: 90-33894. ISBN: 0-310-52891-7.

Snodgrass, professor of NT and dean of faculty at North Park Theological Seminary in Chicago, provides advice for dealing with the tensions in the biblical message and in trying to live biblically. After observations on understanding tension, he considers four tensions involved in understanding ourselves: saint and sinner, pride and humility, strength and weakness, and authority and submission. Then he deals with tensions encountered in understanding our faith: faith and works, grace and law, freedom and responsibility, whether God is active or passive, in the world but not of it, and handling tension.

C. H. TALBERT, *Learning Through Suffering. The Educational Value of Suffering in the New Testament and in Its Milieu,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1991, paper $6.95) 92 pp. LCN: 90-24592. ISBN: 0-8146-5672-2.

Among the various explanations of suffering in the Bible this volume focuses on the idea that suffering sometimes possesses an educational value. After discussing the educational value of suffering in Mediterranean antiquity, it examines this theme in various NT writings: James, 1 Peter, Hebrews, and Lk-Acts. Talbert, professor of NT at Wake Forest University in Winston-Salem, NC, concludes that in appropriating the theme of suffering as divine education early Christians reflected both Jewish (suffering is divine correction of human misdirection) and Greco-Roman (suffering is the arena in which one's spiritual stamina is strengthened) perspectives.

J. E. M. TERRA (ED.), *Evangelho e Igreja,* Revista de Cultura Bíblica, vol. 14, nos. 55-56 (São Paulo: Edições Loyola, 1990, paper) 171 pp.

Of the thirteen articles in this fascicle, those most pertinent to NT study are by Terra on biblical aspects of unity and diversity in the church, C. M. de Tillesse on Mark and the gospel, F. Dattler on the "word of the Lord" in Acts, and E. de Souza Schulz on "heart" in the OT and Lk 2:19-51. Other articles include M. C. Nogueira on the biblical basis of *Evangelii nuntiandi,* de Tillesse on the method of Bible reading underlying *Revista Bíblica Brasileira,* and Terra on *lectio divina.*

Unité et diversité dans l'Église. Text officiel de la Commission Biblique Pontificale et travaux personnels des Membres, Teologia e Filosofia 15 (Vatican City: Libreria Editrice Vaticana, 1989, paper 40,000 L) 348 pp. Indexed. ISBN: 88-209-1643-6.

After a twenty-page statement from the Pontifical Biblical Commission on unity and diversity in the church, this volume presents twenty papers by members of the commission that served as the basis for the statement. Those most pertinent to NT studies are by J. D. Barthélemy on unity and diversity in Judaism toward the beginning of the Christian era; J. McHugh on the privileges of Israel; D. Muñoz León on ἐκκλησία and ἐκκλησίαι; J. Lambrecht on unity and diversity in Galatians 1–2; A. Vanhoye on the necessity of diversity in unity in 1 Corinthians 12 and Romans 12; J. Gnilka on church models of Ephesians; J. Pathrapankal on the church and the churches in the Pauline corpus; P. Grelot on Mt 16:16-19; L. Monsengwo Pasinya on unity and diversity in Acts (the problem of cultural groups); J. Dupont on the people of God in Acts; J. A. Fitzmyer on the designations of Christians in Acts and their significance; M. Dumais on the roles of the Twelve, Peter, and Jerusalem in the foundation and life of the Christian communities in Acts; P. Benoit on the unity of the ecclesial communion in the Spirit according to the Fourth Gospel; A. Jankowski on the multiform and one church according to Revelation; and G. Segalla on the unity of the church and the variety of its models in the NT.

THE WORLD OF THE NEW TESTAMENT

R. S. Bagnall, T. T. Renner, and K. A. Worp, *Columbia Papyri VIII,* American Studies in Papyrology 28 (Atlanta: Scholars Press, 1990, $44.95) 238 pp. and 57 plates. Indexed. LCN: 89-10875. ISBN: 1-55540-396-4.

For each of the fifty-five papyri in this volume there is a material description and introduction, the Greek text, an English translation, and philological notes. The literary texts (nos. 192-207) include selections from Homer, Euripides, and Plato. The documentary texts (nos. 208-246) include letters, receipts, marriage contracts, bills of sale, accounts, and complaints. One of the aims has been to collect Columbia papyri published before 1980 and to reedit them in the light of scholarly suggestions and comments. To those texts have been added about thirty unpublished documents of diverse date, provenance, and type. Renner took responsibility for the reediting of the literary section, and Bagnall and Worp prepared the documents.

H. W. Basser, *In the Margins of the Midrash. Sifre Ha'azinu Texts, Commentaries, and Reflections,* South Florida Studies in the History of Judaism 11 (Atlanta: Scholars Press, 1990, $54.95) ix and 224 pp. Indexed. LCN: 90-44268. ISBN: 1-55540-536-3.

This volume presents for the first time in print the Ha'azinu section of a medieval commentary on Sifre Numbers and Deuteronomy that was falsely attributed to Rabbenu Hillel. It begins with observations on various topics in the study of *Midrash Sifre Ha'azinu:* tradition and midrash, design and structure of midrashim, the antiquity of legal materials, Sifre's primacy, and formal composition. Then it provides an English translation (with notes) for the Ha'azinu portion (Pisqaot 306-341) and the medieval commentary, as well as the Hebrew text. Basser is the author of *Midrashic Interpretations of the Song of Moses* (1984).

P. C. Bori, *The Golden Calf and the Origins of the anti-Jewish Controversy,* trans. D. Ward, South Florida Studies in the History of Judaism 16 (Atlanta: Scholars Press, 1990, $44.95) vii and 125 pp. Bibliography. Indexed. LCN: 90-19125. ISBN: 1-55540-551-7.

The English version of *Il vitello d'oro. Le radici della controversia antigiudaica* (1983), this volume first studies the debates between Christians and Jews in the 2nd and 3rd centuries A.D. about the golden calf episode as the "original sin" of Israel and of Aaron in particular. Then it traces the formation of the stereotype of Jewish carnality and the image of the servile people both as a necessary pole for Christian self-consciousness and as a means of affirming Christianity's own diversity and superiority. Finally it touches on the problems of the moral utilizations of the episode, especially the question of the transformation of the concept of idolatry. The appendixes concern (1) the golden calf in the biblical tradition and in the Koran, and (2) images and stereotypes of the Jewish people in the ancient world (golden ass, golden calf).

F. F. Bruce, *Ausserbiblische Zeugnisse über Jesus und das frühe Christentum,* ed. E. Güting (Giessen—Basel: Brunnen, 1991, DM 29) 190 pp. Bibliographies. ISBN: 3-7655-9366-4.

The German version of *Jesus and Christian Origins Outside the New Testament* [*NTA* 19, p. 122], this examination of extracanonical evidence about Jesus deals with pagan authors, Josephus, the Slavonic Josephus, the rabbinic tradition, preparation for the Messiah in Qumran and other Jewish texts, various "sayings of Jesus" and the apocryphal Gospels, *Gospel of Thomas,* other extracanonical writings, the Quran, Islamic tradition, and archaeology. E. Güting has provided a three-page preface to the German edition.

M. Clauss, *Mithras. Kult und Mysterien* (Munich: C. H. Beck, 1990, DM 58) 215 pp. Illustrated. Bibliography. Indexed. ISBN: 3-406-34325-2.

After situating Mithraism in the Roman world and relating it to mystery cults, this volume discusses various aspects of Mithraism: chronological and geographical diffusion, adherents, cultic sites, Mithras legends, cultic celebrations, cultic implements, the ordination of priests, Mithras the helper, Mithras and the world of the gods (Sol, Apollo, Attis, etc.), and Mithras and Christ. Clauss is professor of ancient history at the Free University in Berlin.

D. Cohn-Sherbok, *Rabbinic Perspectives on the New Testament,* Studies in the Bible and Early Christianity 28 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1990, $49.95) vii and 126 pp. Bibliography. Indexed. LCN: 90-21375. ISBN: 0-88946-689-0.

The ten papers in this collection concern rabbinic Judaism and the doctrine of hell; Jesus, the Sadducees, and the resurrection of the dead; Jesus, the Pharisees, and the plucking of grain on the Sabbath; Jesus' last blessing of the cup at the Last Supper; Jesus' cry on the cross; Jesus' burial garment; Paul and rabbinic exegesis; Paul and Peter at Antioch; the gnostic Mandaeans and heterodox Judaism; and the alphabet in mystical Judaism and the Mandaean religion. Cohn-Sherbok, the author of *The Jewish Heritage* (1988), teaches at the University of Kent, UK.

M. de Jonge, *Jewish Eschatology, Early Christian Christology and the Testaments of the Twelve Patriarchs. Collected Essays of Marinus de Jonge,* Supplements to Novum Testamentum 63 (Leiden—New York: Brill, 1991, 180 gld.) xix and 342 pp., frontispiece. Bibliography. Indexed. ISBN: 90-04-09326-5.

The first eight articles in this collection concern eschatology and Christology: the expectation of the future in *Psalms of Solomon* [§ 34-1428]; the role of intermediaries in God's final intervention in the future according to the Qumran scrolls (1969); Josephus and the future expectations of his people (1974); the use of ὁ χριστός in the passion narratives (1975); the use of ὁ χριστός in Revelation (1980); the earliest Christian use of χριστός [§ 31-322]; Jesus' death for others and the death of the Maccabean martyrs (1988); and Jesus as Son of David and Son of God (1989). The remaining twelve articles deal with *Testaments of the Twelve Patriarchs:* the main issues in research [§ 25-326]; the future of Israel [§ 31-1406]; Levi, the sons of Levi, and the Law in *T. Levi* 10, 14–15, 16 (1981); the question of the two messiahs (1986); the relation to Hippolytus' *Benedictions of Isaac, Jacob, and Moses* [§ 30-919]; two interesting interpretations of the rending of the Temple veil [§ 30-1344]; the Christian and the Jewish character of the work in scholarship since F. Schnapp [§ 30-921]; *T. Levi* and "Aramaic Levi" (1988); the pre-Mosaic servants of God and their treatment by Justin and Irenaeus [§ 30-920]; paraenesis in this work and in the NT (1989); *T. Benj.* 3:8 and Joseph as a "good and holy man" (1989); and Rachel's virtuous behavior in *T. Issachar* (1990). Also included are a photograph of de Jonge, a nine-page introduction, and a bibliography of his publications.

M. DEL VERME, *Giudaismo e Nuovo Testamento. Il caso delle decime,* Studi sul Giudaismo e Cristianesimo Antico 1 (Naples: D'Auria, 1989, 60,000 L) 281 pp. Indexed. ISBN: 88-7092-045-3.

This volume first examines the references to the Jewish practice of tithing in the NT: the tithes in the "woes" (Mt 23:23/Lk 11:42), the tithe of the Pharisee at prayer (Lk 18:11-12), and the first Jewish tithe (Heb 7:1-10). Then it provides a history of tithing in the literature of Second Temple Judaism (late OT, Apocrypha, Pseudepigrapha, Philo, Josephus) and in tannaitic Jewish texts (including pertinent Christian texts outside the NT). Finally it seeks to bring together the history of tithing and the NT texts, and reflects on the value of using rabbinic literature in NT interpretation.

Dictionnaire encyclopédique du Christianisme ancien, ed. A. Di Berardino and F. Vial (2 vols.; Paris: Cerf, 1990, 2,150 F) xxxii and 1,279 pp., xxiv and 1,361 pp., 18 maps. Bibliographies. Indexed. ISBN: 2-204-03017-1 (vol. 1), 2-204-04182-3 (vol. 2).

The French version of *Dizionario patristico e di antichità cristiane* (1983), the articles in these volumes concern persons, doctrines, cultural currents, Christian sects, historical events, geography, liturgy, monasticism, spirituality, art, archaeological evidence, as well as the social, political, moral, and ascetic aspects of the first eight centuries of Christian history. The contributors include B. Aland, B. Bagatti, H. Crouzel, G. Filoramo, W. H. C. Frend, P. Grech, A. F. J. Klijn, R. Le Déaut, M. G. Mara, A. Orbe, E. Osborn, W. Rordorf, V. Saxer, M. Simonetti, and M. van Esbroeck. The Italian original was edited by Di Berardino, and the French version was directed by Vial.

I. DRAZIN, *Targum Onkelos to Exodus. An English Translation of the Text With Analysis and Commentary (Based on the A. Sperber and A. Berliner Editions)* (Hoboken, NJ: Ktav, 1990, $59.50; Denver, CO: Center for Judaic Studies, University of Denver) 383 pp. Bibliography. Indexed. LCN: 89-39027. ISBN: 0-88125-342-1.

This work is similar in goal and format to Drazin's *Targum Onkelos to Deuteronomy* [*NTA* 28, pp. 101-102]. After a 35-page introduction (with statistics about the deviations of *Targum Onqelos* from the Masoretic text of Exodus), it presents on facing pages a generally literal English translation and the Aramaic text with notes below. Drazin gives particular attention to the relation between *Targum Onqelos of Exodus* and the tannaitic midrash *Mekilta.*

Early Christianity. Origins and Evolution to AD 600. In Honour of W H C Frend, ed. I. Hazlett (London: SPCK, 1991, paper £14.95) xvi and 335 pp., map. Bibliographies. Indexed.

ISBN: 0-281-04476-7.

The twenty-five articles honoring Professor Frend appear under seven headings: why study early church history? (one); context and origins (five); evolution of Christian norms (five); work and writings of the Church Fathers (three); shaping of faith, doctrine, and spirituality (five); church and society (three); and finding the early church (three). The papers most pertinent to NT studies are by J. Merdinger on the world of the Roman empire, J. Riches on the birth of Christianity, W. Horbury on the Jewish dimension, L. H. Martin on the pagan religious background, K. Schäferdiek on Christian mission and expansion, R. Williams on the Bible as a Christian norm, C. Stead on Greek influence on Christian thought, K. Rudolph on gnosticism, T. Barnes on pagan perceptions of Christianity, and K. Painter on archaeology. Also included are a select bibliography, a glossary, a conspectus of early church history, and a list of Frend's publications.

Eretz-Israel. Archaeological, Historical and Geographical Studies. Vol. 21, *Ruth Amiran Volume,* ed. A. Eitan, R. Gophna, and M. Kochavi (Jerusalem: Israel Exploration Society, 1990, $60) viii and 384 pp., frontispiece. Illustrated. Bibliography.

The forty articles in this volume—twenty-six in Modern Hebrew and fourteen in English—are arranged in two sections in the alphabetical order of their authors' names. They deal with a wide range of subjects encompassing various aspects of cultural creativity in the land of Israel and the neighboring countries from the Neolithic period though the OT period. The contributors include T. Jacobsen, L. E. Stager, P. Smith, H. Eshel and A. Kloner, A. Biran, V. Sussman, I. Finkelstein, and M. Tadmor. A photograph of the honoree and an appreciation of her life in archaeology (by U. Zevulun and M. Kochavi) are included.

C. A. FARAONE AND D. OBBINK (EDS.), *Magika Hiera. Ancient Greek Magic and Religion* (New York—Oxford: Oxford University Press, 1991, $39.95) xiii and 298 pp. Bibliography. Indexed. LCN: 88-37685. ISBN: 0-19-504450-9.

The ten papers in this volume are by Faraone on the agonistic context of early Greek binding spells; J. H. M. Strubbe on ancient funerary imprecations in Greek epitaphs from Asia Minor; H. S. Versnel on the appeal to justice in judicial prayers; R. Kotansky on incantations and prayers for salvation on inscribed Greek amulets; J. Scarborough on the pharmacology of sacred plants, herbs, and roots; S. Eitrem on dreams and divination in magical ritual; F. Graf on prayer in magical and religious ritual; J. J. Winkler on the constraints of eros; H. D. Betz on magic and mystery in the Greek magical papyri; and C. R. Phillips on socioreligious sanctions on magic.

S. E. FASSBERG, *A Grammar of the Palestinian Targum Fragments from the Cairo Genizah*, Harvard Semitic Studies 38 (Atlanta: Scholars Press, 1990, $39.95) xvii and 322 pp. Bibliography. Indexed. LCN: 90-23362. ISBN: 1-55540-569-X.

The revision and expansion of a doctoral dissertation submitted to Harvard University in 1983, this investigation of the Cairo Geniza manuscripts of the Palestinian Targum seeks to present a complete and systematic analysis of their orthography and phonology, syllable structure, rule of shewa, morphology (pronouns, numerals, nouns, verbs, etc.), and syntactic features. It also compares features of the language of the Cairo Geniza fragments with those of other Palestinian Targums and other Aramaic dialects. Three tables and two indexes are included. Fassberg contends that the language of the Cairo Geniza fragments is similar to but not identical with Galilean Aramaic.

S. D. FRAADE, *From Tradition to Commentary. Torah and Its Interpretation in the Midrash Sifre to Deuteronomy,* SUNY Series in Judaica (Albany, NY: State University of New York Press, 1991, paper $18.95) xviii and 343 pp. Bibliography. Indexed. LCN: 90-9580. ISBN: 0-7914-0495-1 (cloth), -0496-X (paper).

Fraade, professor of the history of Judaism at Yale University and author of *Enosh and His Generation* (1984), presents a series of commentaries on *Sifre,* the earliest extant commentary on Deuteronomy. After placing *Sifre* in the context of the history of Jewish exegesis and explaining the nature of his own commentary on *Sifre,* he treats the revelation of the Torah at Sinai in relation to the approach of *Sifre* to scriptural text, received tradition, and historical time. Then he treats the place of the sage and his Torah within *Sifre* and focuses on how the sages are empowered as Israel's teachers, leaders, legislators, and judges. Finally he considers the tension between Torah and nature as witness to Israel's covenant with God, in the context of extending the discussion of multiple interpretations and their editorial configuration in relation to the temporality of the commentary's own forward movement.

H. FROHNHOFEN (ED.), *Christlicher Antijudaismus und jüdischer Antipaganismus. Ihre Motive und Hintergründe in den ersten drei Jahrhunderten,* Hamburger Theologische Studien 3 (Hamburg: Steinmann & Steinmann, 1990, DM 62) viii and 205 pp. Indexed. ISBN: 3-927043-13-3.

Prepared for a symposium held in 1988 at Wiesbaden-Naurod, the eleven papers in this volume are by G. Stemberger on Jews in the Roman empire (the suppression and privileges of a minority), C. Thoma on Christians in rabbinic perspective (Gentiles, heretics, or pious people?), J. Blank on the question of anti-Judaism in the NT (from the beginning of the Nazorean sect to the end of the Second Temple), P. Fiedler on the "Israel of God" in the NT (the church or the Jewish people?), H.-R. Seeliger on the common features in anti-Jewish and anti-Christian polemics in antiquity, H. Gülzow on social factors in the division of church and synagogue and the beginnings of Christian anti-Judaism, R. Kampling on NT texts as the basis of the later *adversus Iudaeos* literature, W. A. Bienert on Marcion's view of Christianity as the antithesis of Judaism, C. P. Bammel on the Jews in Origen's commentary on Romans, H. J. Vogt on the Jews according to the later Origen, and E. Bammel on Jews as witnesses to Christianity.

J. A. GOLDSTEIN, *Semites, Iranians, Greeks, and Romans. Studies in their Interactions,* Brown Judaic Studies 217 (Atlanta: Scholars Press, 1990, $59.95) x and 257 pp. Indexed. LCN: 90-41250. ISBN: 1-55540-512-6.

The eleven articles in this collection concern Jewish acceptance and rejection of Hellenism (1981), the Syriac bill of sale from Dura-Europos (1966), E. R. Goodenough's *Jewish Symbols in the Greco-Roman Period* [§ 14-333r], the central composition of the west wall of the Dura-Europos synagogue [§ 32-889], the tales of the Tobiads (1975), the historical setting of the Uruk prophecy (1988), the date of the book of *Jubilees* (1983), *Testament of Moses* (1973), the apocryphal book of Baruch (1979-80), R. Doran's *Temple Propaganda* (1984), and how the authors of 1 and 2 Maccabees treated the messianic promises (1988). Some additions and corrections have been made.

D. W. HALIVNI, *Peshat and Derash. Plain and Applied Meaning in Rabbinic Exegesis* (New York—Oxford: Oxford University Press, 1991, $35) xii and 249 pp. Indexed. LCN: 90-31375. ISBN: 0-19-506065-2.

Halivni, professor of religion at Columbia University in New York and author of *Midrash, Mishnah, and Gemara* (1986), explores the relation between the plain and applied meanings of Scripture in rabbinic literature, and argues that rabbinic exegesis and halakah (legal norms) are integrally but not always inextricably linked. He first explains the idea of "timebound exegesis," the direction of rabbinic exegesis, and the talmudic meaning of *pěšat* as "context." Then after a comment on methodology, he discusses the dichotomy between practice and intellect ("contradictory yet complementary"), and offers a theological (though historically grounded) resolution to the occasional collision of *pěšat* and *děraš*. Four appendixes are included.

L. W. HURTADO (ED.), *Goddesses in Religions and Modern Debate,* University of Manitoba Studies in Religion 1 (Atlanta: Scholars Press, 1990, cloth $29.95, paper $19.95) viii and 227 pp. LCN: 90-48125. ISBN: 1-55540-549-5 (cloth), -550-9 (paper).

After a six-page introduction by Hurtado, this volume presents four major papers on goddess traditions: A. K. L. Chan on goddesses in Chinese religions, T. P. Day on features of a goddess pantheon in Mahayana Buddhism, R. B. Egan on Isis as goddess of the οἰκουμένη, and K. Klostermaier on Hindu images and concepts of the goddess. The modern discussion about the goddess is treated by D. McCance (in contemporary feminist scholarship), J. B. Townsend (fact, fallacy, and revitalization movement), and K. Wall (two works of 20th-century literature).

J. S. JEFFERS, *Conflict at Rome. Social Order and Hierarchy in Early Christianity* (Minneapolis, MN: Fortress, 1991, paper $14.95) viii and 215 pp. Illustrated. Bibliography. Indexed. LCN: 90-45965. ISBN: 0-8006-2469-6.

Jeffers, lecturer in history at the University of California at Irvine, argues that Roman Christianity's unique course resulted in part from the rising authority of Christians enamored with the ideology of the Roman ruling classes. After discussing the identities of the first Roman Christians, he considers the social organization of early Roman Christianity, the first Roman catacomb, the house church of Clement, the social context of *1 Clement,* the social context of *Shepherd of Hermas,* social relations among the first Roman Christians, bishop and prophet in Roman Christianity, evolving congregations in Roman Christianity, and 2nd-century developments in Roman Christianity. He understands *1 Clement* as representing the social elite and a structured approach to church organization, and *Shepherd* as displaying a tendency toward sectarianism.

D. KRAEMER, *The Mind of the Talmud. An Intellectual History of the Bavli* (New York—Oxford: Oxford University Press, 1990, $32.50) xiv and 217 pp. Bibliography. Indexed. LCN: 89-22953. ISBN: 0-19-506290-6.

Intended as a literary history of the Babylonian Talmud as well as an intellectual history of the Jews who produced it, this volume argues that the Babylonian Talmud is not a legal document at all but rather a work of religious philosophy embodying a recognition that truth, divine in origin, is on the human level indeterminable. After reflections on writing an intellectual history of the Bavli, it deals with the history of Amoraic literary expression, the preservation of Amoraic argumentation, the Bavli considered as a whole, the meaning of argumentation, the Bavli on "truth," and the Bavli in comparative perspective. Kraemer is associate professor of Talmud and rabbinics at the Jewish Theological Seminary of America in New York City.

H.-P. KUHNEN, *Palästina in griechisch-römischer Zeit*, Handbuch der Archäologie, Vorderasien 2/2 (Munich: C. H. Beck, 1990, DM 248) xxi and 424 pp., 28 plates, 103 figs. Bibliographies. Indexed. ISBN: 3-406-32876-8.

After introductory comments on Palestine in Greco-Roman antiquity, this volume discusses the archaeology of Palestine in the Hellenistic (333/332-ca. 40 B.C.) and Roman imperial (ca. 40 B.C.-A.D. 350) periods according to the same general outline: historical development, chronology, buildings, tombs, and small finds. Then it presents a chapter on Palestinian archaeology in late antiquity (ca. A.D. 350-640) as well as appendixes by L. Mildenberg on the Bar Kokhba war in the light of numismatics and by R. Wenning on the archaeological and historical heritage of the Nabatean kingdom. The volume is the complement to H. Weippert's *Palästina in vorhellenistischer Zeit* (1988).

D. R. MACDONALD, *The Acts of Andrew and The Acts of Andrew and Matthias in the City of the Cannibals*, SBL Texts and Translations 33, Christian Apocrypha 1 (Atlanta: Scholars Press, 1990, cloth $39.95, paper $24.95) xvii and 460 pp. Bibliography. LCN: 90-39586. ISBN: 1-55540-492-8 (cloth), -493-6 (paper).

MacDonald, professor of NT at Iliff School of Theology in Denver and author of *There is No Male and Female* (1987), describes the version of *Acts of Andrew* presented in this volume as a conjectural reconstruction based on literary debris: quotations, epitomes, fragments, and expansions in Greek, Latin, Coptic, Anglo-Saxon, and Armenian. After a 59-page introduction to *Acts of Andrew*, the volume presents on facing pages the ancient texts and English translations under four headings: the Acts of Andrew and Matthias in the city of the cannibals, Gregory's epitome and parallels, the passion of Andrew, and related materials.

C. MANGAN, J. F. HEALEY, AND P. S. KNOBEL, *The Targum of Job. The Targum of Proverbs. The Targum of Qohelet*, The Aramaic Bible 15 (Collegeville, MN: Liturgical Press, 1991, $49.95) xiii and 240 pp. Bibliographies. Indexed. LCN: 90-62041. ISBN: 0-8146-5490-8.

For each targum mentioned in the volume's title there is a critical introduction (manuscripts, language, date, relation to the biblical text, etc.), a selected bibliography, a new English translation, an apparatus of major textual variants, explanatory notes, and indexes. Mangan prepared the section on *Targum of Job*, Healey worked on *Targum of Proverbs*, and Knobel did the part on *Targum of Qohelet*.

D. G. Martinez, *P. Michigan XVI. A Greek Love Charm from Egypt (P. Mich. 757)*, American Studies in Papyrology 30 (Atlanta: Scholars Press, 1991, $44.95) xiii and 161 pp., plate, 6 figs. Bibliography. Indexed. LCN: 90-47007. ISBN: 1-55540-547-9.

The revision of a doctoral dissertation directed by L. Koenen and accepted by the University of Michigan in 1985, this volume examines p. Mich. 757 (inv. no. 6925), one of the many magical spells inscribed on lead tablets from the 3rd and 4th centuries A.D. In it a certain Ailourion by means of magical names and formulas invokes the chthonic deities and daimones to bring him his beloved whose name is Kopria. After comments on lead in magical documents and on the parallel texts from antiquity, the book presents the Greek text and an English translation, a detailed commentary (pp. 33-111), a textual appendix on the hypothetical archetype, addenda, and a photograph of the document.

S. McKnight, *A Light Among the Gentiles. Jewish Missionary Activity in the Second Temple Period* (Minneapolis, MN: Fortress, 1991, paper $12.95) x and 205 pp. Bibliography. Indexed. LCN: 90-14063. ISBN: 0-8006-2452-1.

McKnight, assistant professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, attempts to set out the facts about the nature and extent of Jewish missionary activity in Second Temple Judaism. After a brief introduction, he presents the material under six headings: Judaism and the Gentile, Judaism and proselytes, the methods of proselytizing, the requirements for proselytes, levels of adherence to Judaism, and Jewish missionary activity in the NT. He concludes that, though Jews were open to Gentile participation in Judaism, there is no evidence that Judaism was a "missionary religion" in the sense of aggressive attempts to convert Gentiles or in the sense of self-identity.

A. Millard, *Discoveries from the Time of Jesus* (Oxford—Batavia, IL: Lion, 1990, $22.95; Sutherland, NSW: Albatross) 189 pp. Illustrated. Bibliography. Indexed. ISBN: 0-7459-1207-9 (L), 0-7324-0136-4 (A).

The sequel to *Treasures from Bible Times*, this volume discusses archaeological remains, monuments, coins, artifacts, and manuscripts pertinent to NT life and times. The material appears under six headings: daily life, rulers of the land, religion, death and burial, writers, and Gospel records. The topics include the "burnt house," the "Jesus boat" from Galilee, Herod's Temple, the Qumran scrolls, the Shroud of Turin, and the oldest Christian books. Millard is reader in Hebrew and ancient Semitic languages at the University of Liverpool.

J. Neusner, *The Bavli That Might Have Been. The Tosefta's Theory of Mishnah Commentary Compared with the Bavli's*, South Florida Studies in the History of Judaism 18 (Atlanta: Scholars Press, 1991, $59.95) xxiv and 215 pp. Indexed. LCN: 90-24829. ISBN: 1-55540-575-4.

By comparing the Tosefta's treatment of the Mishnah with the Babylonian Talmud's approach, this volume argues that their treatments differ and that the differences in the aggregate are uniform and predictable. Using chapters 8 and 1 through 4 in *m. Bekorot* in the Tosefta and the Babylonian Talmud as a sample corpus, it shows the extent to which the Tosefta's materials have defined for the Talmud's authorship the intellectual challenge that exposition of the Mishnah's statement presents. It also demonstrates that the authorship of both documents had a clear-cut program in mind that can be identified and defined.

J. Neusner, *The Formation of Judaism. In Retrospect and Prospect*, South Florida Studies in the History of Judaism 19 (Atlanta: Scholars Press, 1990, $59.95) xvi and 259 pp. Indexed. LCN: 90-24910. ISBN: 1-55540-573-8.

The first three essays in this collection deal with the formation of the Judaic system of the dual Torah between the 1st and 4th centuries, Judaism in late antiquity, and an encyclopedic definition of Judaism. Then the volume examines issues of method in the study of the formation of Judaism with reference to the works of M. Kadushin, A. Steinsaltz and A. Ehrman, and D. Boyarin. Finally it provides three autobiographical articles on academic life, early years, and Jewish education, respectively.

J. Neusner, *Jews and Christians. The Myth of a Common Tradition* (London: SCM, 1991, paper; Philadelphia: Trinity Press International, $14.95) xi and 159 pp. Indexed. LCN: 90-44866. ISBN: 0-334-02465-X.

The essays in this collection contend that Judaism and Christianity pursue their own interests in their own ways, addressing their own adherents with self-evidently valid answers to urgent and ineluctable questions. They concern Judaism and Christianity (different people talking about different things to different people), Judaism and Christianity in the 1st century (how shall we perceive their relationship?), the 4th-century confrontation of Christianity and Judaism (history and messiah; who is Israel?—the aftermath), the absoluteness of Christianity and the uniqueness of Judaism (why salvation is not of the Jews), *šālôm* (complementarity), whether Judaism can make any sense at all of Christianity (the case of Mary as Mother of God), and Judaism and Christianity (the Bavli and the Bible).

J. Neusner, *Judaism as Philosophy. The Method and Message of the Mishnah* (Columbia, SC: University of South Carolina Press, 1991, $39.95) xvi and 301 pp. Indexed. LCN: 90-20539. ISBN: 0-87249-736-4.

Neusner argues that Judaism's first system, the Mishnah, finds its natural place within ancient philosophy because it appeals to the Aristotelian methods of natural philosophy and media of expression, and because it takes as a basic proposition the essential unity of the hierarchical nature of all being. After considering what it means to read the Mishnah tractate *Me'ila* as philosophy, he examines the methodological propositions underlying the logic and rhetoric of the Mishnah's efforts at classification. Then he situates the Mishnah in the context of Greco-Roman philosophy (Aristotle, Neoplatonism, etc.). The appendix deals with the Mishnah's propositional rhetoric and syllogistic logic.

J. Neusner, *Language as Taxonomy. The Rules for Using Hebrew and Aramaic in the Babylonian Talmud,* South Florida Studies in the History of Judaism 12 (Atlanta: Scholars Press, 1990, $59.95) xvi and 237 pp. Indexed. LCN: 90-24071. ISBN: 1-55540-538-X.

This volume explores how two languages, Hebrew and Aramaic, serve a single piece of writing, the Babylonian Talmud. After defining the rules whereby the Talmud uses which language for what purposes, it provides a sustained analysis of *b. Bekorot* 2a–37a to show how these rules govern the discourse throughout. Neusner concludes that the voice of the Babylonian Talmud is the Aramaic voice of applied reason and practical logic applied to and practiced on the Hebrew language writings (or oral statements) of the Mishnah and comparable sources. The appendix provides a review of D. Boyarin's *Intertextuality and the Reading of Midrash* (1990).

J. Neusner, *The Mishnah. A New Translation* (New Haven, CT—London: Yale University Press, 1991, paper $35) xlv and 1162 pp. Indexed. LCN: 86-29006. ISBN: 0-300-05022-4.

The paperback edition [see *NTA* 32, p. 395] of a translation intended to bring out in American English the formal patterns and formalized character of the Mishnah.

J. Neusner, *The Tosefta. Translated from the Hebrew. Sixth Division: Tohorot (The Order of Purities),* South Florida Studies in the History of Judaism 10 (Atlanta: Scholars Press, 1990, $79.95) lxv and 366 pp. Indexed. LCN: 90-37013. ISBN: 1-55540-477-4.

The first printing of this translation of the Order of Purities in the Tosefta was described in *NTA* 22, p. 236. This edition features a 43-page introduction to the relation of the Tosefta to the Mishnah and to the two Talmuds.

J. Neusner, *Tradition as Selectivity. Scripture, Mishnah, Tosefta, and Midrash in the Talmud of Babylonia. The Case of Tractate Arakhin,* South Florida Studies in the History of Judaism 9 (Atlanta: Scholars Press, 1990, $59.95) xiv and 231 pp. Indexed. LCN: 90-37012. ISBN: 1-55540-478-2.

With particular attention to tractate *'Arakin* Neusner seeks to show that the Babylonian Talmud took shape through a process not of tradition but of selectivity. After reflecting on what is at stake in this matter, he considers the Tosefta as a traditional writing (with regard to the Mishnah). Next he argues that chapters 1, 4, and 5 of *'Arakin* prove false the contentions of A. Steinsaltz ("its contours are a reflection of life itself") and L. Wieseltier ("the Talmud is, in truth, about all things"). Then he contends that D. W. Halivni's statement about "the Jewish predeliction for justified law" is true for *Sifra* and therefore also false for *b. 'Arakin* 7. He concludes with reflections on selectivity and the question of tradition. An appendix reviews R. Kalmin's *The Redaction of the Babylonian Talmud* (1989).

J. Neusner (ed.), *The Christian and Judaic Invention of History,* AAR Studies in Religion 55 (Atlanta: Scholars Press, 1990, cloth $44.95, paper $29.95) ix and 256 pp. Indexed. LCN: 89-6045. ISBN: 1-55540-320-4 (cloth), -321-2 (paper).

After Neusner's introduction to the birth of history in Christianity and Judaism, this volume presents five papers on the Christian invention of history: B. L. Mack on a myth of innocence (1987), G. F. Chesnut on the pagan background (1986), M. S. Burrows on Tertullian and the apologetic use of history (1988), Chesnut on Eusebius' approach to the history of salvation from the garden of Eden to the rise of the Roman empire (1986), and A. Momigliano on pagan and Christian historiography in the 4th century A.D. (1963). The Judaic invention of history is treated in five papers: N. N. Glatzer on the Tannaim and history (German, 1933), W. S. Green on the social uses of narrative in early rabbinic Judaism (history fabricated), Neusner on the mishnaic uses of the past (history transcended), Neusner on the conception of history in the Talmud of the Land of Israel (history invented), and Neusner on the theory of history in *Genesis Rabbah.* By way of conclusion Neusner deals with the initial definition of the role of history in Judaism.

J. Neusner, P. Borgen, E. S. Frerichs, and R. Horsley (eds.), *New Perspectives on Ancient Judaism.* Vol. 1, *Religion, Literature, and Society in Ancient Israel, Formative Christianity and Judaism,* Brown Judaic Studies 206 (Atlanta: Scholars Press, 1990, $54.95) xiv and 156 pp. Bibliography. Indexed. LCN: 90-8810. ISBN: 1-55540-497-9.

The second printing of the first volume in a two-volume *Festschrift* honoring H. C. Kee [*NTA* 32, pp. 271-272].

P. W. Pestman, *The New Papyrological Primer* (Leiden—New York: Brill, 1990, paper 72 gld. or $41.25) xxii and 318 pp., 5 maps. Illustrated. Bibliography. Indexed. ISBN: 90-04-09348-6.

This fifth edition of M. David and B. A. van Groningen's *Papyrological Primer* has been completely revised and expanded to take account of developments since the first Dutch edition (1940). It first presents a 65-page introduction that explains papyrology, the nature of the papyri, the customs and factual data presupposed in them, etc. Then it provides eighty-one Greek texts arranged in chronological order from the Ptolemaic (nos. 1-12), Roman (nos. 13-67), Byzantine (nos. 68-80), and Arab (no. 81) periods. Each text is accompanied by a short commentary and explanatory notes. The texts illustrate various aspects of life: e.g. marriage contract, horoscope, labor contract with a weaver, loan of money, divorce, and magic. A 22-page glossary of Greek words is included.

F. E. Peters, *Judaism, Christianity, and Islam. The Classical Texts and Their Interpretation* (3 vols.; Princeton, NJ: Princeton University Press, 1990, paper $14.95 each) xxv and 408 pp., xxv and 395 pp., xxv and 408 pp. Bibliographies. Indexed. LCN: 90-36670.

ISBN: 0-691-02044-2 (vol. 1), -02054-X (vol. 2), -02055-8 (vol. 3). Also published in a single volume, cloth $75 (-07356-2).

Intended as a companion to Peters's *Children of Abraham: Judaism, Christianity, Islam,* this volume presents standard or well known or important ancient texts to illustrate positions on major issues. The first volume, *From Covenant to Community,* deals with the covenant and history of the chosen people; the post-exilic reconstruction; the good news of Jesus Christ; Muhammad the prophet of God; a kingdom of priests and a holy nation; priests, princes, and overseers; and the church and/as state. *The Word and the Law and the People of God* treats the words of God (revelation and Scripture); understanding Scripture; Scripture and tradition; the law of God; the new covenants; and one God, one faith, one community. *The Works of the Spirit* concerns the worship of God (Temple and synagogue; church and mosque); withdrawal from the world; the mystics' ascent to God; thinking about God; and the last things. Peters is professor of Near Eastern languages and literatures, history, Hebrew, and Judaic studies at New York University.

D. S. POTTER, *Prophecy and History in the Crisis of the Roman Empire. A Historical Commentary on the Thirteenth Sibylline Oracle,* Oxford Classical Monographs (Oxford: Oxford University Press, Clarendon Press, 1990, $110) xix and 443 pp., 2 maps. Illustrated. Bibliography. Indexed. LCN: 90-38880. ISBN: 0-19-814483-0.

Based on a doctoral dissertation directed by J. Matthews and accepted by Oxford University in 1984, this volume describes the Thirteenth Sibylline Oracle as the sole surviving contemporary narrative account of the years A.D. 240-260 from within the Roman empire as well as an unusual example of "popular history" from a provincial with no obvious connection with the government. The 157-page introduction discusses the economic and political history of the Roman empire in the mid-3rd century A.D., the other historiography of the period, the development of the Sibylline Oracles, and the Thirteenth Sibylline Oracle. Then it presents a brief introduction to the manuscripts and editions of the Thirteenth Sibylline Oracle, the Greek text (with critical apparatus) and an English translation on facing pages, a 169-page commentary, and five appendixes (an oracle inscribed at Oenoanda, sources for the history of the mid-3rd century A.D., Alexander Severus and Ardashir, the career of Odaenathus, the continuator of Dio). Potter is assistant professor of classical studies at the University of Michigan.

P. RICHARDSON AND S. WESTERHOLM, *Law in Religious Communities in the Roman Period. The Debate over* Torah *and* Nomos *in Post-Biblical Judaism and Early Christianity,* Studies in Christianity and Judaism 4 (Waterloo, Ont.: Wilfrid Laurier University Press, 1991, paper $16.95 Can. or $19.95) x and 164 pp. Indexed. ISBN: 0-88920-201-X.

After Richardson's chapter on the origins and present state of the debate about law and the religion of post-biblical Judaism, Westerholm reviews scholarly discussions on the following topics: the "Torah" of Second Temple Judaism; the relation of Torah, νόμος, and law; law, grace, and the "soteriology" of Judaism; and law and Christian ethics. Then there are chapters by M. Pettem on Torah and early Christian groups, A. I. Baumgarten on E. Rivkin and J. Neusner on the Pharisees, C. Wassén on Sadducees and halakah, and Richardson on Torah and νόμος in post-biblical Judaism and early Christianity. All these topics are treated with particular attention to their place in recent scholarship.

K. RUDOLPH, *Die Gnosis. Wesen und Geschichte einer spätantiken Religion,* Uni-Taschenbücher 1577 (3rd ed.; Göttingen: Vandenhoeck & Ruprecht, 1990, paper DM 39.80) 451 pp., folding map. Illustrated. Bibliography. Indexed. ISBN: 3-525-03273-0.

The third edition of a work described in *NTA* 22, p. 356 [English version, *NTA* 28, pp. 222-223] features corrections of typographical errors and oversights, additional bibliographic information, and changes and additions in the main text (e.g. in the section on the Mandaeans) that reflect developments in scholarship.

H. P. RÜGER, *Die Weisheitsschrift aus der Kairoer Geniza. Text, Übersetzung und philologischer Kommentar,* Wissenschaftliche Untersuchungen zum Neuen Testament 53 (Tübingen: Mohr-Siebeck, 1991, DM 98) ix and 176 pp., 19 plates. Bibliography. Indexed. ISBN: 3-16-145618-1.

Whereas K. Berger argued that the Wisdom text from the Cairo Geniza [*NTA* 34, p. 267] originated in Egypt ca. A.D. 100, this volume argues that the work reflects the situation and positions of Jews in Jerusalem in the eighth century A.D. It presents a nineteen-page introduction to the text, a new German translation, photographs and transcriptions on facing pages, and a ninety-page philological commentary. Before his death in 1990 Rüger taught on the Evangelical theological faculty at Tübingen. A photograph of him is provided.

E. SEGAL, *Case Citation in the Babylonian Talmud. The Evidence of Tractate* Neziqin, Brown Judaic Studies 210 (Atlanta: Scholars Press, 1990, $69.95) viii and 329 pp. Bibliography. Indexed. LCN: 90-44492. ISBN: 1-55540-524-X.

This volume examines all the court cases cited in the tractates *Baba Qamma, Baba Meṣi'a,* and *Baba Batra* as a way of illuminating the literary history of the Babylonian Talmud. After an introduction, it discusses two special types of case citation, Palestinian cases in the Babylonian Talmud, cases in the curriculum of the Amoraic yeshivot, the arrangement of the cases in the sugyot, the terminology of the cases, and literary perspectives. Segal concludes that the literary transmission of the cases until the time of Rav Ashi was probably part of the separate activity of the talmudic judiciary.

D. SLY, *Philo's Perception of Women,* Brown Judaic Studies 209 (Atlanta: Scholars Press, 1990, $59.95) vii and 258 pp. Bibliography. Indexed. LCN: 90-8786. ISBN: 1-55540-500-2.

Based on a doctoral dissertation directed by A. Mendelson and presented to McMaster University in Hamilton, Ontario, this volume first surveys earlier attitudes toward women on which Philo might have drawn, sets the topic in the context of Philonic scholarship, and demonstrates that women were virtually excluded from Philo's material on "man." Then it examines the connotations of the two Greek words γυναῖκες and παρθένοι that Philo used most frequently to designate women. Next there are extensive sections on the female figures in the Bible according to Philo: the women (Eve, the others), and the virgins (Sarah and Rebecca, Leah [Rachel], Dinah, Tamar, and Hannah). Then it considers Philo's statements about the women of his own day. Sly concludes that the term "control" is basic to Philo's remarks pertaining to male-female distinctions.

M. E. STONE, *A Textual Commentary on the Armenian Version of IV Ezra,* SBL Septuagint and Cognate Studies 34 (Atlanta: Scholars Press, 1990, cloth $34.95, paper $22.95) xxvii and 353 pp. Bibliography. Indexed. LCN: 90-40168. ISBN: 1-55540-495-2 (cloth), -496-0 (paper).

This book forms a complement to Stone's *editio maior* of the Armenian version of *4 Ezra* published in 1979 [*NTA* 24, pp. 109-110]. In his nineteen-page introduction Stone argues that the Armenian version is a faithful translation of a reworked Greek text, and discusses the theological or conceptually governed changes as well as changes due to repetitive literary techniques. Then he provides comments on various features of the Armenian text (= chaps. 3–14) along with an appendix on six newly discovered manuscripts and various indexes. Stone's commentary, *Fourth Ezra* (1990), was described in *NTA* 35, pp. 270–271.

H. L. STRACK AND G. STEMBERGER, *Introduction to the Talmud and Midrash,* trans. M. Bockmuehl (Edinburgh: T. & T. Clark, 1991, $49.95) viii and 472 pp. Bibliographies. Indexed. ISBN: 0-567-09509-6.

The English version of *Einleitung in Talmud und Midrasch* [*NTA* 26, p. 349] takes account of developments in rabbinic studies in the 1980s and includes updated bibliographies and revisions of the main text. It first provides a general introduction: historical framework, rabbinic school system, rabbinic hermeneutics, oral and written tradition, the methodological problem in handling rabbinic texts, and the rabbis. Then it discusses talmudic literature: Mishnah, Tosefta, Palestinian Talmud, Babylonian Talmud, and extracanonical tractates. Finally it treats the Midrashim: halakic, exegetical, homiletic, etc.

M. TARADACH, *Le Midrash. Introduction à la littérature midrashique (Drš dans la Bible, les Targumim, les Midrašim)*, Le Monde de la Bible 22 (Geneva: Labor et Fides, 1991, paper) 283 pp. Bibliographies. ISBN: 2-8309-0616-0.

After explaining the terms *dĕraš* and *midraš* in the Bible and rabbinic literature, this volume discusses the midrashic technique as exemplified in Wisdom and Mt 2:15. Then it provides information about the Aramaic versions and the Targums of the Pentateuch, Prophets, and Writings, respectively. Finally it treats various midrashim: tannaitic-halakhic midrashim, Midrash Rabbah, homiletic midrashim, minor exegetical midrashim, narrative haggadic works, ethical midrashim, some esoteric works, and collections and commentaries. A nine-page glossary of technical terms is included. Taradach is a scientific collaborator in the Scripture department at the theological faculty in Barcelona.

J. VAN AMERSFOORT AND J. VAN OORT (EDS.), *Juden und Christen in der Antike* (Kampen: Kok, 1990, paper) 150 pp. Indexed. ISBN: 90-242-4926-0.

The eight papers in this volume are by G. Kretschmar on the church made up of Jews and Gentiles (problems in research), J. S. Vos on rhetorical aspects of the debate about the Law between Jews and Christians, W. Rordorf on the question of Jewish influence on the cult of Christian martyrs, W. Wischmeyer on the letter of "Annas" to "Seneca" as a Jewish missionary writing in a Latin milieu, T. Mgaloblishvili on Jews and Christians in Georgia in the first Christian centuries, R. van den Broek on Jews and Christians in Alexandria in the 2nd and 3rd centuries, A. M. Ritter on Jews and Christians in the Holy Land, and P. W. van der Horst on Jews and Christians in Aphrodisias.

K. M. WOSCHITZ, M. HUTTER, AND K. PRENNER, *Das manichäische Urdrama des Lichtes. Studien zu koptischen, mitteliranischen und arabischen Texten* (Vienna: Herder, 1989, S 370 or DM 53) 304 pp. Bibliographies. ISBN: 3-210-24962-8.

Woschitz first examines the myth of light and darkness in the Manichaean cosmogony and history according to the Coptic *Kephalaia:* the Manichaean religious system and Mani as a salvation-figure, the dualism of principles and the tragic destruction of the world, the emanations, etc. Then Hutter analyzes the event of redemption in the Manichaean-Iranian myth: the chaining of the light in matter, the human need for redemption, the cosmic redemption in the great judgment and fire, and Mani's gnostic myth in Iranian garb. Finally Prenner discusses the Arabic refutations of the Manichaean doctrine of the principles (the eternity of light and darkness) by al-Qāsim and an-Naẓẓām.

ADDITIONAL BOOKS RECEIVED

T. J. J. ALTIZER, *Genesis and Apocalypse. A Theological Voyage Toward Authentic Christianity* (Louisville, KY: Westminster/Knox, 1990, $18.95) 198 pp. Indexed. LCN: 90-24059. ISBN: 0-664-21932-2.

K. BANNACH AND K. ROMMEL (EDS.), *Religiöse Strömungen unserer Zeit. Eine Einführung und Orientierung* (Stuttgart: Quell, 1991, paper DM 19.80) 202 pp. Bibliographies. ISBN: 3-7918-2328-0.

J. E. BORDWINE, *A Guide to The Westminster Standards. Confession of Faith and Larger Catechism* (Jefferson, MD: Trinity Foundation, 1991, paper $13.95) xx and 356 pp. ISBN: 0-940931-30-3.

G. DUFFT (ED.), *GottesWeisungen. Von der Gültigkeit der Zehn Gebote* (Stuttgart: Quell, 1991, paper DM 12.80) 96 pp. ISBN: 3-7918-2262-4.

L. Erlander, *Faith in the World of Work. On the Theology of Work As Lived by the French Worker-Priests and British Industrial Mission,* Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 32 (Uppsala: Uppsala University, 1991, paper) 190 pp. Bibliography. ISBN: 91-554-2714-6. Distributed by Almqvist & Wiksell International, Stockholm.

T. E. Fretheim, *Exodus,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1991, $21.95) xii and 321 pp. Bibliography. LCN: 90-40392. ISBN: 0-8042-3102-8.

F. Johannsen and C. Reents, *Alttestamentliches Arbeitsbuch für Religionspädagogen,* Kohlhammer Taschenbücher 1041 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1987, paper DM 24) 224 pp., 20 figs., 3 maps. Bibliographies. Indexed. ISBN: 3-17-009239-1.

L. Koen, *The Saving Passion. Incarnational and Soteriological Thought in Cyril of Alexandria's Commentary on the Gospel according to St. John,* Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 31 (Uppsala: Uppsala University, 1991, paper) 149 pp. Bibliography. Indexed. ISBN: 91-554-2696-4. Distributed by Almqvist & Wiksell International, Stockholm.

J. Moltmann, *The Way of Jesus Christ. Christology in Messianic Dimensions* (San Francisco: HarperCollins, 1990, $24.95) xx and 388 pp. Indexed. LCN: 89-46471. ISBN: 0-06-065910-6.

C. E. O'Neill, *Meeting Christ in the Sacraments* (rev. ed.; New York: Alba House, 1991, paper $16.95) xx and 313 pp. Indexed. LCN: 90-25917. ISBN: 0-8189-0598-0.

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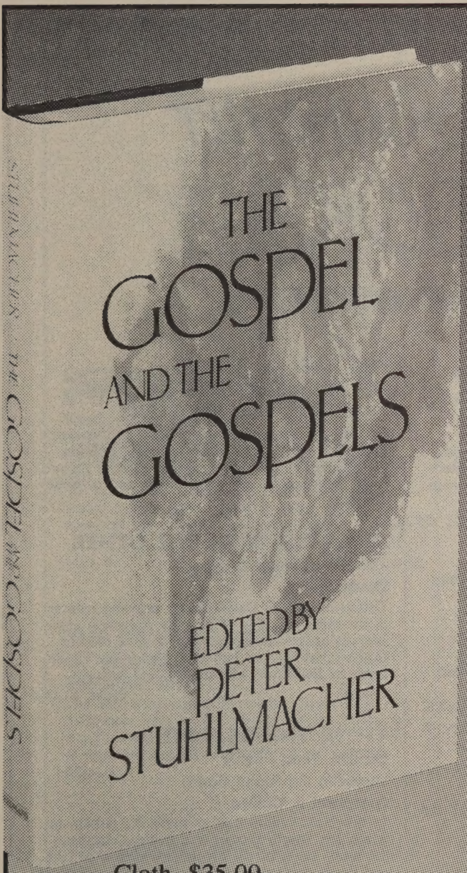

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